3 0081 013 344 860

Central Library
VANDERBILT
UNIVERSITY LIBRARY
NASHVILLE, TENNESSEE

VUL-0257

PR
2034
.F3
1923
v.4

33-3086

DATE DUE

RETURNED
AUG 26 1997
AUG 24 1997

DEMCO NO. 38-298

LYDGATE'S
FALL OF PRINCES

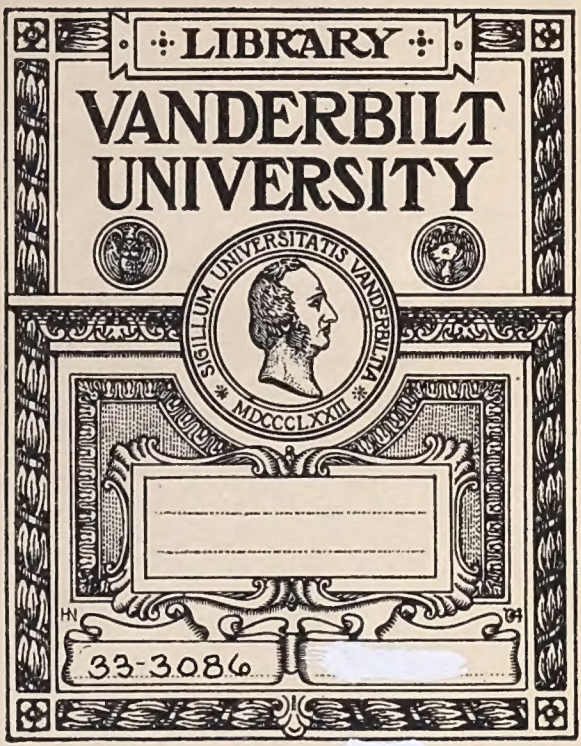
EDITED BY
HENRY BERGEN

PART IV.

(Bibliographical Introduction, Notes and Glossary.)

The Carnegie Institution of Washington
Washington, 1927

added
Cop.


LIBRARY
VANDERBILT
UNIVERSITY
SIGILLUM UNIVERSITATIS VANDERBILTIANAE
MDCCCLXXIII
33-3086

MS. BODLEY 263, PAGE 7, MUCH REDUCED

33-3086

LYDGATE'S FALL OF PRINCES

EDITED BY

HENRY BERGEN

PART IV.

(BIBLIOGRAPHICAL INTRODUCTION, NOTES AND GLOSSARY.)

THE CARNEGIE INSTITUTION OF WASHINGTON
WASHINGTON, 1927

CARNEGIE INSTITUTION OF WASHINGTON
Publication No. 262

THE PLIMPTON PRESS • NORWOOD • MASS • U • S • A

33-2086

LYDGATE'S FALL OF PRINCES

PART IV.

THE RELATIONS OF THE MANUSCRIPTS AND PRINTS, DESCRIPTION OF THE MANUSCRIPTS AND PRINTS, NOTES ON LAURENCE AND BOCHAS, NOTES ON LYDGATE'S TEXT, GLOSSARY, INDEX

ERRATA (PARTS I.–III.)

Page ix. 2nd line from bottom, *delete* the.
Page 156, in footnote to line 5565: *for* (5873–5901) *read* (5874–5901).
Page 187, line 6632, side-note: *a* comma *should replace the* period *after* wife.
Page 259, *insert* comma *at end of line* 2098.
Page 326, line 4510 *should read:* The grete tributis thi tresours [enrichyng].
Page 330, line 38: *a* comma *should replace the* semicolon *after* this.
Page 368, line 1420: *for* at *read* as.
Pages 404, 405, headlines: *for* Darius *read* Artaxerxes.
Page 431, line 3676; *for* Alicibiades *read* Alcibiades.
Page 436, footnote to line 3837: *for* R 3 *read* R 2.
Page 436, footnote to line 3855: *for* R 2 *read* R 3.
Page 469, line 5012, side-note: *for* the *read* she.
Page 474, line 67, side-note: Dido *should be followed by a* comma.
Page 531, line 2135: *a* comma *should replace* period *at end.*
Page 636, footnote: *for* 1832 *read* 1825.
Page 642, line 2041: the processe *should be preceded, not followed, by a* comma
Page 654, line 2478; *read* conclusioun.
Page 682, footnote to line 253: *for* 3268 *read* 3269.
Page 686, line 434: *a* comma *should replace* period *at end.*
Page 717, line 1599: *the* comma *should be transposed after* hym *in* line 1600.
Page 818, line 1539: *insert* comma *after* Silk.
Page 864, line 1467, side-note: *replace* period *after* man *by a* comma.
Page 920, *insert* footnote: 43–49 *are omitted in* H; *in* footnote *to* line 44, *read* J *for* H.
Page 967, line 1705: *a* comma *should replace the* period *after* noun certeyn.

PREFACE

IN preparing this edition of Lydgate's *Fall of Princes*, I have been greatly indebted to the collections of the British Museum, where alone there are eleven manuscripts of the poem, copies of the four English prints and nearly all the Continental editions of Boccaccio and Laurence. In this connexion I desire particularly to thank Mr. A. W. Pollard, Mr. J. A. Herbert, Mr. Robin Flower and Dr. Henry Thomas for the kindly interest they have taken in my work and the advice and assistance they have always been most willing to give when help was needed. To the authorities of the Bodleian Library my acknowledgments are due for permission to have rotograph prints made of MS. Bodley 263, as well as the two photographs, the one of the large composite miniature and the other of the handwriting in the same manuscript, which are reproduced in this volume in half-tone. Acknowledgments are also due for the use of manuscripts or printed books to the authorities of the John Rylands Library, the Lambeth Palace Library, the Library of Corpus Christi College, Oxford, the Glasgow University Library, the Library of the Hispanic Society of America, the Library of Congress, the New York and Boston Public Libraries, the J. Pierpont Morgan Library, the Harvard, Princeton and Columbia University Libraries and the John Carter Brown Library.

Mr. Wilberforce Eames and Miss A. H. Lerch of the New York Public Library, Miss Belle da Costa Greene, Director of the J. Pierpont Morgan Library, Mr. Laurence H. Wroth of the John Carter Brown Library, Miss Margaret B. Stillwell of the Annmary Brown Memorial, Mr. A. R. Benton of King's College, Cambridge, Mr. Sydney C. Cockerell, Director of the Fitzwilliam Museum, Cambridge, Mr. F. H. Chase of the Boston Public Library, and Dr. W. R. Cunningham, Librarian of Glasgow University, have all been most kind in answering inquiries and in calling my attention to recent sources of bibliographical information; and to Captain R. B. Haselden, Keeper of the Manuscripts at the Henry E. Huntington Library, I owe many thanks for a description of the miniatures and a

collation of the Ecton Hall-Huntington MS., the only manuscript which I have not been able to examine personally.

To the Marquess of Bath, the Duke of Rutland, Lord Middleton, Mr. Robert Garrett, Mr. George A. Plimpton, Mr. John Gribbel, Mr. E. H. Dring, Mr. Francis Edwards and Dr. A. S. W. Rosenbach I am most grateful for their courtesy in giving me facilities to examine their manuscripts of the *Fall of Princes:* I have likewise Messrs. Pickering and Chatto to thank for information in regard to the provenance and present whereabouts of the copy of the 1494 Pynson in original stamped leather binding referred to on page 113 of this volume.

At the beginning of my work I had the advantage of the advice and encouragement of Professor Joseph Schick of Munich, to whom, together with the late Professor Zupitza of Berlin, all students of Lydgate and his period are under the deepest obligations; I also owe very many thanks to Professor W. A. Craigie; and more recently, especially while revising my material for publication, I have received most valuable criticisms and suggestions together with much information, in part elsewhere acknowledged, from Miss Eleanor Prescott Hammond, whose important anthology of Fifteenth Century English Poetry, *English Verse between Chaucer and Surrey*, is now in the press. For other useful suggestions, now incorporated in the section on the metre, I am indebted to the late Warren H. Cudworth of Norwood, Massachusetts; and to Mr. William Barnum, formerly editor of the Carnegie Institution of Washington, my hearty thanks are due no less for timely suggestions and corrections than for the admirable format of the book, for which he was chiefly responsible.

I wish also to give my cordial thanks to the Carnegie Institution of Washington, which has not only done more than all other agencies combined to make this edition possible, but has generously enabled the Early English Text Society to include the *Fall of Princes* among its Lydgate publications, which, except for the *Life of Our Lady*, still wanting an editor, the last volume of the *Troy Book*, long held back to await the appearance of the final parts of the Oxford Dictionary but soon to go to press, and some of the Minor Poems, are now complete.

H. B.

March, 1927.

PAGE

BIBLIOGRAPHICAL INTRODUCTION 1–136

THE RELATIONS OF THE MANUSCRIPTS AND PRINTS . 3–9

DESCRIPTION OF THE MANUSCRIPTS 11–105

MS. Bodley 263 11
The Rutland MS. 13
MS. Harley 1245 15
The Longleat MS. 17
Additional MS. 39,659 19
The Rylands-Jersey MS. 21
MS. Royal 18 D. IV. 23
MS. Royal 18 D. V. 27
MS. Royal 18 B. XXXI. 28
MS. Harley 1766 30
MS. Harley 3486 51
MS. Harley 4197 53
MS. Harley 4203 56
MS. Sloane 4031 58
Additional MS. 21,410 62
Lambeth MS. 254 66
MS. Rawlinson C. 448 68
MS. Corpus Christi 242 70
MS. Hatton 105 73
MS. e Museo 1 77
The Glasgow University MS. 79
The Wollaton Hall MS. 81
The Cheney-Lee-Morgan MS. 84
The Mostyn MS. 86
Phillipps MS. 4254 88
Phillipps MS. 4255 92
Phillipps MS. 8117 94
Phillipps MS. 8118 97
The Ecton Hall-Huntington MS. 99
The Bourdillon-Plimpton MS. 103

Southern Library Bindery Company
1211 Demonbreun St.
NASHVILLE 3, TENNESSEE

Name of Library: JUL.

Impregnated Buckram
6602 L. Red
6603 L. Red
6605 Red
6608 Maroon
6617 Orange
6631 L. Green
6635 M. Green
6639 D. Green
6634 L. Olive
6637 D. Olive
6644 L. Blue
6648 Blue
6649 D. Blue
6661 L. Tan
6663 D. Tan
6665 Brown
6666 Brown
6667 D. Brown
6675 Black

Fabrikoid No.

Should Vol. be Lettered by Rub?

Remarks:

Title: Lydgate's Fall Of Princes

Part 4

Author or Vol. No.

Call No.

Imprint

Bind in covers.

The Glasgow University MS. 79
The Hollaton Hall MS. 81
The Cheney-Lee-Morgan MS. 84
The Mostyn MS. 86
Phillipps MS. 4254 88
Phillipps MS. 4255 92
Phillipps MS. 8117 94
Phillipps MS. 8118 97
The Ecton Hall–Huntington MS. 99
The Bourdillon–Plimpton MS. 103

PAGE

THE PRINTS 106–124
Richard Pynson, 1494 109
Richard Pynson, 1527 115
Richard Tottel, 1554 117
John Wayland, [1554?] 120
The Prouerbes of Lydgate 123

EDITIONS OF BOCCACCIO AND LAURENCE 125–136
Boccaccio's First Version
Hussner, Strasburg, [1475] 125
Gourmont and Petit, Paris, [1507?] 125
Boccaccio's Second Version
Ulhardt, Augsburg, 1544 126
Laurence's First Version
Colard Mansion, Bruges, 1476 127
Huss and Schabeler, Lyons, 1483 128
Laurence's Second Version
Jean Du Pré, Paris, 1483 129
Antoine Vérard, Paris, 1494 130
Antoine Vérard, Paris, [1506?] 131
Michel Le Noir, Paris, 1515 131
Nicholas Couteau, Paris, 1538 132
Witart's French Translation
Nicolas Eve, Paris, 1578 132
Hieronymus Ziegler's German Translation
Heinrich Stainer, Augsburg, 1545 133
The Italian Translation by Giuseppe Betussi
Arivabene, Venice, 1545 134
Da Sabbio, Venice, 1551 134
Giunti, Florence, 1598 135
The Spanish Translation
Ungut and Polono, Seville, 1495 135
[Juan Varela?], Toledo, 1511 136
Juan Brocar, Alcala de Henares, 1552 136

NOTES ON LAURENCE AND BOCHAS . . . 137–397

APPENDIX, THE CHAPTER ON MESSALINA, CALIGULA AND TIBERIUS 399–403

NOTES ON THE ENGLISH TEXT 405–414

GLOSSARY 415–504

INDEX TO LYDGATE'S TEXT 505–529

BIBLIOGRAPHICAL INTRODUCTION

THE RELATIONS OF THE MSS. AND PRINTS

There are thirty[1] manuscripts of the *Fall of Princes* known to the present editor. Arranged roughly according to their age, which to a certain extent coincides with their purity of text,[2] they are as follows:

About the middle of the 15th century (all on vellum).

Bodley 263 (B)
Jersey-Rylands (J)
Rutland (Rutl)
Royal 18 D. IV (R)
Royal 18 D. V (R2)
Wollaton Hall (Wol)
Phillipps 8117 (8117)
Glasgow University (G)
Harley 1766 (an abridgment, H2)

Later, about 1460–70.

Harley 1245, (paper and vellum, H)
Additional 39,659, (paper and vellum, A2)
Longleat, (paper and vellum, Long)
Lee-Morgan, (vellum, Lee)
Lambeth 256, (vellum, Lamb)
Phillipps 4254, (vellum, 4254)
Plimpton (a fragment, vellum)
Ecton Hall-Huntington (vellum, very imperfect, E)
Rawlinson C. 448 (vellum, Rawl)
Corpus Christi, Oxford, 242 (paper and vellum, Corp)
Royal 18 B. XXXI (vellum, R3)

Still later, 1470–

Sloane 4031, (vellum, Sl)
Additional 21,410, (vellum, A)
Mostyn, (vellum, Most)
Hatton 2, (vellum, Hat)
e Museo 1, (vellum, very imperfect, Mus)
Harley 3486, (vellum, H3)
Harley 4197, (vellum, H4)
Harley 4203, (paper and vellum, H5)
Phillipps 4255, (paper, a late fragment containing the first three Books, 4255)
Phillipps 8118, (paper, 8118)

The choice of MS. Bodley 263 as a basis for the text was made not only because it is apparently one of the earliest of the existing manuscripts, but also for the reason that no other manuscript is more clearly and carefully written and free from copyists' blunders. Some manuscripts are a little more complete, as in addition to the Lucrece stanzas (II. 1058–99) and

[1] According to CMA, II. p. 96, a MS. of the *Fall of Princes*, the property of Abraham Seller, was burnt on Jan. 17, 1699/1700 in Red Lion Square. Tanner also (p. 492) mentions a MS. in bibl. Abrah. Selleri.

[2] It is to be noted that the *Fall of Princes* was finished before 1440, that no MS. is apparently earlier than 1450, and that none is markedly superior to all the others in text.

a few other lines, B omits both Envoys to Duke Humphrey (IX. 3303–3588). Phillipps 8117, an important manuscript of about the same age, and with the added distinction of having both the Lucrece verses and the Rome stanza (II. 4481–87), is awkward in its orthography and less reliable as to text. It also has many minor omissions. The other early vellum manuscripts, namely, R, J, R2, Glasgow, Rutland and Wollaton, are either less complete or slightly inferior in text. The paper and vellum manuscripts of the H group (Harley 1245, Additional 39,659 and Longleat) although very good, are neither as early nor on the whole as complete and trustworthy in matters of detail as B. The later vellum manuscripts, Rawlinson, Corpus, R3, Hatton, Lambeth, 4254, H3, H4 and Lee, the still later Additional 21,410, Sloane and Mostyn, and the paper and vellum H5 are all too incorrect for serious consideration, as are also the paper 8118 and the very incomplete Ecton Hall, e Museo, 4255 and Plimpton. Harley 1766, although early and interesting, consists of no more than 20,000 lines and is only reliable in parts.

None of the manuscripts of the *Fall of Princes* appears to be a transcript from Lydgate's copy or even a transcript at second hand; nor does it seem that any manuscript was copied directly from another, although the majority can be arranged, some with greater, others with lesser precision into groups. If, as is probable, the poem was complete when first issued and Lydgate added nothing to his work later on, all the variations which we find in the manuscripts are due to the misunderstandings, blunders and omissions of the many different copyists who were employed, evidently for the most part by various publishers, in transcribing the book. Not only does the internal evidence of the texts themselves, by which they can be divided into seven or eight different groups, but the fact that as many as thirty manuscripts are still preserved and that these are certainly only a small remnant of what once existed, point to the original issue of a very large number of copies, the great majority of which have been lost.[1]

[1] "There is little room for wonder that so few specimens of ancient English binding have come down to our time, when we read the accounts of the havoc committed at the period of the Reformation. Bale, in his preface to Leland's journey, written in 1549, alluding to the destruction of books that then took place, exclaims indignantly: 'Never had we been offended for the loss of our libraries, being so many in number, and in so desolate places for the more part, if the chief monuments and most notable works of our most excellent writers had been preserved. If there had been in every shire of England but one solempne library, to the preservation of those noble works, and preferment of good learning in our posterity, it had been yet somewhat. But to destroy all without consideration, is, and will be, unto England for ever, a most horrible

There are several passages in the *Fall of Princes*, which, as they are omitted or preserved by important groups of the manuscripts, can be used as an aid to ascertaining the relations of the texts to one another. Four of these passages are, the Daedalus lines (I. 2673–79), the Lucrece stanzas (II. 1058–99), the Chapter on the Governance of Poets (III. 3837–71) and the two Envoys to Duke Humphrey (IX. 3303–3588).[1]

In MSS. R2, 8118 and Glasgow all four are omitted. They were probably also omitted in 4254, Wollaton and e Museo, although the first of these ends with IX. 2657, the second with IX. 525, and in the third the first and last passages are supplied from another MS., which also agrees in many points of detail with 4254. The fact that R2, Wollaton and Glasgow are early MSS. and e Museo and 8118 comparatively late, means nothing in this connexion, as their relationship was of course determined by the originals they were copied from. MSS. B and Rutland differ from the foregoing group only in so far as they do not omit the Chapter on the Governance of Poets (III. 3837–71), and although it is difficult to establish on the evidence of the collated passages any direct kinship between the two groups, it is almost certain that they all go back to an ultimate ancestor of the same type, from which B and Rutland are less far removed in time.

A third group includes three vellum and paper manuscripts, which are shewn by a line by line collation to be very closely related to one another indeed. These are H, A2 and Longleat.

---

infamy among the grave seniors of other nations. A great number of them which purchased those superstitious mansions, reserved of those library-books, some to serve the jakes, some to scour their candlesticks, and some to rub their boots; some they sold to the grocers and soap-sellers; some they sent over sea to the bookbinders, not in small numbers, but at times whole ships full, to the wondering of the foreign nations. Yea, the universities of this realm are not all clear of this detestable fact. But cursed is that belly which seeketh to be fed with such ungodly gains, and shameth his natural country. I know a merchant man, which shall at this time be nameless, that bought the contents of two noble libraries for forty shillings price; a shame it is to be spoken. This stuff hath he occupied in the stead of grey paper, by the space of more than ten years, and yet he hath store enough for as many years to come.'" —W. H. James Weale, "Bookbindings and Rubbings of Bindings in the National Art Library South Kensington Museum," I., 1898, pp. xxv, xxvi.

[1] Several other passages, such as the transposition of I. 3949–76 with 3928–48, of I. 5461–67 with 5454–60, and of I. 5846–5901 with 5566–5845, have also been used. The following passages have been collated in full with all the MSS. that have them: I. 1–28, 134–161, 6511–6622, 6721–48, 6756–76, III. 3228–3283, VI. 2871–2919, IX. 2017–48, 3589–3626. Unfortunately, beyond corroborating to a certain extent the results obtained by a comparison of transposed and omitted passages, the evidence obtained by a full collation of the selected stanzas has been too contradictory to be of much value except as an indication that a great many manuscripts have been lost.

All three omit Daedalus, Lucrece and the Governance of Poets, and although they contain both Envoys to Duke Humphrey, they omit the first 91 lines of the first Envoy. The Corpus MS., also on vellum and paper and written in much the same style (probably issued by the same publisher), likewise omits the first 91 lines of the first Envoy to Duke Humphrey, but includes the Governance of Poets, and thus forms a sort of link between the "H" group and a fourth group consisting of MSS. R3, H4, H3, Lee and Hatton, all of which, like Corpus, contain the Poets chapter and the two Envoys, and omit Daedalus and Lucrece.[1]

Rawlinson and Ecton Hall resemble one another in so far as they both omit Daedalus, the Poets and the two Envoys,[2] but Ecton Hall contains the Rome stanza (II. 4481–87), otherwise found only in 8117 and the Tottel Print, and a collation shews that the two manuscripts, while undoubtedly allied, were certainly not taken from the same source.

All the manuscripts so far considered omit the Daedalus lines and may from that point of view be included in one main group. A second main group of manuscripts, all of which contain the Daedalus lines, are J, R, 8117, Mostyn, Sloane, A, Lambeth, 4255, H5, and H2. Of these manuscripts, Mostyn and Sloane go back to a common source, as is shewn by their coinciding throughout in major and to a very large extent in minor variations. Both have the Daedalus, Lucrece and Poets lines, and omit the two Envoys.[3]

MSS. J and Lambeth (together with Pynson's prints and Wayland's print, the latter reprinted from Pynson, and the former taken from a MS. closely resembling J) are also very nearly related, not only by minor details in the text, but each

[1] H3 ends with line 3098 of Book IX., but is so very closely connected with R3 that it is certain that it originally contained also the Envoys. For example, H3 and R3 omit I. 2367–73, 4229–35, 6231–86; they share the readings, I. 6548 eke thei can, 6595 flatterynge, 6598 herte, 6758 the saide] *om.*, 6766 chaste] *om.* On the other hand, both share variations with other MSS., sometimes excluding one another. They were probably not copied from the same original. The relationship of these MSS. is further complicated by the fact that both H3 and R3 omit IX. 43–49, also omitted in H, Longleat and A2, and H3 omits IX. 162–532, agreeing with H, Longleat and A2.

[2] Ecton Hall ends with VIII. 2317, but the probability is great that it originally omitted the Envoys. Miss Hammond informs me that in examining the extracts from the *Fall of Princes* in MS. Harley 4011, she found that the "Rome remember" chapter contains 19 stanzas. It is possible that the extra stanza is the one omitted in all the manuscripts except 8117 and Ecton Hall.

[3] Mostyn ends with IX. 3271, but agreeing so closely with Sloane as it does in other respects — a multitude of minor variations are shared by them — it is very nearly certain that it also omitted the Envoys.

omits Lucrece, the Poets, and the Envoys and has only Daedalus. On the other hand, omissions shew that the prints were not copied directly from J.

MSS. A and H5 have the Daedalus lines and the Envoys, omit Lucrece and the Poets, share a good many minor variations and are the only manuscripts which contain the French colophon at the end, which points to their having come from the same publishing house. It is also probable that 4255, which is little more than a fragment, belongs to the same group, as is shewn by minor coincidences as well as by the omission of Lucrece and the Poets. Here Lambeth again finds a place, for although it omits the Envoys, it contains neither Lucrece nor the Poets, and also shares some striking minor variations with A and H5,[1] so that its original may be looked upon as a connecting link between this and the above groups.

The two important manuscripts which remain to be accounted for are R and 8117. As they are the only texts which contain the Daedalus lines and the Lucrece stanzas, and at the same time omit the Chapter on the Governance of Poets and the two Envoys to Duke Humphrey,[2] there is certainly some connexion between them. On the other hand, the Rome stanza is omitted in R and included in 8117, and each manuscript has many independent omissions and minor variations, e.g., R divides the Narcissus Chapter into two parts (I. 5846–5901 transposed with 5566–5845), as do Rawlinson, J, 4255 and H5, transposes the Atreus stanzas (I. 3928–48 with 3949–76) like A, Lambeth, 4255, H5 and 8118 (J omits 3949–76), and omits I. 4145–72 in agreement with J and 8118. Consequently the two manuscripts stand more or less by themselves, and I have placed 8117 with Ecton Hall and Tottel's Print because of the Rome stanza, and R in a loosely-connected group together with J, the Pynson Prints and 8118 because of the omission of I. 4145–72.

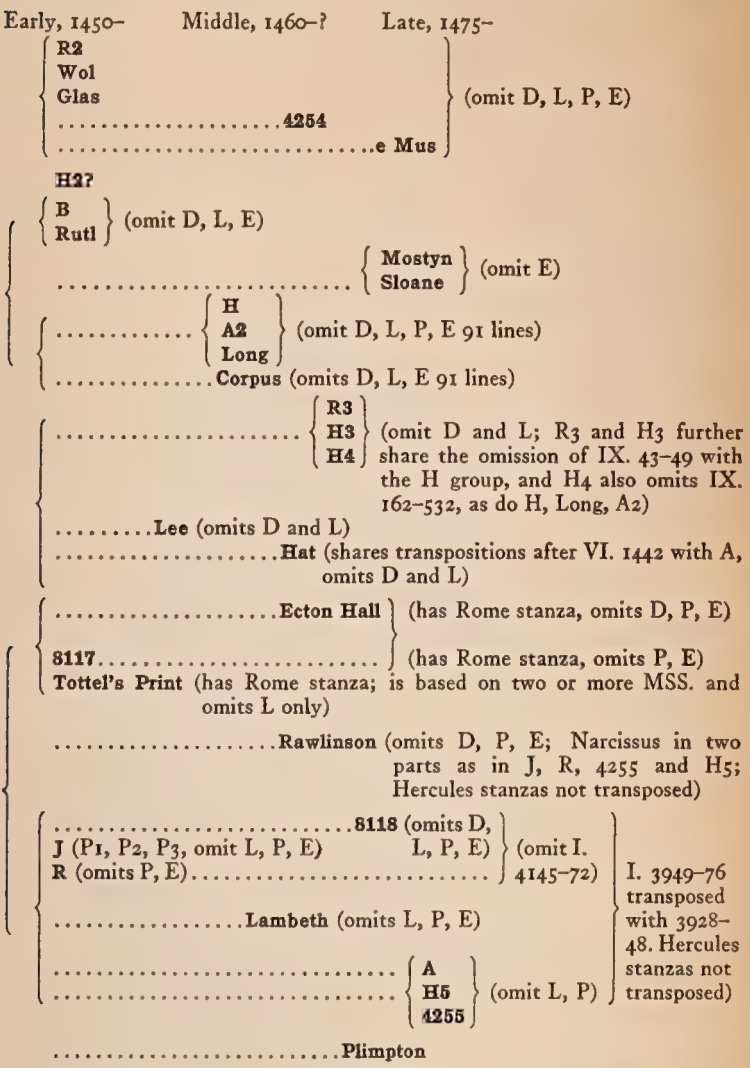
The fragment P is written in a hand and style somewhat resembling A, and although older and more correct than A, may have come from the same workshop. Unfortunately, owing to its consisting of only 54 leaves, except for the Lucrece, which it omits, there is little evidence that it belongs to the A, H5, 4255, Lambeth group. The abridged H2 is not only itself early, but must have been taken from a very fine copy, for in spite of

[1] E.g. I. 6553 skynne] heer A, here Lamb., I. 6566 On wermfrete A, Lamb.' I. 6603 with a plesaunt] full pleasaunt of A, Lamb., VI. 2784 the falle] this falitasy H5, falitasi Lamb.

[2] It is not probable that the Envoys were in R, in which IX. 2644–3588 are wanting owing to loss of folios.

the many alterations made by the scribe, partly in order to cover up the traces of his omissions and partly apparently for no reason at all, the text, when he was able to keep his hands off it, is exceptionally correct.

The following table is no more than a very rough approxi-


Early, 1450– Middle, 1460–? Late, 1475–
R2
Wo1
Glas
4254
e Mus
(omit D, L, P, E)
H2?
B
Rutl
(omit D, L, E)
Mostyn
Sloane
(omit E)
H
A2
Long
(omit D, L, P, E 91 lines)
Corpus (omits D, L, E 91 lines)
R3
H3
H4
(omit D and L; R3 and H3 further share the omission of IX. 43–49 with the H group, and H4 also omits IX. 162–532, as do H, Long, A2)
Lee (omits D and L)
Hat (shares transpositions after VI. 1442 with A, omits D and L)
Ecton Hall
(has Rome stanza, omits D, P, E)
8117
(has Rome stanza, omits P, E)
Tottel's Print (has Rome stanza; is based on two or more MSS. and omits L only)
Rawlinson (omits D, P, E; Narcissus in two parts as in J, R, 4255 and H5; Hercules stanzas not transposed)
8118 (omits D, L, P, E)
J (P1, P2, P3, omit L, P, E)
R (omits P, E)
(omit I. 4145–72)
Lambeth (omits L, P, E)
A
H5
4255
(omit L, P)
I. 3949–76 transposed with 3928–48. Hercules stanzas not transposed)
Plimpton

mation. There are many irregularities, which while apparently contradicting the results already obtained also point to

the loss of a very great number of manuscript copies. As will be shewn in the description of the individual manuscripts, A and Hatton not only resemble one another in general style and handwriting but share the transpositions which follow VI. 1442. In other particulars they differ from one another so widely that there cannot be any very close connexion between them. In such a case it is of course possible that one of them may have had two different sources. The Vitellius stanza (VII. 915–21) is omitted in B, 4254, e Museo, Mostyn, Sloane and 8118. I. 4558–64 are omitted in R3, Corpus, Hatton and Glasgow. The heading at I. 4558 is muddled into an extra stanza, complete in J and partly there in 4255 and H5. In H, Longleat, A2, R3, H4, and Hatton, the initial to Chapter 3 of Book I. is misplaced at I. 1275; and in Lee, Hatton, Glasgow and Lambeth, Book V. apparently begins with line 841. Other variations in the text only shew how complicated the relations of the existing manuscripts are, e.g.:

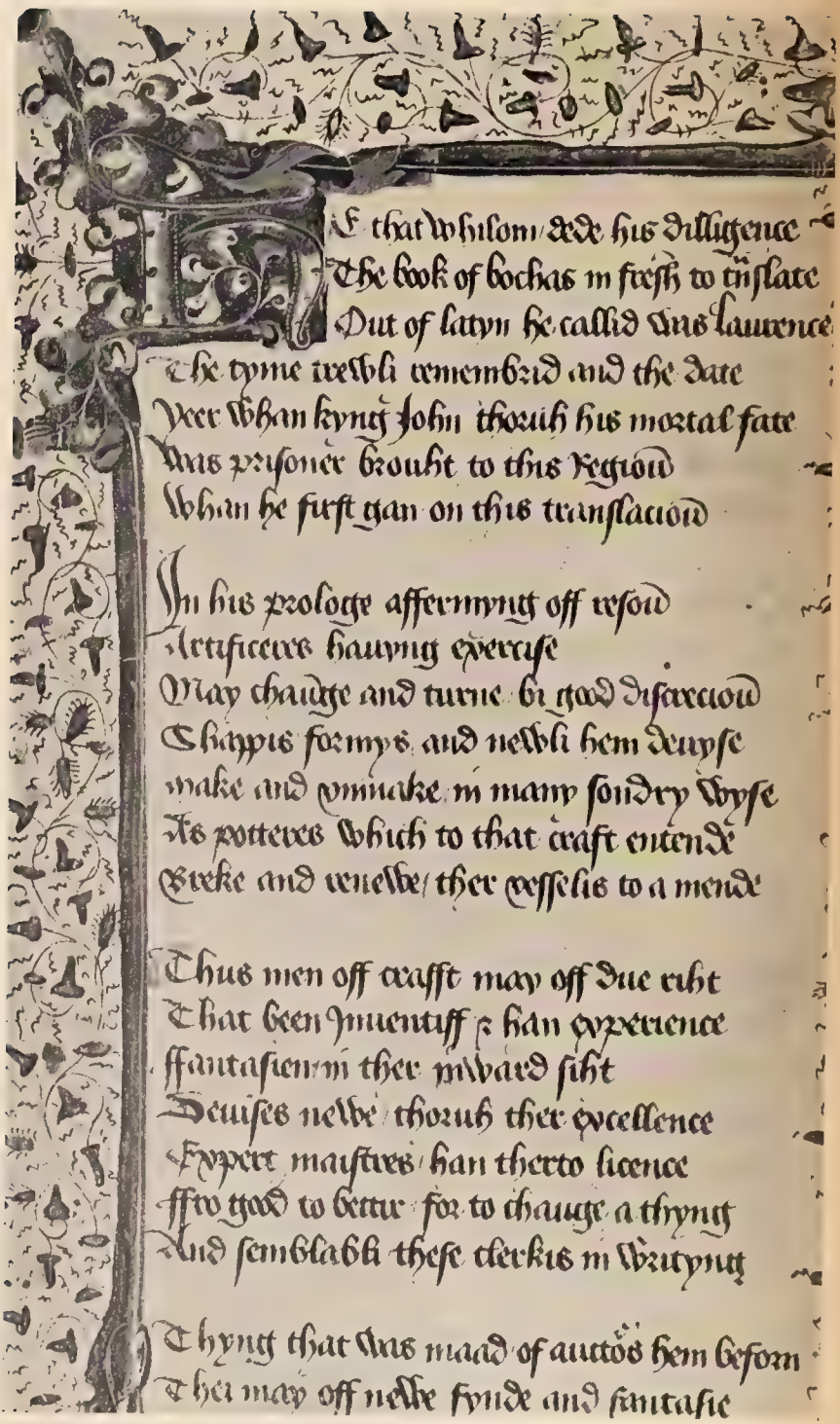
I. 6527, faces Sl, Most, H, Long, A2, H3, R3, H2, H4, R, Hat, Mus, Corp, Lee, Rawl, 8117, E; face B, J, Wol, Rutl, 4254, 8118, Glas, Lamb, A, H5, R2, 4255.

I. 6564, Liche a peyntour . . . leith his B, Rutl, Wol, J, R, R2, 4254, 8118, H5, A, Lamb, 4255, Glas, Hat, Mus; Liche as peyntours . . . leyn ther Sl, Most, Lee, Rawl, 8117, H3, R3, H4, H, Long, A2, Corp, H2.

I. 6721, the soth if ye list see J, Mus, H5.

the verrey soth if ye list see	R2, 4255, Glas, Wol, Rutl, 8118, 4254.
this " " " " " "	B.
the " " " " may"	Sl, Most.
this " " in deede	H, Long, A2, H2, H4, Lee, E.
this is verrey soth in deede	R, H3, Corp.
this is verray trewe who list se	R3.
this is verrey soth parde	Hat, 8117.
a verri hors if he be	A.
the verri hors if ye list se	Lamb.
the profe ye may see	Rawl (corrected in later hand).

III. 3265, dar to no wiht J, Glas, Wol, Rutl, R2, Lee, 4255, 4254, Mus, Corp, 8118.
to no wiht dar B, 8117, H, Long, A2, H3, R3, H4, Hat, A, H2, H5, Sl, Most.
dar nouth R, dar to wi3t Lamb, dar no whi3t Rawl.



HE that whilom dede his dilligence
The book of bochas in fresh to translate
Out of latyn he callid was laurence
The tyme trewli remembrid and the date
Yeer whan kyng John thoruh his mortal fate
Was prisoner brouht to this Regiou
Whan he first gan on this translaciou

In his prologe affermyng off resou
Artificeres hauyng exercise
May chaunge and turne bi good discreciou
Shappis formys and newli hem deuyse
Make and ymmake in many sondry wyse
As potteres which to that craft entende
Breke and renewe ther vesselis to a mende

Thus men off crafft may off due riht
That been inuentiff & han experience
ffantasien in ther inward siht
Deuises newe thoruh ther excellence
Expert maistres han therto licence
ffro good to bettir for to chauge a thyng
And semblabli these clerkis in writyng

Thyng that was maad of auctors hem beforn
Thei may off newe fynde and fantasie

MS. BODLEY 263, PAGE I, SIZE OF ORIGINAL

DESCRIPTION OF THE MANUSCRIPTS

B = BODLEY 263

Folio ($15\frac{1}{4}$x$12\frac{1}{2}$)[1], vellum, about 1450. A complete MS., in 8's: [1 fly-leaf, originally pasted inside of cover of early binding], i–ii^8, iii^7, iv-xxvi^8 = 225 leaves. Although the first leaf of section iii appears to have been cut out, it is not probable that it was at any time a part of the manuscript. There is no loss of text between pp. 32 and 33.

The MS. begins with the Prologue to Book I. on page 1; Books II.–IX. begin on pp. 87, 144, 207, 259, 298, 343, 363 and 407. On p. 34, the Daedalus lines (I. 2673–79) are omitted; on p. 67, the Hercules stanzas are transposed (I. 5454–60 with 5461–67); and on p. 101, the Lucrece stanzas (II. 1058–99) are omitted. On pp. 142 and 353, the Rome stanza (II. 4481–87) and the Vitellius stanza (VII. 915–921) are omitted. On p. 352, the Nero stanzas are transposed (VII. 761–767 with 754–760), and on p. 357, VII. 1176 is omitted and replaced by VII. 1169. At the end, p. 446, the two Envoys to Duke Humphrey (IX. 3303–3588) are omitted. The text ends with the Verba Translatoris at the foot of p. 447a, "Finis totius libri."

Written in a large, clear and somewhat ornate hand, with many contractions (especially towards the end of the volume, where the hand is slightly larger), in two columns, seven stanzas to the column. The thorn is rarely used and the yoch as a rule only as a contraction for *us*. The y's are often dotted. The lines begin with capital letters, and the stanzas with paragraph marks in alternate gold decorated with black, and blue decorated with red, penwork. The caesuras are indicated by light strokes, and sometimes a similar stroke is used at the end of a line. On pp. 31a ff. the punctuation becomes more elaborate and inconsistent. At the head of columns the capital letters are often decorative and extended into flourishes. Catchwords at end of sections, signatures for the most part trimmed or worn off. The MS. is paged throughout in an early hand. Rubricated Explicits and Incipits, blank spaces and blank pages between the books (see pp. 43, 89, 90, 146, etc.) and many chapter-headings (all of which have been printed in the text

[1] The sizes given are in inches.

of the present edition), either rubricated between the stanzas or written as guide-words in the margins. With illuminated floriated initials in gold, blue and carmine, ornamented with white tracery, at the beginning of chapters and envoys, and ten full illuminated floriated borders (good English work) and fine large initials at the beginning of the Prologue to Book I. and each of the nine Books.

On page 7 there is a large composite full-page miniature, in English style characteristic of the period, divided into twelve compartments, in which are represented: (1) Adam and Eve tempted by the Serpent and driven from Paradise; (2) Nimrod, and his Tower tumbling down; (3) Noah; (4) A crowned knight in plate-armour and a tabard slaying another knight, also in plate-armour, with a halberd. The second knight wears an oriental crown and defends himself with a curved sword. Perhaps intended to represent Ninus and Zoroaster; (5) Athamas breaking Learchus' bones on a rock, and Ino and her other son falling backwards into the sea; (6) Erysichthon, crowned, in blue, with bare legs. One of his legs is cut off and he is eating it; (7) Jael hammering a nail into Sisera's forehead; (8) Althaea, crowned and in black, pierces herself with a sword; behind her an open chest, before her a blazing fire, into which she has cast the brand; (9) Hercules, bearded and wearing a belted coat, with an uprooted tree in his right hand and a large bone in his mouth. Other bones are lying in the background, where he has thrown them (comp. I. 5496 ff.); (10) Narcissus, a. looking into a spring, with curb like a well, trying to embrace his reflection, and b. falling in headlong, with his legs sticking out; (11) Samson casting down the pillars of the temple; (12) Priam, about to be slain, praying before a statue of Apollo, which has horns like a devil. These pictures closely resemble those in MS. Harley 1766 in both feeling and technique, and if not by the same painter are certainly of the same school.

There are no striking orthographical peculiarities. Worldly, spelled "wordly" by the scribe, has been normalized in the printed text. On the whole, Bodley 263 is the best of the existing MSS. and has therefore been used as the basis of this edition. On p. 447b there is a very incomplete list of names of persons occurring in the first two books in a 16th century hand. On p. 448 the following lines are finely written in Gothic letters and signed in a humanistic hand, "Iohannes Godsaluus. | scribebat .1549.": "Prince desire to be honorable | Cherishe thy folke & hate extorcion | Suffre nothing y^{t} may be reprouable | To thyne estate doon in thy region | Shewe forth the yerde

of castigac[i]on | Drede god / do lawe / loue trouth and worthines | And wedd thy folke againe to stedfastnes."[1] On p. 449 is the inscription: "Offisse of princis is to supporte righte | His swerde of knyghthode fro wronges.[2] | Sir Fraunces Englefilde Knight gode | goue you grace and Light to procede"(?), after which the name is repeated, also in a 16th century hand.

See Hortis, p. 939, MacCracken, "Lydgate Canon," Tanner, p. 492.

THE RUTLAND MS.

Large folio ($18\frac{1}{4} \times 13\frac{1}{4}$), vellum, third quarter of 15th century, ff. 178. A complete MS., in 8's: i-xxii[8] + 2 leaves. The fols. were originally numbered in the right-hand lower corner (recto), but as this numbering (now partly worn off and first visible on ff. 77 and 78) is two leaves in advance of the actual number of folios, now correctly numbered in pencil, it is possible that there were at one time two leaves with a table of contents at the beginning. From fol. 113 on, the old numbering is actually one leaf in advance, because two consecutive folios (113 and 114) are both numbered 114 in the early hand.

The MS. begins on fol. 1 recto with the Prologue. On fol. 14a, the Daedalus lines (I. 2673–79) are omitted, on fol. 27d, the Hercules stanzas are transposed (I. 5454, etc.). Book II. begins on fol. 35d; the Lucrece stanzas and the Rome stanza (II. 1058–99 and 4481–87) are omitted on fols. 41 and 58. Book III. begins on fol. 58a. After III. 1330, a space of one stanza is left (64d) but nothing is omitted. Books IV., V., VI., and VII., begin on fols. 83c, 103c, 119a and 137a, and books VIII. and IX. on fols. 145b and 161c. On fol. 147c, VIII. 472–73 are fused; "of hir doubilnesse" is omitted, but 473 is written correctly in the margin. On fol. 178, IX. 3303–3588 are omitted. In section xix, (fols. 153–160) the leaves are misplaced and should be read in the following order: 153, 57, 54, 55, 58, 59, 56, 60.

Written in a large clear square hand (the thorn not formed like a y, the yoch used occasionally) in double columns, 51 lines to the full column, without spaces between stanzas except on fol. 147c, where a space of one line is left between each. The caesuras are indicated by light strokes, and as a rule there are round dots at the ends of lines. The lines generally begin with capital letters, and at the beginning of stanzas there are small initials in alternate red and blue ornamented

[1] Envoy to Chaucer's "Stedfastnesse."
[2] These lines are III. 3774–5, *Fall of Princes*.

with penwork. No running titles; catchwords at the end of each section; signatures cut or worn away. With illuminated initials in gold on red and blue grounds decorated with white tracery and enhanced with illuminated penwork in feather style at the beginning of many chapters and envoys, an illuminated full border on fol. 1 (Prologue to Book I.), and large illuminated initials extended by the penwork in feather style to partial borders at the beginning of Chapter 1 of each book except IX., which begins with an ordinary enhanced initial. The work of decoration was not quite completed, as several initials (fols. 163d, 166a and b) are without the white tracery, and some of the rubrics are not filled in, especially towards the end of the book (fol. 170 ff.). Rubricated Incipits and Explicits, Lenvoys and occasional chapter-headings, as well as names of characters, written in red in the margins, in the hand of the scribe. These as well as the Incipits and Explicits and chapter and envoy headings are not always filled in with the marginal guide words, especially from Book IV. on (comp. 171d, 172a, etc.), and spaces are occasionally left for the small coloured capitals at the beginning of stanzas and the somewhat larger illuminated two-line initials. In several of the rubricated headings there are words curiously repeated (fols. 24a, 30c, 31a, 46b, 57b). On the whole, both the headings and the placing of the initials resemble the usage in MS. B; but on fols. 74a and 76c the headings are more like those in MS. J. The text is very good, although not quite equal to that of B.

A note in pencil on the first (modern) vellum fly-leaf states that the MS. was presented to Margaret Nevill, daughter of Ralph Nevill, 4th Earl of Westmorland, by Catherine, daughter of Edward Stafford, 3rd Duke of Buckingham. Margaret married Henry, 2nd Earl of Rutland. Catherine Westmorland died in 1555. Margaret Rutland married 3 July, 1536, died 13 October, 1559. On the verso of fol. 1, bottom margin, is the following inscription in Catherine Westmorland's hand: "as off then [often] as you one thes loke reñber [i.e. remember] me that wrote yn yore boke your louyng mother Katheryn Westmorland." On fol. 57 recto, in the margin opposite II. 4404 ff., is written, perhaps in Catherine Westmorland's hand, "not*a* bene | truyt neue*r* | faled"; on fol. 157 verso there is some illegible scribbling.

See First Report of Hist. MSS. Comm., App. p. 11; Clarke's "Repertorum Bibliographium," p. 342; Lee, art. Lydgate, DNB. p. 311. In the Belvoir Library; nineteenth century brown Russia binding.

H = HARLEY 1245 (BRITISH MUSEUM)

Folio (15 x 10¾), paper and vellum, third quarter of the 15th century. Almost complete, ff. 184: 1 vellum leaf, i[16],ii[15], iii-xiv[12], xv[8]. Section ii wants the seventh leaf. The two outside and the two inside leaves of each section are of vellum, but section xv consists of 1 vellum, 4 paper, 2 vellum, and 1 paper leaf.

At the beginning there is a vellum fly-leaf with a table of contents on the verso, well written in a contemporary hand. Book I. begins on fol. 1a with the Prologue, and ends on fol. 36a. Book II. extends from fol. 36a to 59a, III. from 59b to 85b, IV. from 85b to 98c. Owing to the misplacing of the Explicit, Book IV. is made to end at IV. 2632 (lines 2633–39 are omitted) and Book V. to begin on fol. 98d with IV. 2640, the Chapter on Agathocles serving as a prologue. Book V. actually begins with an ordinary initial on fol. 106a and extends to fol. 122a. Book VI. extends from fol. 122a to 140d, VII. from 140d to 149b, VIII. from 149b to 166c, IX. from 166c to 182c. The last stanza of Book I. Chapter 2 (I. 1275–81) is included in Chapter 3. In section ii the seventh (paper) leaf is wanting between fols. 22 and 23, together with I. 4320–4515. The Lucrece stanzas (II. 1058–99) are omitted, also the Chapter on the Governance of Poets (III. 3837–71), as in MSS. Longleat and A2; the second stanza of the Envoy to Dionysius the Tyrant (IV. 911–17) is misplaced after IV. 931. The lower outer corner of leaf 95 has been lost with slight injury to the text. In section ix (fols. 104–115), leaves 105 and 114 have been misplaced, so that 114 should follow 104, and 105, 113. At the foot of column d, fol. 107, we are referred to fol. 110 for "the Sequell," but the text continues in proper order through 106 to 113. V. 1825–31 are transposed with 1832–38. The envoy to V. Chapter 20 (2131–58) is headed "Tragedi." V. 2989–91 are omitted and replaced by the three last lines of the next stanza (2996–98). IX. 43–49 and 162–532 (the Brunhilde chapter, envoy and excuse) are omitted, as in MSS. Longleat, A2, H3, and R3; IX. 2959–65 are repeated in the place of 2952–58. Also, as in MSS. Longleat and A2, the Envoy to King John of France (IX. 3204–38) is followed by IX. 3394 to end of the first Envoy to Duke Humphrey, IX. 3303–3393 being omitted; then follows the Chapitle of Fortune (IX. 3239–3302), the Last Envoy and the Verba Translatoris (IX. 3541–3628), the book ending with "Explicit liber Iohannis Bochasij | de casu principium &c," on fol. 182c. Fols. 182d and 183a and b contain twenty-one seven-line stanzas (in-

complete) of Lydgate's "Defence of Holy Church," beginning: "Most worthi prince of whome the noble fame," and ending: "What might availe his pompe or all his pride | Whan þat the honde wrote vpon the wall." Eight stanzas of the same poem are in Sloane 1212.[1]

Written in a small semi-cursive hand of the same type as that of MSS. Longleat and A2 (B. M. Additional, 39,659), in double columns, seven stanzas to the column. The thorn is used and does not resemble a y; the h's and l's are generally crossed. The first line of each stanza begins with a capital. There are no marks of punctuation except light strokes to indicate caesuras. Catchwords at the end of each section; signatures, most of which have been pared off by the binder, throughout the first half of each section. The number of each book in Latin is written as a running title in the upper outside corner recto of each leaf in a contemporary hand, probably that of the copyist. There are no chapter headings, but rubricated Incipits and Explicits at the beginning and end of each book except I. On fol. 1 an illuminated floriated full border of 15th century English work, now badly rubbed, and a handsome large initial. Many of the chapters and envoys begin with small blue initials and the books with larger initials in blue with red penwork flourishes; occasionally a chapter or envoy is indicated by a horizontal cross in red terminating with three round dots, as in the Longleat MS. Paragraph marks in alternate red and blue at the beginning of stanzas. Letters in the first and last lines of columns are often extended into flourishes. There are various notes, some in pencil, on the margins, and occasionally scribbled words as running titles, all in a later hand, and generally consisting only in names of characters mentioned in the text.

On fol. 1 recto, above the border, is the inscription, "Franciscus Harington est verus possessor huius libri." On fol. 140 recto, "Thomas Baker", in a 17th century hand; on fols.

[1] See MacCracken, *Lydgate Canon*, under "Letter to Gloucester," the first two words misprinted "Right mighty." The poem has been printed by MacCracken, *Minor Poems*, I. pp. 30–35. The following corrections of MacCracken's text are necessary: "ht" for "ght" throughout; line 6, *read* "Thoruh" *for* "Though"; 33, *read* "thouh" *for* "though"; 60, "dowe" is a better reading than "do we", although in the MS. the word is spread a little; 64, *read* "for to" *for* "for"; 78, *read* "of Innocence*" *for* "Innocence" (the MS. says, "Innocente," an obvious blunder). These stanzas may have been written a year or two before the *Fall of Princes* was begun, perhaps in 1431, when John Sharpe of Wigmoreland was distributing his "bills" in London, Oxford, etc., demanding the despoiling of the clergy for the benefit of the poor. See Vicker's Life of Humphrey of Gloucester.

153 and 154 recto, bottom, "Henry Gale" (?) coarsely written as if with lead; on fol. 182c there is a list of receipts dated xxx° Henry [VIII.] in a 16th century hand; on the verso of the last folio, the beginning of the Nicene and part of the Apostles' creed in Latin are written together in a 16th century hand, and on the same folio, some scribbling and items from a lawyer's accounts, in which the names, Ogle, apphowell, gregory White, Fischer and Brame appear.

The text is quite good and has been collated throughout with B. See Catalogue of the Harleian MSS. Vol. I., 1808, p. 625.

THE LONGLEAT MS.

Folio ($16\frac{1}{8} \times 11\frac{1}{4}$), vellum and paper, second half of 15th century. A complete manuscript in thirteen gatherings of from 12 to 16 leaves; the two outside and two inner leaves of each section are of vellum: i-iii^{14}, iv^{12}, v-x^{14}, xi-xii^{16}, xiii^{15} (1 vellum, 6 paper, 2 vellum, 4 paper, 2 paper blank) = ff. 185.

The manuscript begins on fol. 1a with the Prologue to Book I. Books II. to IX. begin on fols. C 9a (37), E 6b (60), G 4b (86), H 11a (107), I 13a (123), L 3d (141), L 12b (150) and M 13c (167).

On fol. 9a, I. 1562–68 are repeated; on fol. 81 (F 13d), III. 4299–4312 are repeated (the scribe spells indifferently, "dispaire, dispeyre, disespeired, disespayred"). IV. 645–651 are omitted, as well as IV. 2633–39, the last stanza of the Envoy on Olympias (space left). V. 1876, originally omitted (fol. I 6c, 116), was inserted later in another hand; the fifth and sixth stanzas of Chapter 33 of Book V. (V. 2985–2998) are fused as in MSS. A2 and H (I 12b, 122). At VIII. 1428, a cross is drawn in the line as in H. On fol. M 4 recto (158) a stanza (IX. 43–49) is omitted as in MSS. H, A2, H3 and R3. IX. 162–532, the chapter, envoy, etc., on Brunhilde (fol. M 14 c, 158) are omitted as in MSS. H, A2 and H3. On fol. N 4a (164) a stanza (IX. 1506–12) is repeated after IX. 1603, but subsequently crossed out and "[va]cat" written in the margin. At the end, IX. 3303–93 (the first thirteen stanzas of the first Envoy to Duke Humphrey) are omitted, and IX. 3394–3540 are transposed with IX. 3239–3302 (The Chapitle of Fortune), as in MSS. A2 and H, which together with Longleat form a closely related group. Omissions shared with other MSS. besides H and A2, are the Lucrece stanzas (II. 1058–99) and the Chapter on the Governance of Poets (III. 3837–71).

The Hercules stanzas are transposed (I. 5461–67 with 5454–60) and also V. 1832–38 with 1825–31.

Written in double columns, seven stanzas to the full column, in a small semi-cursive hand greatly resembling that of MS. Harley 1245 (H). The lines do not always begin with capital letters, the caesuras are rarely indicated and there are no marks of punctuation. Letters at the head and foot of columns are extended into flourishes. With one illuminated full border (English work) and large illuminated initial (at the beginning of the Prologue to Book I.). Within the border are three shields, of which one is blank, the second, at the bottom, bears the arms of King's College, Cambridge, roughly drawn in ink at a later time, the third, in top right corner, also a later addition, has the arms of France and England quartered in gold and colours. Initials in blue with red penwork at the beginning of books, and smaller initials of the same type at the beginning of the chapters and envoys. The first lines of stanzas are indicated by alternate red and blue paragraph marks except on fols. 1 and 14 recto; and sometimes, when there is no initial, the beginnings of chapters are indicated by small horizontal crosses, as in MS. H. No running titles; catchwords at the end of each section; signatures, A–N, in the lower right-hand corner recto of the first leaf of each section, now partly worn off. A few chapter headings in the form of guide-words scattered through the book, and at the end several are rubricated in the margins or between the lines; e.g., on fol. N 1 recto (146) at IX. 1030, "Heer writith Bochas a chapitle ageyns tirawntis", at IX. 1744, "Heer Bochas writith a chapitle ageyns them þt been vnkynde vn to ther children", at IX. 2371 the same heading as in the printed text (MS. B). The Chapitle of Fortune is headed, "A lenvoy direct to all Estatis", the Envoy to Duke Humphrey, "A Lenvoye compiled vpon all the booke writen bi þe translatour to al þat shal seen þe saide booke", the second Envoy to Humphrey, "The last Lenvoy direct vn to princis". Then follow, "Woordis of the translatour vn to his booke atte laste eende", and at the very end, "Explicit Liber Iohannis | Bochasij De casu principum."

At I. 918 (moral advice) the word, "nota" is written in the margin, and on fol. 159 (M 15 recto) opposite IX. 708 (Romilda), "nota for wemen." On fol. 94 (G 11 verso) top margin, below the name "Robert Bell" (?) rudely written in pencil, a roughly drawn shield, apparently argent, an inescutcheon ermine. On the verso of the last leaf are some lines in a 15th–16th century hand as follows:

Cunyng And Vertu is not sett by
No mervaile is thowe we prospare not
Falshode flateryng & lechery
Ar knytt togedre. All in A Knott
To Reule with pride it is there lott
For lacke of youth cunyng & vertue
We haue no grace othre miseries teschewe.

The MS. is in fine clean condition, with the original margins (the vellum leaves a little smaller than the paper). In the Longleat Library. See Hist. MSS. Report, III. p. 188; Lee, DNB, art. Lydgate, p. 311; MacCracken, Lydgate Canon.

A2 = ADDITIONAL 39,659 (BRITISH MUSEUM)

Large folio ($15\frac{3}{4} \times 10\frac{7}{8}$), paper and vellum, third quarter of the 15th century. A complete manuscript, in 16's; the two outside and two inside leaves of each section are of vellum: i-xi^{16}, xii^{8} (1 vellum, 6 paper, 1 vellum + 1 vellum) = 185 leaves. Fol. 2, which like fol. 3 has been mounted, is reversed, and instead of beginning with line 197 and ending with line 392, it begins with 295 and ends with 294; fol. 183, containing lines 2959–3154 of Book IX., is also reversed.

The manuscript begins with the Prologue on fol. 1a; Book II. begins on fol. 37c, Book III. on fol. 61a, Book IV. on 87c, Book V. on 101a, Book VI. on 124c, Book VII. on 142c, Book VIII. on 152b, and Book IX. on 169d. The text ends on fol. 185 verso. On fol. 14c the Daedalus lines (I. 2673–79) are omitted; the Hercules stanzas (I. 5454–67) are transposed on fols. 28 and 29. The Lucrece stanzas (II. 1058–99, fol. 42 verso), the Rome stanza (II. 4481–87, fol. 60 recto), the Chapter on the Governance of Poets (III. 3837–71, fol. 80c), and IV. 645–51 are omitted. Other omissions, all of which are shared with MSS. H and Longleat, are IV. 2633–39 (fol. 100), V. 2989–95 (stanzas fused, fol. 123), IX. 43–49 (also omitted in MSS. H3 and R3, fol. 169c), IX. 162–532 (the story of Brunhilde, also omitted in H3, fol. 170 ff.), and IX. 3303–93 (the first thirteen stanzas of the first Envoy to Duke Humphrey, also omitted in Corpus). IX. 3303–3540 are transposed with 3239–3302.

Written in a small, clear semi-cursive hand of the same type as that of MSS. H (Harley 1245) and Longleat, spaces faintly ruled for stanzas, in double columns, seven stanzas to the column. Stanza capitals touched with red; otherwise the lines in general do not begin with capital letters. The thorn and

yoch are used seldom if ever; double l's are crossed, sometimes to indicate plurals, and the h's are often lightly crossed, without graphical significance. The c's and t's are frequently formed alike, as is not unusual in manuscripts of the period. There are no marks of punctuation except light slanting strokes to indicate the caesuras, and dots used on occasion for pause or emphasis (e.g. on fol. 77c). Catchwords at the end of each section; signatures, a to m 8, mostly worn or torn off.

Initials in blue enhanced with red penwork into partial borders at the beginning of books, smaller initials of the same type at the beginning of chapters and envoys, and often, where there are no initials, paragraph marks in blue or red. At the beginning of the Prologue to Book I. (fol. 1 recto) there is a simple floriated border in gold, silver (oxidized) and colours, with an illuminated initial enclosing a shield painted blue (rubbed). Three other shields are enclosed in the lower part of the border and left blank for the arms of an owner. Rubricated Incipits and Explicits by the scribe; no running titles. The envoys are headed "Lenvoye" in red, preceded by a blue paragraph mark and extended into a crudely drawn three-branch scroll. On fol. 1, "Incipit Liber Bochasij de casu Principium" in red.

There are some twenty-eight rubricated chapter headings, almost identical with those in MS. H3 (Harley 3486), some of which also resemble those in MSS. B and J, where the latter agree, e.g., on fols. 48c and 49b (II. 2199 and 2339), and others those in B alone (see fols. 59d, 66d and 80b, II. 4404, III. 1149, 3781). Others again differ slightly from those in B: I. 785, "The compleynt of Bochas vpon the fall of Adam and Eve thoruh jnobedience" (B omits last four words); I. 6511, "Bochas descryueth the malys of women;" I. 6707 (fol. 34b) "Thexcus of bochas for his writyng ageyn mysgouernyd women;" II. 533 (fol. 40a) "Bochas makith heer a comendacioun of obedience;" III. 4236 (fol. 82c), instead of "Thauctour" the MS. has "Bochas"; IX. 2371; but there are many that are quite unlike the headings in either B or J, for example, I. 1275 (fol. 7c) "Bochas writeth heer a Chapitle ageyns proude men;" I. 4558 (fol. 24b) "Heer Bochas repreeueth all them that yeue hasty credence to euery Report;" I. 4719 (fol. 25a) "Bochas writeth heer a Chapitle ageyns women;" I. 6105 (fol. 32b) "Bochas preiseth the surete that stant in pouerte;" II. 806 (fol. 41c) "Heer bochas makith a liknesse off a kyng to an ymage compownyd of dyuers estatis all of oon accord;" III. 3115 (fol. 76d) "Bochas writeth a chapitle ageyns vntrewe Iugis;" III. 3718 (fol. 80a) "A Chapitle a geyn wordly folk which desire to be magnefied;" IV. 939 (fol. 92b) "Bochas writeth heer a chapitle ageyns presumptuous tirantis;" VI. 3277 (fol. 141a) "Bochas writyth heer a chapitle ageyns them that diffame Rethorik" (some of the words in this chapter are underlined in red); VII. 1104 (fol. 149a) "Bochas writith heer a Chapitle a geyns Glotonye;" VIII. 3165 (fol. 168b) "Heer makith Bochas an exclamacioun ageyns vnkyndenesse of Alliances;" IX. 1030 (fol. 173a) "Heer writeth Bochas a Chapitle a geyns tirauntis." The last six headings, fols. 176d (IX. 1744), 179d (IX. 2371) and the four at

the end of the work are precisely like those in the Longleat manuscript: "Heer Bochas writeth a Chapitle ageyns them that been vnkynde vn-to ther children," "A comendacioun of Pacience in stede of a Lenvoye" (also in B), "A Lenvoye compiled vpon al the book writen bi the translatour to all that shal seen the said book;" "A lenvoye direct to all estatis;" "The laste Lenvoye diret vn-to Princys;" "Woordis of the translatour vnto his book atte laste eende."

The text is good and much like that of H and Longleat. The manuscript was formerly in the library of Robert Curzon, 14th Baron Zouche of Harringworth (1810–1873), and was bequeathed to the British Museum in 1917 by Darea, Baroness Zouche. It is bound in modern green velvet. On the inside of the vellum fly-leaf, "This is Robert Curzon his booke," and below:

"If it be loste, & you it finde,
I pray you heartlie be so kinde,
As for to take a litel payne,
To send me my boke home agayne."

J = THE RYLANDS–JERSEY MS.

Large folio ($16\frac{7}{16} \times 11\frac{9}{16}$), vellum, middle of 15th century, ff. 185. In 8's: i-x^8, xi^7, xii-xxiii^8 + 2 leaves. Complete except for the loss of xi 6 between fols. 85 and 86.

Book I. begins on fol. 1 recto with the Prologue. On fol. 11, I. 2018–19, and on fol. 22, I. 4145–72 (Atreus) are omitted; after I. 4557 (fol. 24 recto), a stanza awkwardly made out of a heading is inserted,[1] and on fol. 29 verso, I. 5846–5901 are transposed with 5566–5845 (Narcissus). Book II. begins on fol. 37 recto. On fol. 43, the Lucrece stanzas (II. 1058–99), on fol. 49 verso, II. 2542–48, and on fol. 58 verso, II. 4481–87 (the Rome stanza) are omitted. Book III. begins on fol. 59 verso. On fol. 79 recto, the Chapter on the Governance of Poets (III. 3837–71) is omitted. Book IV. begins on fol. 85 verso (xi 5); xi 6, which was evidently cut out for the sake of its illuminated border, is wanting together with lines 99–288 of Book IV. Book V. begins on fol. 105 recto, Book VI. on fol. 121 recto, Book VII. on fol. 140 recto, Book VIII. on fol. 149 verso. On fol. 158 verso, VIII. 1779–85 are omitted. Book IX. begins on fol. 166 verso. The two Envoys to Duke Humphrey are omitted, and the manuscript ends on the penultimate leaf (fol. 184a) with "Explicit Iohn̄ Bochas" in red, beneath which is the Envoy by Greneacres.

Well written in a medium-sized clear upright hand, in two

[1] See MSS. R and 4255.

columns (ruled in purple), 50–53 lines to the column, the stanzas running over from one to another, except in gatherings xviii and xix (fols. 136–151), where the lines are ruled wider apart (and in redder ink) and where there are sometimes as few as 38 lines to the column. The thorn and yoch are frequently used, the y's dotted, the caesuras as a rule indicated (by light strokes). Capital letters at the beginning of lines, and letters frequently extended into flourishes at the head of columns. Catchwords at end of sections, the signatures pared away. Running titles in red (Prologus and Liber and number), rubricated Incipits and Explicits and chapter headings (see text of this edition) written between the stanzas, where spaces are left for them. The names of persons mentioned in the text are frequently rubricated in the margins. The stanzas begin with small blue initials ornamented with red and gold and black penwork. Illuminated floriated initials at the beginning of chapters and envoys, and fine half borders in gold, blue, mauve, green, brown and white at the beginning of each book (at Chapter 1, where there is a prologue) except IV. (the illuminated leaf having been cut out between fols. 85 and 86).

There are a few marginal notes relating to the text, in two different 17th century hands, scattered through the MS. The outer margin of fol. 62 has been cut off with the loss of a few letters on the recto side, also the margin of fol. 185. On the penultimate leaf (b and c) there is a roughly written table of contents of Books I. and II. in a 17th century hand, and on the last leaf (a) in a scholarly 16th century hand the following list of books:

A NOTE OF ALL MY BOOK*ES*

Item a Byble, the new testamen^{t} of Erasm*us* translat*e*, the Booke of comon prayer, Lattymers Sermons, Calvyne vpon*e* the galathyans, Inels booke, a booke of erasm*us* called de contempt mu*n*di. & others bounde together, the zodyac of lyffe called palyng*e*, The State of the Herodyans, The Instytutes of the lawe, Sceltones booke. why come ye not to courte & others. a Booke of morall phylosofie, the abridgem^{t} of polydor virgell, Fortescue in com*m*endac[io]n*e* of the lawe, Archadmus booke of phisiognamye, a booke of the state of a publyque weale by S^{r} thom*as* moore, xenophon*e* vppon*e* houshold, Ceasars Com*m*entaryes, a Chrysten*e* exortacion*e* to swerers, a pomannder of prayer, a Booke for a Iustice of peace, The Image of governance, The governem^{t} of helthe, A booke of presydents, Hannyball*e* and Scipio, Erasm*us* Apothegmes, Encheridion*e* militis Crystiani, The vysyon*e* of pers plowman*e*, The courteor, The Instruccion*e* of a crysten woman*e*, Raynold the Foxe, The golden Asse, The tow volumes of the pallesse of pleasure, Vyrgell*e* set forthe by T. phaer, Iustyne, A myrrour fo^{r} magesttes, haywoods work*es*, horace, A dyaloge betwene experyens and the

courter. Davyd Lyndseye, Vytegyst*es* admonysyon*e*, The Shippe of fooles, The Instytuc*i*on*e* of a gentleman*e* . . . [and a final title erased].

In black (modern) morocco binding, tooled in gold, with armorial book-plates of the Earl of Jersey (above) and the Earl of Crawford, beneath which is that of the Bibliotheca Lindesiana. See "Catalogue of the Bibliotheca Lindesiana, List of Manuscripts and Examples of Metal and Ivory Bindings," Aberdeen University Press, 1898. The manuscript was exhibited to the Bibliographical Society at the Grafton Galleries, June 13, 1898, by the President of the Society (Lord Crawford). In August 1901 it was presented together with the Crawford collection of MSS. to the John Rylands Library by Mrs. Rylands. See "The John Rylands Library, Manchester: A brief historical Description of the Library" . . . Manchester and London, 1912, p. 7. Formerly in the possession of the Earl of Jersey at Osterley Park, Middlesex. See Lee, DNB, art. Lydgate, p. 311; Eighth Report, Hist. MSS. Comm., Appendix, p. 100.

R = MS. ROYAL 18 D. IV (BRITISH MUSEUM)

Vellum ($16\frac{3}{4} \times 11\frac{3}{4}$), middle of 15th century; ff. 168. Imperfect, in 8's, consisting in its present condition of 1 leaf, i-iii^{8} (fols. 2–25), iv^{7} (wanting the last, fols. 26–32), v^{8} (fols. 33–40), vi^{2} (wanting 2–7, fols. 41–42), vii^{8} (fols. 43–50), [8 to 11 leaves wanting, at least one section], viii-xii^{8} (fols. 51–90), [8 leaves or one section wanting], xiii^{8} (fols. 91–98), xiv^{4} (wanting 2–5, fols. 99–102), xv-xvi^{8} (fols. 103–118), [16 to 18 leaves wanting or at least two sections of eight leaves], xvii-xxii^{8} (fols. 119–166), xxiii^{2} (wanting four or five leaves between the first and last of section, fols. 167–168). Owing to the impossibility of co-ordinating the number of missing leaves with the number of lost sections, it is not certain how many quires were in the MS. originally. All the sections that remain except the last are in 8's, yet normally 11 leaves would be wanting between sections vii and viii and 18 between xvi and xvii. The MS. does not now contain more than about 27,600 lines.

Book I. begins with the Prologue and a full border on fol. 2 recto. On fol. 25 verso, I. 3928–48 are transposed with 3949–76. On fol. 26 verso, I. 4145–72 are omitted, as in MSS. J and Phillipps 8118. Between fols. 32 and 33 a leaf is missing, containing I. 5181–5348. The Envoy to the Narcissus Chapter

omits the last stanza (I. 5895–5901), and I. 5846–73 together with its Envoy (5874–5894 [5901]) is transposed with 5566–5845, as in MSS. J, Rawl, H5, Phillipps 4255 and the Pynson prints. On fol. 37a and c, there are rubricated headings at I. 6042 and I. 6105, agreeing closely with those in the above texts as well as the Rutland MS.; but on fols. 38d (I. 6308), 40a (I. 6511, Chapter on the Malice of Women) and 41a (I. 6707, see text), the headings are differently worded. Between fols. 41 and 42 six leaves are missing (2–7 of section vi) together with I. 6833–7070 and II. 1–749. On fol. 47c, II. 1699 is omitted, on fol. 48c, II. 1846, and on the same fol., II. 1877–83. Between fols. 50 and 51, apparently 11 leaves are missing, containing II. 2269–4102. As otherwise the book is in 8's, and the preceding and following sections are complete, it is quite possible that a portion of the text corresponding to the contents of three leaves was originally omitted from the manuscript. The Rome stanza (II. 4481–87) is omitted. Book II. ends on fol. 53d. The scribe has written here, "Explicit liber tercius" by mistake, followed by "Sequitur prologus libri tercij." On fol. 54d, "Finis Prologi." Book III. Chapter 1 begins on fol. 55 recto. (On fol. 61a, III. 1149, the same heading occurs as in MS. J, others similar on fols. 72d, 73c and 76a, and two differing on fol. 76c and d.) On fol. 77, the Chapter on the Governance of Poets (III. 3837–71) is omitted. Book III. ends on fol. 85a, and the Prologue to Book IV. begins in the same column, Book IV. Chapter 1 beginning on 87a. The verso of fol. 86 is blank. Between fols. 90 and 91, a section of eight leaves is wanting, together with IV. 876–2212. In section xiv., leaves 2–5 are wanting between fols. 100 and 101, together with IV. 3885–V. 483. On fol. 112 recto, there is a full border at Book V. Chapter 23 (V. 2313), as if intended to mark the beginning of Book VI., nevertheless Book V. ends with the proper explicit on fol. 116d, and Book VI. begins on fol. 117 verso, the recto of the leaf, although ruled, remaining blank. V. 2551–57 are transposed with 2558–64. Between fols. 118 and 119, two quires (apparently 18 leaves, unless there was an original omission of over 300 lines) are wanting, together with VI. 253–3269. On fol. 119a the same heading occurs as in MS. J (VI. 3277). Book VI. ends on fol. 121b, and Book VII. begins on fol. 121a. The heading to VII. 1104, "bOchas Ageyn Glotony compleynyth," omits the last four words, "seeing as it folowith," which are in J and the Pynson prints. Book VIII. begins on fol. 133a. Two stanzas, VIII. 778–791, are fused, lines 779–85 having been left out through oversight. On fol.

145c (VIII. 2318), the heading is precisely like that in H5, and except that it omits "Here", it agrees word for word with B, as does also the heading at VIII. 2528. Book VIII. ends on fol. 151d, but the border to Book IX. (the freshest and best preserved in the manuscript) is on leaf 155 recto, at the beginning of the Excuse for Brunhilde (IX. 505), the preceding 504 lines of Book IX. having apparently been considered a prologue (see the Incipit on fol. 151d). On fol. 155 recto there is a heading, "HEre Bochas in Maner excuseth the maner off wrytyng Off Brunechilde," in which the word "writing" replaces "working", as in H5. On fol. 158a (IX. 1030), there is the same heading as in B; on fol. 162b (IX. 1744): "A Co*m*mendacion off trew lufe Atwene Frendis," and on 165c and 166b the same headings as in B, of which the second also agrees with H5 (IX. 2238 and 2371). Between fols. 167 and 168, four or five leaves are wanting, together with IX. 2644–3588, the exact number of missing leaves depending upon whether the manuscript originally contained the two Envoys to Duke Humphrey (IX. 3303–3588). As neither MS. B nor J contains them, and as R is a manuscript of very much the same class, it is most probable that they were also wanting in R and that four leaves are missing in the last section.

Well written in two hands, in double columns, six stanzas to the full column. The first hand (fols. 2 to 17) is of medium size, with clear, square, slightly ornamental black letters, but without flourishes. The lines begin with capitals; light slanting strokes indicate the caesuras and serve otherwise as scanty marks of punctuation. The thorn is not used, the yoch occasionally. The second hand (fol. 18 to end) is larger and more pointed. The thorn and y very similar. Light strokes are used both to mark the caesuras and also at the ends of the lines. The lines begin with capital letters (except as a rule l, h, w, and y) sometimes touched with yellow, especially towards the middle of the book. The capitals at the beginning of stanzas are larger than the others. Paragraph marks in alternate blue flourished with red, and gold decorated with black, penwork at the beginning of stanzas. No running titles; rubricated Explicits and Incipits; a few rubricated chapter and envoy headings; catchwords at the end of each section; the remains of signatures. With illuminated, floriated initials in gold on a red and blue ground with white tracery, and illuminated full borders on fols. 2, 55, 87, 112, 121 (verso), 133 and 155 (at the beginning of the first chapter of each book except II. and V., the first leaves of which have been lost, and VI.

and IX., where the borders are misplaced at V. 2313 and IX. 505). In the border at the beginning of Book I., "are the arms of John Tiptoft, Earl of Worcester (d. 1470), or of his first wife (m. *circ.* 1446, d. 1450) Cecily, Duchess of Warwick, daughter of Richard Neville, Earl of Salisbury, and widow of Henry Beauchamp, Duke of Warwick. . . . Among 16th century scribbling on ff. 1, 168 is the erased note (f. 168b) 'Marmadvke Ellerker . . . aw thys bouke who þ^t so eu*er* on yt dothe lovke quod Julyan Musgraue,' and another, 'Julyane Musgraue, wythowt fanyng | my hart yow haue, yow know my meny*n*g.' Julian, daughter of William Ellerker, was the wife of Sir Simon Musgrave of Edenhall, sheriff of Cumberland in 11 Eliz. and distantly connected with the Cliffords (see Jefferson's *History of Leath Ward*, 1840, pp. 414, 415), and the name of Marmaduke Ellerker occurs in the 1564 visitation of Yorkshire, *Harleian Soc.*, xvi, p. 109. In another hand are eight verses beg. 'Whar fayth is frend | ther resone is a tresuer.' Verses in *Latin*, *Italian*, and *English*[1] (ib.) are in the hand of [Henry, Lord] Strange [1531–1572, 4th Earl of Derby 1572–1593], who has also written the name of his wife 'Margaret Clifforte,' daughter of Henry Clifford, 2nd Earl of Cumberland.[2] Her brother, George, 3rd Earl, is referred to in the note on fol. 2, 'This boke was geve*n* me | by George, Erle of Comerland | A°. 1599,' signed by [John, Lord] Lumley."[3] On fol. 1 recto is written the name, "Mastrese brograue", on fol. 168 verso, "Franses Perse."

There are no marked orthographical peculiarities, although occasionally an awkwardly spelled word, such as, trouht (through), sleithis (sleihtis), werr (were), rythwisnesse, etc. The text is quite good, and has been collated throughout with MS. B. It is perhaps as early as 1450. See Catalogue of the Royal MSS., Vol. II., 1921, pp. 311, 312, from which the above

[1] In siknes and in thrall, | Vnto the Lorde i call, | And he doth me comfort, | Deliuer me I say, | From liars lips allway | And tonge of falls report. | Ni una cosa e cosi secret, | Che non sia reuelata.

[2] MS. correction in B.M. copy of the Catalogue of the Royal MSS., from "George Clifford, 3rd Earl of Cumberland."

[3] John, Baron Lumley, 1534?–1609, only son of George Lumley of Thwing in the East Riding of Yorkshire, by Jane, second daughter and co-heiress of Sir Richard Knightley of Fawsley, Northamptonshire; grandson of John, Baron Lumley, 1493–1544 (5th or 6th Baron). "In the formation of his library Lumley was probably indebted to the advice of his learned brother-in-law, Humphrey Lhuyd [Llwyd]. He also inherited the valuable collection formed by Lord Arundel. Soon after Lumley's death his library was purchased by James I. for his son Henry, prince of Wales, and on his death it became part of the Royal library which was presented to the British Museum by George III." (D. N. B.)

quotations have been taken; Lumley Cat. f. 202; Cat. of 1666, f. 12; Hortis, p. 938; Tanner, p. 492; MacCracken.

R2 = MS. ROYAL 18 D. V (BRITISH MUSEUM)

Large folio (16½ x 11), vellum, third quarter of 15th century, ff. 217. Imperfect; in 8's: i-xxiii[8], [xxiv supplied in the 16th century from MS. R], xxv-xxvi[8], xxvii[6] [two leaves, 4 and 5 of the section, supplied from MS. R as above] + 1 leaf.

Book I. begins with the Prologue on fol. 1 and ends on fol. 43b. The Daedalus lines (2673–79) are omitted. Book II. begins on fol. 43c and ends on fol. 70d, where the Prologue to Book III. begins. In Book II. the Lucrece stanzas (1058–99) and the Rome stanza (4481–87) are omitted. In Book III. the Chapter on the Governance of Poets (3837–71) is omitted. Book III. ends and Book IV. begins on fol. 101c. Book V. begins on fol. 126a and ends on fol. 144d; Book VI. ends on fol. 166d; Book VII. begins on fol. 167a, Book VIII. on fol. 177a, Book IX. at the top of column b on fol. 197. In Book VIII. lines 1345–2674 have been supplied from MS. R (probably while the manuscript was in Lord Lumley's possession) owing to the loss of section xxiv, and in Book IX. lines 2434–2769 were supplied in the same manner owing to the loss of the fourth and fifth leaves of section xxvii. The two Envoys to Duke Humphrey (IX. 3303–3588) are omitted in this MS., which ends with the Verba Translatoris at the foot of column b, fol. 207. The verso of fol. 207 is blank.

Written in a large, clear, upright book-hand, with occasional light dots to indicate caesuras and at end of lines; six stanzas to the column. The thorn is sometimes used and is not formed like a y; the yoch is apparently not employed. The contraction for *er* is frequently used to express an *e*. The lines begin with capital letters touched with yellow, and letters at the head of columns are sometimes expanded into small flourishes. Catchwords at the end of sections, partly pared away, the remains of signatures on the first four leaves of each quire; no running titles, chapter headings or Incipits and Explicits, for which spaces of from one to two stanzas are left between the books except Books VII. and VIII. Alternate blue with red, and gold with black, penwork paragraph marks at the beginning of stanzas; initials in gold on red and blue grounds with white tracery, enhanced with feather penwork illuminated in green and gold, at the beginning of many chapters and envoys and of all the books (where as a rule they are somewhat larger)

except Book VII., which has a space of four lines and no initial. On fol. 103a top, Book IV. Chapter 1, the initial was not completed. With an illuminated floriated border and large initial on fol. 1, at the beginning of the Prologue.

At the end of the volume, on fol. 216b, before the Chapitle of Fortune, "are illuminated the arms, within a garter, of H[enry] P[ercy, 4th Earl of Northumberland,] in much the same style as in 18 D. II., f. 162, but with more elaborate quarterings.[1] . . . Notes on f. 32, &c., refer to 'the other booke', i.e. 18 D. IV., and both probably belonged to John, Lord Lumley, though his name is not inscribed."[2] See the Lumley Cat. fol. 202; Cat. of 1666, fol. 12; Hortis, p. 938[3]; MacCracken.

R3 = MS. ROYAL 18 B. XXXI (BRITISH MUSEUM)

Small folio ($12\frac{1}{4} \times 8$), second half of 15th century (about 1465?), ff. 216. A complete manuscript, in 12's: i-vii^{12}, viii^{11}, ix^{12}, x^{13}, xi-xviii^{12}.

Book I. begins with the Prologue on fol. 1a. On fol. 8c, the initial to Chapter 3 (I. 1282) is misplaced at the beginning of the last stanza of Chapter 2 (I. 1275), as in MS. H4. In Book I. the following lines are omitted: 1457–63 (fol. 9c); 2367–73 (fol. 14d); 2673–79 (Daedalus lines, fol. 16d); 4229–35 (as in H3, fol. 25d); 6231–86 (fol. 37d); 6322–28 (fol. 38a). The Hercules stanzas (I. 5454–60 and 5461–67) are transposed. Book I. ends at the foot of 42b: "Explicit lib*er* prim*us*," as footnote by copyist. Book II. begins on fol. 42c. Besides the Lucrece stanzas (II. 1058–99), II. 1884–90 and II. 4481–87 (Rome stanza) are omitted on fols. 53b and 68d. Book II. ends on fol. 69b, and Book III. begins on 69c, where a space of three stanzas is left blank, and also a space of the same size at the bottom of 70c (end of Prologue to Book III.). In Book III. the following lines are omitted: 1492–98 (fol. 78c); 1583–89 (fol. 79a); 1618–24 (fol. 79b); 3844–50 (in Chapter on the Governance of Poets, fol. 92c); 3893–99 (fol. 92d); 4383–89 (fol. 95c). Book IV. begins on fol. 100a, with a blue initial without space or heading. On fol. 108d, a space of one stanza is left before IV. 1450. On fol. 110a, IV. 1660–66 are omitted.

[1] Henry Percy, 1446–1489, was restored to the garter in 1470. The 3rd earl died in 1461. It is impossible to say how much later the illuminated arms are than the text of the manuscript.

[2] Catalogue of the Royal MSS., Vol. II. p. 312.

[3] Hortis also mentions MS. Royal 18 D. VI., "Codice splendido, ma barbaramente mutilato." This is not a Fall of Princes but a Troy Book MS.

Book V. begins on fol. 124b without initial or other indication. Many of the chapters in this and the succeeding books are unindicated and without either space or initial. Book VI. begins on fol. 143a with a blue initial; Book VII. on fol. 164d. On fol. 171b, VII. 1109–10, perhaps omitted from the MS. from which R3 was taken, are replaced by: "By example shewyng of grete damage | Vnto mankynd thrugh vicious outrage." The chapter describing the Golden World (VII. 1153–1313) is headed "Lenvoy," in red (fol. 171c). Book VIII. begins on fol. 174c with a blue initial, and at the end of the Prologue (176d) a space is left for a larger initial. Book VIII. ends on fol. 194d: "Explicit" in blue, below which Book IX. begins with a blue initial. Lines 43–49 of Book IX. are omitted as in MSS. H, A2, Longleat and H3. On fol. 210a, IX. 2609–15 are omitted; at the foot of 214d, a space is left after IX. 3470. The Chapitle of Fortune is transposed with the first Envoy to Humphrey and is followed by the second Envoy to Humphrey. The manuscript ends with the Verba Translatoris on fol. 216a, beneath which is "Finis" in black.

Written in double columns, six stanzas to the column, in a small, neat, semi-cursive hand. The thorn is frequently used, and X for sh, ch. The lines usually begin with capital letters touched with red, although as happens in many manuscripts of the period, m, l, h, t, b, g, y, and c are sometimes written large and sometimes small, and very often one form has to do for both "upper" and "lower case." The caesuras are indicated by light strokes or dots, and in the first part of the book (to fol. 30) and on the last two folios, various inverted semicolon and comma-like marks have been added in a later hand at the end of the lines. Signatures; no catchwords; running titles (giving the number of the chapter and book in Latin) infrequent and irregular. At the beginning of the Prologue to Book I. there is an initial in blue with red penwork; otherwise there are neatly made red or blue initials at the beginning of books, except V., which is not indicated, and slightly smaller initials and paragraph marks in red, blue, and occasionally black (later) at the beginning of chapters and envoys. The paragraph marks frequently occur where there is no division to be marked. Sometimes letters at the head of columns are extended into flourishes. On fols. 69b and 70b spaces of three stanzas are left apparently for chapter headings, of which however there are none in English, although there are many foot and side notes in Latin referring to the text, which take the place of headings. These are more frequent after fol. 107, but many have been cut

off on the top corners and side margins; most of them in the hand of the scribe, others in several different hands, some as late as the 17th century. The word "Lenuoy" is frequently written in the margin, and names in the text are usually underlined and their first letter touched with red.

The text is rather late and not very good. Many orthographical peculiarities are scattered through the manuscript, occasionally of considerable phonetic interest, e.g., thof (though), descrife, talle (tale), despose, bott (bote=boot), debonar, dyues (device), feill (feel), franches (franchise), frist (metathesis of r), betraihide, bit (but), ert (art), slandree, countirpays, lordshipt. The copyist made no distinction at times between his u's and w's: awwtry (avoutry), suart (swart), wertu; he also spelled frech (fresh), glar (glaire).

On fol. 1a, top margin in red: "John Lydgate," and after it, in another hand in black "Obijt A° D. 1440;" and on fol. 175 verso margin, in the first hand: "nota John Lydgate was autor of this Booke."

From the John Theyer library (monogram fol. 1 and notes). Theyer Sale Cat. No. 299; CMA. 6618; Hortis, p. 938; Catalogue of the Royal MSS. Vol. II. p. 300; MacCracken.

H2 = HARLEY 1766 (BRITISH MUSEUM)

Small folio (12 x 8½), vellum, middle of 15th century (1450–60?), ff. 266. In 8's: [2 unruled fly-leaves], 4 leaves containing the table, i-xxxii^{8}, xxxiii^{6}. An abridged version of the "Fall of Princes" containing some 21,865 lines or a little more than three-fifths of the work.[1]

The Table begins on fol. 1 recto and ends on 4 recto top; the verso of fol. 4 is blank. The text begins on fol. 5 recto with the Prologue to Book I. Except for the transposition of the Hercules stanzas (I. 5454–60 with 5461–67), Book I. continues normally to fol. 71 recto, where the Prologue to Book II. (II. 1–161) immediately follows the Envoy to Chapter 14[2] of Book I. (on Hercules, I. 5551) and is continued to its end on fol. 73 recto without further variation than the alteration of the fourth stanza from the end (II. 134–40) as follows:

[1] See W. Perzl, *Die Arthur-Legende in Lydgate's Fall of Princes. Kritische Neu-Ausgabe mit Quellenforschung. Inaugural-Dissertation . . . München*, 1911, for the Chapter on King Arthur and Envoy (VIII. 2661–3164), of which the text is based on this manuscript.

[2] The chapter numbers are those of Tottel's print.

Narsisus biblis / and mirra did appere
To-for bochas / ful pytously wepyng
dedly of Faces / and with an hydous chere
with voys y-broke / be many-foold sobbyng
and to my auctour / ther sorwes compleynyng
Requeryng hym / to-gydre whan they mette
First in his book / ther wooful fal to sette

The alteration of the stanza was necessary because after the end of the Prologue to Book II. the text returns to Book I. Chapter 15 (the Process of Narcissus, Byblis, etc., I. 5552–5873) and continues to the end of Book I. without variation, except that on fol. 87 verso the 9th stanza of Chapter 21 of Book I. (6791–97) is transposed after the fifth stanza (6763–69).

Book II. begins on fol. 91 recto with the first chapter (line 162 altered to, "Next folwyng in Ordre Saul cam to forn"), the Prologue having already been inserted after I. 5551. According to the compiler of this manuscript, however, Book II. begins on fol. 71 recto and includes chapters 15 to 23 (the last) of Book I., as well as chapters 1 to 3 of Book II., and ends with II. 917 on fol. 100 recto. Here the third Book of the H2 version begins with II. 918 ff., the first three lines of the first stanza of II. Chapter 4, which represents Chapter 1 of Book III. in H2, being altered as follows:

In this thrydde book / bochas did espye
Kyng Porcenna / which a werre first be-gan
Ageyn Romeyns / besegyng ech partye
with greet puissaunce / brought out of Tuskan, etc.

On fol. 101 recto, II. 974–80 are transposed with 981–87. The text of Book II. continues without variation down to fol. 119 recto, where the last two stanzas and the Envoy of II. Chapter 15 (2514–48) are omitted. According to H2, Book IV. begins on fol. 124 recto with II. 2962 (Chapter 22, on Cyrus). On fol. 136 recto, the Envoy to Chapter 27 of Book II. (on the bloodthirstiness of Cyrus, 3942–62) ends and is immediately followed by the Chapter on Covetousness (III. 4236–4480), which however wants 4327–68 and 4425–31. Thus the remainder of Book II. (3963–4592) and, as will be seen below, III. 1–3010 and III. 3284–4235 are omitted. The text then continues through Book III., Chapters 22–25 (4481–4851); but lines 4537–71 and 4684–4739 are omitted in the Chapter on Amyntas and Epaminondas (24). On fol. 141 verso, at the end of Chapter 25 of Book III. (line 4851) there follow without break or indication, III. Chapter 20 (4061–95, the first line altered to, "Afftir this Aman gan this prynce compleyne"),

Chapter 21 (Hanno of Carthage), and its envoy (4096–4235), ending on fol. 143 verso. Fol. 144 recto begins with Chapter 13 of Book III. (3011–87) followed by "Bochas ageyn thontrowith of Iuges" (III. 3116–3227 — not a separate chapter in Tottel) and Book III. Chapter 14 (3228–83), after which is inserted the misplaced envoy to Book III. Chapter 13 (3088–3115) on fol. 146 verso. Chapters 15 to 19 (3284–4060) of Book III. are omitted. Thus lines 1–3010, 3284–4060 and 4852–5152 of Book III. are omitted, for on fol. 147 recto, immediately following the envoy to Book III. Chapter 13, without break but with an illuminated initial, Book IV. begins with Chapter 13 (the Story of Pyrrhus, IV. 3745–3896) and continues through fols. 148–150 to its end (line 4066) on fol. 151 recto. Here Book V. begins without break, initial or any other indication. Consequently of Book IV. all but lines 239–322 (see below) and 3745–4066 are omitted.

Book V. continues through Chapters 1–7 to the top of fol. 161 recto, where the envoy to Chapter 7 (V. 806–40) ends. In this manuscript, Book V. begins with Chapter 2 (line 99) on fol. 152 recto. On fol. 160 recto, the following stanza is inserted after V. 791:

> And bochas here Rebukith in certeyn
> Folk that falsly / lyst to be for-sworn
> And make ther *p*romys / and ther othe*s* in veyn
> And yive no fors / though ther feith be lorn
> They take fals Chaff / they leve the trewe Corn
> nat lyk to marchus / of Condycio*u*n
> whoo lyst in trouthe / make a comparysou*n*

The envoy to Chapter 7 of Book V., which ends on fol. 161 recto, is followed by stanzas five to sixteen of the first chapter of Book IV. (IV. 239–322), of which the first two lines are altered to:

> Whylom in Rome as made is mencyou*n*
> ther wer foure knyghtes ordeyned dyvers Crowns

This excursion into Book IV. ends on fol. 162 recto and is followed by Chapter 8 of Book V. (841 ff.), which begins in the H2 version:

> Next folwyng to bochas compleynyng
> Vicious of lyff cam Tholome

On fol. 162 verso, Chapter 9 of Book V. (876 ff.) begins with "NExt philopat*er* this wrecche Callyd thoo," and ends on fol. 164 recto with line 1029, where it is immediately followed

by a section of sixteen stanzas corresponding to Chapter 2 of Book VII. (Herod and its envoy, VII. 78–277), but with a reference to Britomaris at the end. The first eleven stanzas are apparently the work of the copyist who was responsible for the manuscript, the twelfth consists of lines 239–245, the thirteenth of 270 and 271, together with five more lines partly recast from the same stanza, and the three remaining are the first three of the Envoy to Herod altered to seven lines each. The inserted stanzas are interesting for a certain downrightness of style (line 49 sounds almost like a parody of the last line of a Nibelungen quatrain) and as the work of a writer whose ear must have been wholly insensitive to Lydgate's rhythm, — that is, if it was his intention to imitate him. They are as follows:

Next in Ordre / this processe moost Cruel
It cam in mynde / to bochas in his wrytyng
Off a tyraunt that was bothe Cursyd and fel
Callyd herouⁿdes / which was of Israel kyng
The Cursedyst / that was in erthe levyng
A foreyn he was / be Record / of scrypture
To goddys peple / a malicious Creature

He was the first / ageyn Cryst gan to werre
slowh the Innocentys / Oonly for Crystes sake
And to the kynges / that Conveyed / was be the sterre
vndir fals Colour / of a glydyng snake
he gan entrete hem / and with hem couenauⁿt make
vndir fals flatrye / and feyned symulacyouⁿ
Them to destroye / to ther vttir confusyouⁿ

This herondes / also as made is mencyouⁿ
slowh wyff / and Chyldre / the stoory whoo lyst se
And many othir / for short conclusyouⁿ
Ek his lordys / with othir of the Comouⁿte
And so was his purpos / to sleen the kynges thre
As he did the Innocentes whan he gan werreye
which to the kynges / proudly gan to seye

Sith ye be Entryd / of newe in-to my Reem
lyk wourthy kynges / Come fro ferre Cuntre
In-to my Cite / Callyd / Ierusaleem
wher that I am wont to holde my Royal se
As Prynce and hed / and kyng of al Iude
And I Conceyve / Cheef Cause of your comyng
ye axe the weye / toward / the yonge kyng

Which in effect / as be your language
he shulde be born / in this Regiouⁿ
The which is / bothe yong / and tendir of age
And as ye seyn / in your Oppynyouⁿ
This Chyld / shulde haue greet domynaciouⁿ

As seyn p*r*ophetys / of Antiquite
but what is the Cause / ye come this Child / to se

Thorugh the bou*n*dys / of Ethyope and ynde
And thorugh arabya / is Ronne the Renou*n*
And of his berthe / the fame is nat be-hynde
Thorugh al the partyes / of eu*e*ry Regiou*n*
Tyme and toknys / of the Incarnaciou*n*
Toold opynly / as clerkys lyst endyte
For which we come / his presence to visyte

Quod / hero*u*ndes / sith ye han travaylled / so ferre
Thorugh many lond / and many Regiou*n*
lyk youre entent / folwith on the sterre
doth your deveer / makith your Oblacyou*n*
And I shal afftir to his hyh Renou*n*
doon reu*e*rence / as longeth vn-to me
whan ye Resoorte ageyn / ye shal goodly receyved / be

But whan this hero*u*nd / was thus concludyd /
Tavoyde awey al interrupciou*n*
Sith this kynges / hath hym so deludyd
By a man*e*re froward / collusyou*n*
Ageyn repeyred / hoom to ther Regiou*n*
But mawgre them / he wolde avengyd be
Sleen al the Children / to kepe his liberte

And in al haste / he made no tarying
Comaundyd / his knyghtes / to been in steel armyd bryght
But first he seyde / conceyveth that I am your kyng
& yeve yow in Charge / that with al your myght
In cons*e*ruacyou*n* / of my tytle of ryght
That ye goo forth / for myn avau*n*tage
And sleth al thoo / that be of two yeer Age

Thus he bad hem / his byddyng to Obeye
For noon but he / shulde Regne of equite
maketh al the childre / vpon your swerdys deye
Sparith nat Oon / for mercy nor pite
For I am q*uod* he / kyng of this Cuntre
The crowne of / Iewys / longeth to me of ryght
Therfore sleth thoo / that comyth in your sight /

O thow tyrau*n*t / thow cruel tourmentour
which with thy swerd / of / mortal violence
The yonge Childre / that can no socour
Sleen and devoure / in ther pure Innocence
To god above / thow dyst gret offence
Slen and mordre / that in ther Cradyl slombre
These yonge Children / thy malyce to encou*m*bre

This Cursyd / wrecche / this Odyous Caytyff
I Rede of noon / stood ferthere out of grace
In sorwe and myscheef / Endyd / hath his lyff

Ech man was glad / whan he shulde pace
And for this stoory / shulde this book / dyfface
With wooful Clauses / of hym whan I wryte
Therfore I Caste / no more of hym tendyte

Noble Prynces / which that governyth al
This large world / bothe in lengthe & brede
Remembryth / whan ye be in your Royal stal
off Abytomar*us* / how he did ovir-lede
the Com*moun* peple / Remembryth as I Rede
In what myscheef / that he did Fyne
whan he frowardly / gan to malygne

After this, the manuscript continues on with Book VII· Chapter 3, etc. The whole of Book V. except the first 1029 lines, and all of Book VI. are omitted. Book VI. begins on fol. 178 recto with Chapter 9 of Book VII. (1335 ff.). Fols. 165 verso to 182 recto contain VII. 278–1663 (the end). On fol. 166 verso, the ninth stanza of the Caligula, Tiberius and Messalina chapter (VII. 376–382) is expanded into two by the insertion of the following lines:

At my berthe / takyng / the ascendent
The hevene he toold stood in suych a plyght
Be Revolucio*un* of the firmament
my dysposicio*un* and al myn appetyght
Shulde al be set in flesshly delyght
To folwe my lustys and spare for no shame
vn-to perpetuel hyndryng of my name

Then follow lines 384–89, to which "Also at my birthe conceyvyng the entent" is prefixed. On fol. 167 verso, VII. 460–466 are omitted; on fol. 171 recto, the second and third stanzas from the end of the chapter on Nero (VII. 754–767) are muddled:

Made his Mvles / be shod with silvir shoone
Of surquedye / whan he shulde ryde
The Cyte brent / Romeyns afftir soone
Pursewyd hym / vpon eu*ery* syde
And froom a subbarbe / wher he did abyde
To Polyffagus / a woodman moost savage
which that fedde hym moost / of old / & yong / of / Age

This Polyffagus / this woodman ful of / Rage
which thus devouryd / Oonly the flessh of / man
nero took / hym / he was so falle in dotage
To Fynd hym vitaylle / in stretys wher he Ran
Cursyd at his Ende / and Cursyd whan he gan
whan he did offre Innocent*es* blood /
To be devouryd / of hym that Ran so wood /

On fol. 182 recto, the Prologue to Book VIII. begins without indication of any sort, space, heading or initial; but the next stanza has a blue initial ornamented with red penwork. The last three stanzas of Chapter 1 of Book VIII. (540 ff.) are muddled into a sort of envoy as follows:

540. Two wryte a lenvoye of thy fals malencolye
542. Thy Cruel herte and thy fals Envye
546. They for taquyte hem lyst for to shede her blood
552. Off frowardnesse which did nevir no good
553. Thow ay besy to shede Innocentys blood
559. To whoos lawe thou were bothe mad and wood
560. deydest in myschef for shedyng of crystene blood

Book VIII. continues down through fols. 189 ff. to its end on fol. 222. On fol. 211 verso, Book VII. of this version begins with line 2465 of VIII. On fol. 199 recto, the last two stanzas of the Chapter on Constantine (VIII. 1450–63) are made up into an envoy with the addition of two other stanzas by the copyist. The first and third stanzas are the last two of the chapter, except that in line 1455, H2 substitutes 'Primat' for 'prince,' in line 1460, 'Affrik' is omitted, and lines 1462–63 read:

Off nychomedye this was his entent
wheer in his paleys to god his soule sent

The second and fourth stanzas are,

He knowh that god was his sou*er*eyn lord
To hooly chirche how gretly he was bounde
Grucchyd nevir in thought wyl nor woord
hooly on Cryst his Empyre for to Founde
wher vertu regnyth vertu wyl ay rebou*n*de
And for this Prynce Obeyed with good entent
hath now his guerdou*n* aboven with cryst present

O noble Prynces which han the governau*n*ce
here vndir god in this wrecchyd vale lowe
Peyse eu*er*y thyng by trewe and Iust ballau*n*ce
And thynk on this Prynce howh he his lord lyst knowe
And howh fals fortune whan she lyst ovir-throwe
with hire double face whan she is ful ment
On Erthely Prynces that to hire consent

On fol. 207 recto, the last stanza of Book VIII. Chapter 16 (2101–2107) is omitted.

Book IX. begins at the top of fol. 222 verso with the second stanza of Chapter 1, line 8, which has been altered to "Thus whyl bochas / procedyn in his labour." The last stanza (IX. 43–49) of this chapter is also omitted. Like most of the chap-

ters, especially towards the end of the volume, Chapter 2 is not indicated. The eighth and last book of this version begins on fol. 232 recto with Chapter 10 of Book IX. (l. 834). On the same leaf the first stanza of Book IX. is inserted at the end of IX. Chapter 9 (after l. 833) with the following alterations in the first, sixth and seventh lines:

1. To the seid Petrark as bochas vndirtook
6. vpon this two bookys yif god wolde sende hym grace
7. It to *per*forme vp yif he haue lyff and space

The first two lines of the following stanza (IX. 8–9) are also altered:

At the be-gynnyng Remembryd be wrytynges
lik as I to-forn haue toold here in partye

The rest of Book IX. is given in full. Most of the chapters have no initial, and the initial belonging to the envoy to IX. 27 (2017 ff.) is misplaced at the beginning of the second stanza, perhaps in order to have it at the head of the column (fol. 246 verso), and the next to the last line of each stanza is omitted apparently for no other reason than to include the stanzas within the ruled lines. On the same leaf, Chapter 28 has an illuminated initial. On fol. 260 verso, the First Envoy to Duke Humphrey is transposed with the Chapitle of Fortune, which follows on without indication, as if it were a part of the Envoy. On fol. 264 recto, next to the last line of the last stanza (3301) is omitted, probably in order to finish the stanza on this leaf. Then follows (264 verso) the Laste Lenvoy, and on 265 recto the Verba Translatoris, which ends on the top of fol. 265 verso; the rest of the page is left blank, and ruled, as are also the two last leaves.

The manuscript is beautifully written in a rather small hand of an earlier type than that of most of the FP. MSS., no doubt that of a very experienced copyist, in single columns, six unspaced stanzas to the column, neatly ruled in black. The thorn is very rarely used, but perfectly formed, the y's are not dotted; gh is used for 3 except sometimes in the headings. No punctuation except slanting strokes, often badly placed. The lines generally begin with capital letters, although on occasion many of them, especially b, d, h, l, m, o, p, s, t, v, w, y, are written small. Catchwords at the end of each section; signatures for the most part worn off. Running titles in red giving book and number in Latin on opposite pages, and numerous rubricated chapter-headings in the margins.

The names of persons in the text are often written in red in the margins together with "nota." Stanza capitals in alternating red and blue; an illuminated half border on fol. 5 recto (beginning of Prologue to Book I.); initials in gold, red and blue with white tracery, and enhanced with feather design penwork decorated in green and gold at the beginning of chapters; smaller initials in blue flourished with red penwork at the beginning of envoys. There are 157 miniatures in full colours, of which all, except the first, which is square, lack backgrounds and are irregular in form, the figures and objects sharply outlined against the vellum, and as a rule standing on a green foreground representing verdure. The painting is coarse and the drawing clumsy and lifeless and without rhythm, yet occasionally not without a certain rude vigor.

1. Fol. 5 recto. Rectangular, with background; above text. A prince in lapis blue robe and ermine cape over a suit of red and gold brocade, wearing a raspberry-shaped headdress of gold and holding an arrow like a sceptre in his left hand, is seated on a throne beneath a canopy. Before him two Benedictine monks are kneeling with hands joined palm to palm in prayer. From the shoulder of each monk a white scroll extends upwards in folds. On the scroll to the right is written in a 15th century hand, but not that apparently of the copyist, "dan Iohn lydgate." The foreground is green, with conventionalized herbage painted in white. The background consists of feather-like designs in gold on a solid Pompeian red ground.

2. Fol. 11 recto. Adam and Eve naked, each holding an apple, stand in the conventional attitude on each side of the Tree of Knowledge, around which is coiled the Serpent, with woman's head and arms and shoulders, dressed in a white shift and holding out another apple. The ground is the same as in the preceding miniature.

3. Fol. 13 recto. Adam and Eve are driven naked out of the Garden of Paradise by an angel with golden wings and silver sword, now oxidized black, like most of the silver leaf used by the miniaturist. The angel wears a white garment with sleeves. The gothic gates of Eden, pierced with quatrefoil loopholes, battlemented, and surmounted by three pinnacles, each bearing a pennon, are pink.

4. Fol. 18 recto. Nimrod, dressed in a short outer garment of gold and red brocade, belted at the waist, with flowing sleeves lined with green, worn over a blue-sleeved skirted coat, his legs in rose-coloured hose and his feet in pointed shoes, a feathered turban on his head, stands on a green ground near his small pink, pagoda-like battlemented tower of Babel, which is represented in the act of falling to pieces. In the foreground a drawbridge crosses a stream of water.

5. Fol. 24 recto. The army of Pharaoh pursuing the People of Israel. The heads of helmeted men bearing lances appear in a gap between two hills; a tower in the background and trees in the foreground.

6. Fol. 24 recto. One of Pharaoh's chariots drawn by a white horse between shafts. The hindquarters of the horse disappear into the four-wheeled, canopied golden chariot, which is surmounted by a silver flag. Within, the faces of six fighting-men appear, and a driver walks beside the horse with raised whip.

7. Fol. 28 recto. Cadmus, in black monkish garments, kneels with hands palm to palm before a raised image of Apollo, who is represented as a horned faun-eared devil bearing shield and spear.

8. Fol. 28 recto. The long-tailed, cow-like brown bull of Cadmus in a green meadow.

9. Fol. 28 recto. Thebes, represented as a gateway, similar except in its brown colour to the gate of the Garden of Eden on fol. 13 recto.

10. Fol. 30 recto. Athamas, in a short-sleeved belted outer garment of silver tissue, a blue doublet, reddish hose, pointed shoes and a turban with flowing ends, is represented in the act of smiting the infant Learchus, whom he holds upright by the feet, against a rock.

11. Fol. 30 recto. Athamas, dressed as above, stands with raised hands in the background. In the foreground "ynee" in red, with a swaddled babe in her arms falls into the sea.

12. Fol. 31 recto. Jason, in a blue wide-sleeved outer garment, red doublet, cap and hose, with the Golden Fleece on his left arm, holds a sword in his right hand and cuts off the head of the serpent, represented as a conventional grey dragon. One of the brazen bulls is in the background.

13. Fol. 31 verso. A long, irregularly shaped picture. At the top (background) stands Oetes crowned, in a gold-belted robe trimmed with grey fur, his hands raised in horror at the dismembered body of his son, which lies before him. In the middle ground is a forest, and below in the foreground are the fleeing Jason, in blue hat, rose-belted doublet and blue hose, and Medea, in a red gown and white headdress. Badly drawn.

14. Fol. 33 recto. Creusa, in a blue dress, hangs headforemost out of a window, surrounded by flames.

15. Fol. 33 recto. Medea, wearing a long, loose, belted garment of blackened silver, kneels before her two sons. She has just cut the head off of the one and is now cutting the throat of the other. The sons have red hose and purplish pink outer garments.

16. Fol. 34 verso. Androgeus in blue, with flowing locks, is thrown from a 'pynnacle' by two men, one in pink, wearing a high, peaked headdress of silver tissue, the other in blue. Poorly drawn.

17. Fol. 35 verso. Scilla cuts the throat of Nisus, who lies on a bed canopied in blue.

18. Fol. 35 verso. Scilla bears the head of Nisus to Minos, who is crowned and in plate-armour and bears a halberd.

19. Fol. 36 verso. Nisus and Scylla represented as two flying birds.

20. Fol. 37 recto. The Minotaur, who has the torso of a man joined to the hindquarters of a bull, a weak face, yellow hair parted in the middle, and a short forked beard, stands before a background of seven trees. He holds a triangular A-shaped object in his hand.

21. Fol. 38 recto. Ariadne seated on a green island not much larger than herself, surrounded by a narrow stream of water. Her hands are raised together in prayer; she has flowing yellow hair and wears a loose cloak of cloth of gold over a blue gown. In the background five trees.

22. Fol. 39 recto. The frightened face of Hippolytus, in his two-wheeled pointed-roofed chariot, lined with red and surmounted by a silver pennon, is drawn by a white horse, that apparently consists only of head and forequarters.

23. Fol. 39 recto. Below Hippolytus, Phaedra is represented as falling upon a large two-handed sword, which pierces her breast. She is dressed in a blue robe and purplish belted gown.

24. Fol. 40 verso. Jael, in a scarlet, belted gown, drives a large spike into the head of Sisera with heavy hammer blows. Sisera is in plate-armour, but

without helmet, and is represented lying on a purple and blue canopied bed, surmounted by a crown, pinnacle and pennon.

25. Fol. 43 recto. Layus, crowned and wearing a silver brocade coat, belted and trimmed with fur, kneels in prayer before Apollo, who is represented as a bearded devil, with shield and staff, standing on a pedestal, much as in No. 7.

26. Fol. 43 verso. The infant Oedipus hung on a rope by his pierced and bleeding feet from a tree.

27. Fol. 44 verso. Oedipus, wearing a belted robe of red and gold brocade and a strange peaked Oriental headdress, in prayer before Apollo, who is represented as in miniature 25.

28. Fol. 45 recto. Oedipus slays his father. Both are crowned and clad in gilded plate-armour. Oedipus raises a long two-handed sword, his father lies strucken on the green before him, a halberd at his side.

29. Fol. 46 verso. Oedipus stands in the background, crowned and wearing a short, belted, fur-trimmed, wide-skirted coat; he swings a long two-handed sword at the head of the Sphinx, who is represented as a wicked-looking old man, wearing a huge shapeless red stuff headdress and a blue, belted coat with wide ermine-trimmed sleeves and holding a large scimitar by the pommel in his left hand. Both apparently have on plate-armour under their scarlet hose, but this may only be an effect of bad drawing.

30. Fol. 48 recto. Oedipus, dressed in fur trimmed and lined garments, his crown fallen to the ground, stands tearing out his eyes.

31. Fol. 49 verso. The cremation of Polynices and Eteocles, one of whom is represented in a peculiarly contorted position, his legs in the air, his arms thrust out before him. The flames appear to burst out of the green foreground.

32. Fol. 50 recto. Queen Jocasta, crowned, in a blue robe, with the conventional flowing yellow hair, falls on a long two-handed sword.

33. Fol. 50 verso. Oedipus tied to a post with spike-like top. He is represented as leaping like a dog in an attempt to break the rope or chain which is fastened around his neck.

34. Fol. 53 recto. Atreus, crowned and wearing a fur-trimmed gold brocade outer garment, is cutting the heads off the two children of Thiestes.

35. Fol. 53 recto. Atreus and Thiestes, both crowned and richly dressed, are seated at table beneath a gothic canopy of gold, red and blue. Before them are the heads of the two infants on a golden salver. Thiestes raises his hands in dismay, while Atreus points to the dish.

36. Fol. 54 verso. Egisthus, in a very short purple-sleeved doublet, blue hose and black, pointed shoes, pierces Atreus, in blue, with a long two-handed sword.

37. Fol. 63 recto. Queen Althaea taking the brand from the fire. She wears a long, flowing gold and red brocade gown and a white double peaked headdress of linen, that conforms to the shape in which her hair is done.

38. Fol. 63 verso. Atalanta, with flowing yellow hair, richly clad in brocade trimmed with ermine over a blue dress, is represented in the act of shooting an arrow into the shoulder of a wild boar. She holds the bow full drawn, although the arrow has sped.

39. Fol. 63 verso. Meleager, crowned, in sleeved, fur-trimmed, purple outer garment and blue hose slays his more simply clad, red-hosed uncles with a long two-handed sword.

40. Fol. 64 verso. Queen Althaea, dressed as in No. 37, except that her hair is netted under the white headdress, throws the brand into the fire.

41. Fol. 65 recto. Queen Althaea stands with raised hands and dismayed countenance, pierced through by an enormous two-handed sword.

42. Fol. 65 recto. Hercules, with yellow locks and forked beard, holding

a mace. Except for the black shoes rolled down at his ankles and the fur trimming on the skirt of his blue-sleeved doublet, he is dressed in a costume almost identical with that worn by the Sphinx on fol. 46 verso.

43. Fol. 67 verso. Hercules, in a long, lilac, belted robe, with hanging open sleeves and a shapeless blue headdress, kneels before Jupiter, who is represented as a devil (like Apollo), and offers him the blood of Busiris in a vessel shaped like a sieve or wooden measure.

44. Fol. 68 recto. Hercules, in the same shapeless blue hat and a lion's skin cut in the shape of a belted cloak, the lion's head attached to the front of the skirt, stands in the foreground, his sword at his feet, having slain the Bull of Crete, which lies decapitated and bleeding in the background.

45. Fol. 69 recto. Hercules, in red headdress and blue hose, cuts off the head of Cacus. An ox and an ass are indicated in the foreground.

46. Fol. 69 recto. Hercules, after having cut off the head of the dragon, his sword on the ground, plucks the Golden Apples of the Hesperides. He is attired in a gilded bag-like headdress and pink, belted coat with pleated skirt.

47. Fol. 70 recto. Hercules, having pierced Nessus with one arrow, is in the act of letting fly another at him from the opposite bank of a stream. Nessus is represented as a man in a blue jerkin and turban-like headdress. Deianeira kneels beside him with clasped hands, dressed in a long gown and white linen hood.

48. Fol. 70 verso. Deianeira holds up the shirt stained with the blood of Nessus before Hercules, who stands in the foreground, his hands uplifted in consternation.

49. Fol. 74 verso. Narcissus falls heels over head into a well, in which his face is reflected.

50. Fol. 74 verso. A rude drawing of a white narcissus.

51. Fol. 75 verso. Mirra, in a blue gown, steals away from Cynarus, who lies crowned and covered with a red and gold brocade quilt, but otherwise naked, in a canopied bed.

52. Fol. 75 recto. Cynarus strikes with a sword at the tree into which Mirra was transformed.

53. Fol. 75 verso. Adonis, his spear fallen to the ground, his face bleeding from many wounds, lies prone under the boar, which, with its forefeet on his left shoulder, is ripping up his throat.

54. Fol. 76 verso. Orpheus, with his harp, and Euridice are seated on a semicircular bench.

55. Fol. 76 verso. Orpheus is slain by two women with their distaffs. They wear white aprons over their short dresses and white cloths on their heads. A third woman, who stands behind them, has a curious blue, peaked, hood-like headdress. Orpheus lies on his back in the foreground, and tries to protect his wounded head with his hands.

56. Fol. 83 recto. Two very ill-drawn brown foxes with long ears, their rat-like tails twisted together about a burning brand, stand on a ground of stylized green herbage with trefoil leaves.

57. Fol. 83 recto. Samson, in a short, belted, fur-trimmed gold brocade doublet, with yellow locks and forked beard, slays the Philistines by cracking their heads with the jawbone of an ass.

58. Fol. 83 recto. Samson bearing away the Gates of Gaza.

59 Fol. 83 verso. Delilah, in rich scarlet and gold brocade, and white headdress like Althaea's, shears the locks of Samson, who is seated at her feet.

60. Fol. 84 recto. Samson in prison. He peers out from behind a heavily barred window in a stone building with a tower and battlements.

61. Fol. 84 recto. Samson bringing down the temple on the heads of

Delilah and two Philistines, who are seated together at a table covered with a white cloth, beneath a dais, which represents the temple.

62. Fol. 87 verso. Pirrus, crowned, in golden-belted fur-trimmed outer coat, dismembering Polyxena with a long two-handed sword. He has just cut off her two arms. She is wearing a white peaked headdress and a belted gown.

63. Fol. 88 recto. Pirrus, in a long blue robe, kneels with raised hands before the statue of Apollo, represented as usual as a conventional yellow devil. He is transfixed with a broadsword wielded by Orestes, who has on a red cloth headdress and a gold tissue, fur-trimmed belted coat.

64. Fol. 88 verso. Canace and Machaire in a canopied bed covered with a scarlet and gold brocade quilt, like Cynarus's (fol. 75 verso); a green-fringed rug with lozenge design is in the foreground.

65. Fol. 88 verso. Canace, dressed in a belted gown made of the same brocade as the quilt in the above miniature, receives with uplifted hands from a messenger the sword sent by her father.

66. Fol. 89 verso. Canace seated on the grass, her hands extended, with her swaddled babe in her lap, hills and trees in the background.

67. Fol. 90 verso. Canace, with infant, seated as above, holding a pen in her right hand and a sword in her left.

68. Fol. 90 verso. In the background Canace pierces her heart with a sword. In the foreground her child is devoured by two dogs.

69. Fol. 91 verso. A white-haired Samuel, in blue, fur-trimmed belted coat and red hose, places a crown on Saul's head. They stand beneath a canopy precisely like those of the beds elsewhere represented.

70. Fol. 92 verso. Saul, crowned, in a scarlet and gold brocade belted coat trimmed with fur, stands, with hands extended and a foolish expression on his face, tormented by the Evil Spirit.

71. Fol. 93 recto. David, armed with a sling attached by three cords to the end of a staff, attacks Goliath, who stands in the foreground, bearing shield and club, barefooted, dressed in a short, belted jerkin, hose and oriental-looking headdress with a row of pom-poms on the top.

72. Fol. 93 recto. David seated, playing the harp to Saul, who skips before him in one of his occasional fits.

73. Fol. 93 verso. Saul, in plate-armour and red headdress, beneath a canopy.

74. Fol. 93 verso. David, in a blue, belted doublet and cloth headdress, holding a spear in his left hand.

75. Fol. 94 recto. David, dressed as above, stands with right hand extended before Abnor.

76. Fol. 94 verso. The Witch of Endor, in short blue frock and white apron and peaked headdress, raises a curious white spirit for Saul, who stands in the foreground.

77. Fol. 95 recto. Saul, crowned and wearing a long blue belted robe, falls on his sword.

78. Fol. 97 verso. Adoram, in a short jacket or doublet of red and gold brocade and blue hose, lies on the ground stoned to death by two men who stand behind him.

79. Fol. 100 verso. Mucius Scaevola slays a prince instead of Porcenna, with a curved sword. Both figures are in plate-armour.

80. Fol. 100 verso. Scaevola holds his hand in the fire.

81. Fol. 101 verso. Tarquin, clad completely in plate-armour, with raised vizor, a sword in his left hand, leaps upon Lucrece's canopied, scarlet-decked bed and rudely grasps her breast with his steel gauntleted right hand.

82. Fol. 105 recto. Lucrece, in a long-skirted large-sleeved gown and white headdress, stabs herself in the breast with a knife. From the aesthetic point of view this is perhaps the most successful of all the miniatures.

83. Fol. 107 recto. Jeroboam, wearing crown, ermine cape and long fur-trimmed robe, is seated on his throne; Jadan, in the dress of a priest, with red cowl, rose surplice and blue gown stands at his right hand. In the foreground an idol (devil) is represented falling to the ground.

84. Fol. 108 recto. Jadan, in a dark brocade habit, is being dragged off a grey ass by a lion, who has seized his left hand and arm.

85. Fol. 109 recto. Jeroboam and two knights in plate-armour devoured by five dogs.

86. Fol. 110 recto. King Joash, crowned, sceptre in hand, wearing a fur-trimmed, belted, wide-sleeved coat or doublet, is seated on his canopied throne; at his right hand stands Joiada, in a mitre and the robes of an archbishop, bearing a crozier.

87. Fol. 112 verso. Queen Dido and two male figures in a ship with a single square sail and mast ending in a turret, from which the spears of armed men protrude. In the foreground grass and trees.

88. Fol. 114 verso. Queen Dido stands crowned and with flowing yellow locks on the lighted pyre and drives a knife into her left side.

89. Fol. 116 recto. Sardanapalus seated on a bench, crowned and clad in a long garment of gold tissue, spins with a distaff. At his left, a woman, in white headdress and rose gabardine over a blue skirt, stands with an expression that is perhaps intended for astonishment.

90. Fol. 117 recto. Sardanapalus plunges out of the door of a Gothic palace with three pinnacles and runs furiously into the fire that is consuming his golden goblets and jewels.

91. Fol. 121 verso. Josiah, crowned and wearing only a singlet and no hose, his body covered with sores, is struck in the eyes by a blinding beam of light from the sun.

92. Fol. 123 verso. Zedekiah, crowned and wearing a fur-trimmed, belted coat with skirts, red hose and black, pointed shoes, stands tied to a post by the neck, writhing in agony, while two men tear out his eyes with pincers.

93. Fol. 124 verso. Astyages, crowned and dressed in a long brocade coat belted at the middle, stands with his hands raised in astonishment between two of his astrologers, the one robed in blue, the other in grey, who are expounding to him his dream.

94. Fol. 126 recto. The shepherd Sparagos and his wife in a wooded landscape (the former crook in hand and wearing a cape, and hat shaped something like a beaver) take the swaddled infant Cyrus from a red she-wolf, who lies on her back in the foreground.

95. Fol. 128 recto. The battle between Cyrus and Astyages. A half-dozen knights in plate-armour, armed with spears and carrying a banner; two figures without armour are lying slain or discomfited on the ground. The silver of the armour is, as usual, oxidized black.

96. Fol. 129 recto. Candaules' queen lies on a canopied bed, crowned and covered to the breast; at the foot of the bed is seated Candaules, his right hand raised as in speaking, and behind him stands Gyges in an attitude of adoration.

97. Fol. 132 recto. The death of the son of Croesus, pierced by a boar-spear. The child is to the left; in the middle foreground the boar, which a hunter who stands at the right, in hose and short, belted doublet and shapeless hat, has failed to strike; behind the hunter, in the centre of the picture, stands another figure in a cloth headdress, blowing a horn.

98. Fol. 132 verso Croesus, with hands and arms bound and a rope around his neck, is seized by the knight sent to slay him, who stands at his right with uplifted sword. In the background the child, with hands extended, and behind him a Gothic tabernacle-like edifice with three flags, which probably represents the prison.

99. Fol. 133 recto. Croesus kneeling in the fire; above him a dark cloud with curious scalloped and fluted edges, from which rain is descending.

100. Fol. 135 recto. The remains of King Cyrus floating in a large two-handled wooden tub of water discoloured by his blood, on a green sward surrounded by trees.

101. Fol. 135 verso. The remains of Cyrus devoured by two dogs, a lion, a bear and an antelope.

102. Fol. 141 verso. Haman, naked but for his shirt, hanged by the neck to the pivoted, balanced cross-beam of a gibbet, from the other end of which a weight is suspended.

103. Fol. 143 verso. Duke Hanno, naked but for a loin-cloth, blinded and covered with dabs of crimson representing wounds, kneels on one knee with extended arms on a green sward among stylized trees.

104. Fol. 146 recto. The bones of King Lycurgus cast into the sea, which is here represented as a narrow stream.

105. Fol. 148 verso. King Pyrrhus slain by a stone as he approaches the wall of the city of the Argives.

106. Fol. 150 verso. In the foreground Arsynoë in a white shift and bare legs embraces the body of Demetrius, which is covered with wounds. In the background stand two figures, one with raised sword.

107. Fol. 153 verso. Duke Seleucus killed by a fall from his horse.

108. Fol. 156 verso. Marcus Regulus slaying a dragon with a long two-handed sword.

109. Fol. 157 verso. Marcus Regulus, in plate-armour, cast into prison at Carthage.

110. Fol. 158 recto. Marcus Regulus welcomed to Rome.

111. Fol. 159 verso. The death of Marcus Regulus, who lies naked and bleeding on his back on a high trestle covered with iron spikes, while two men lift another spiked table to place on his body.

112. Fol. 171 recto. Nero, represented as an old man with grey hair and beard and the long ears of a devil, stands in the foreground; in the background an attendant has just slit open the abdomen of Aggripina with a knife.

113. Fol. 171 verso. Nero fleeing by the deep ravine. In the foreground stand two soldiers in plate armour.

114. Fol. 175 recto. Vitellius, naked to the waist and in chains, mocked by three citizens.

115. Fol. 180 recto. The Jewish woman (in part obliterated, perhaps by some one who disapproved of her race) roasting her child on a spit before the fire.

116. Fol. 180 verso. The priests of the Temple standing in a doorway and showing the treasures to Titus.

117. Fol. 187 verso. Sapor, mounting his horse, stands on the back of Valerian, who is on his hands and knees.

118. Fol. 195 verso. Decius in his white shirt and bare legs hanged to a tree by a loop of rope, and his brother Magnentius stabbing himself in the breast with a knife.

119. Fol. 196 recto. Constantine, wearing a tiara, but otherwise naked except for a loin-cloth and covered with white spots to represent leprosy.

120. Fol. 196 verso. Constantine, with Peter and Paul at his bedside.

121. Fol. 198 recto. Constantine, in tiara and white shirt and with bare legs, kneeling in prayer in a chapel before an altar, above which is suspended the handkerchief of St. Veronica.

122. Fol. 199 recto. A Tau cross on a green base.

123. Fol. 200 recto. Julian the Apostate, in a red and gold brocade, fur-trimmed robe, seated on a throne. A crown of laurel is being placed on his head by two flying devils. At his right stand four figures, who witness the miracle.

124. Fol. 201 recto. Julian, pierced by a spear in the hands of a figure wearing a peculiar headdress of red pom-poms.

125. Fol. 201 verso. The tanned skin of Julian nailed to the palace gate.

126. Fol. 203 recto. The head of Duke Fyryne (Firmus) impaled on a pole over the gate of Cæsarea.

127. Fol. 204 verso. Maximus, hung by the neck on a tower by Arbogastes, who swings in the air, holding the other end of the rope in his hands.

128. Fol. 205 recto. Theodosius, crowned, in ermine and robe, kneels praying to Jesus Christ, whose head within a nimbus appears on a silver cloud in the upper part of the picture.

129. Fol. 206 recto. In the foreground Arbogastes in plate-armour stabs himself in the breast; in the background Eugenius, crowned and also in plate-armour, his head cut off.

130. Fol. 206 verso. Bishop Ambrose, with mitre and crosier, meeting Emperor Theodosius at the porch of the Cathedral of Milan. A smaller figure, bearing a sword over his right shoulder, in the foreground.

131. Fol. 208 verso. A bearded man with a scimitar cutting off Rufinus' right arm and head.

132. Fol. 209 recto. A similar subject. The hand of Attalus smitten off.

133. Fol. 217 recto. King Arthur, seated on his throne in robes of state on a ground and background of herbage, with a tree in the distance, receives the credentials of the (two) Roman emissaries. A sword-bearer stands at the king's right.

134. Fol. 218 recto. In the foreground five crowned figures lie huddled together and represent the heathen kings slain by Arthur, who, with three knights and a banner, stands in the background.

135. Fol. 219 recto. The tomb of King Arthur.

136. Fol. 220 verso. King Sindbal hanged on a gibbet, consisting of a round cross-piece supported on two forked posts.

137. Fol. 221 verso. King Alboinus, covered with wounds, defending himself with a club in bed against two swordsmen.

138. Fol. 222 recto. The death of Queen Rosamond and Squire Melchis, who lie with burst bodies writhing in the foreground. Behind them an attendant bearing the cup that held the poisoned wine.

139. Fol. 223 recto. Muhammad seated on a throne, a dove fluttering at each ear, expounding his doctrines to four listeners. He is attired in the usual contemporary costume.

140. Fol. 224 recto. Muhammad fallen in the puddle, devoured by two sows, who are holding fast to his long sleeves.

141. Fol. 229 verso. The "Emperor of Constantinople" (Constantine, son of Heraclius) standing up to his middle in a tub of water within a building (the stewe), his body covered with wounds, his hands raised in consternation, set upon by two men with swords.

142. Fol. 230 verso. Duchess Romilda bringing the keys of her castle to King Cacanus, who is seated in his tent.

143. Fol. 233 recto. The shipwreck of Aribertus, who with three companions is represented in a one-masted ship, that has turned turtle in water surrounded on all sides by trees and herbage.

144. Fol. 233 verso. King Desiderius kneels on the floor of a stone building, while two hangmen fasten a rope around his neck; the other end of the rope passes through an eyehole in the ceiling.

145. Fol. 235 recto. Two cardinals, the one minus his nose and the other with his left hand cut off (it is falling to the ground in front of him), stand before Pope John XII., who holds a knife in his left hand.

146. Fol. 239 recto. Duke Isaac stands in the background of the customary landscape, while one of his attendants smites off the head of the messenger of Andronicus with a sword.

147. Fol. 239 verso. Andronicus, blinded, riding seated backward on a white ass, holding on to the tail with his left hand.

148. Fol. 241 recto. William of Sicily, blinded, standing on a green ground surrounded by stylized trees.

149. Fol. 243 recto. Duke Henry, son of the emperor Frederick II., falls headlong into the water from a one-railed bridge consisting of a single plank.

150. Fol. 247 verso. Pope Boniface stands at the window of a Gothic edifice eating his hands.

151. Fol. 248 verso. The death at the stake of Jacques de Molay, his hands bound behind him, tied by the neck to a post, surrounded by flames.

152. Fol. 252 recto. Duke Charles of Tarentum, pierced by an arrow and falling from his horse.

153. Fol. 252 verso. Duke Gaultier, his head smitten off with a long sword wielded by an executioner in a red tunic.

154. Fol. 255 recto. William d'Assise and his son hanged in Florence on a gibbet. In the left foreground four rejoicing citizens, and in the background a castle.

155. Fol. 255 verso. Gaultier, crowned and in royal robes, his head struck off by two ruffians.

156. Fol. 258 recto. King Andreas of Hungary strangled by Philippa Catanensi and her son Robert, each of whom holds the end of a cord passed around his neck.

157. Fol. 259 verso. Prince Edward and his troops in plate-armour, with a banner, on the field of Poitiers.

In H2 the text is divided into eight instead of nine Books, and the chapter divisions are quite independent of those in any other existing manuscript. In consequence of this difference in the chapters, the majority of the chapter headings are also quite different from those in any other MS. At the beginning of the Table (fol. 1 recto) is the following title:

> This famous werk / to putte in Remembraunce The sodeyn Change / tretyng of many Estat / The pe de gre / and thallyaunce newly translatyd / by the Poete laureat / Monk of bury / namyd / Iohn lydgat / From lyne of Adam / Evene discendyng doun This table doth Conveye / with oute varyacioun
>
> liber primus

The heading to the Prologue as given in the Table is,

> First he makith a prohemye or a prologe rehersyng the auctours and ground / of this matere excusyng hym-sylf / to the hyh noblesse Of the famous prynce vmfray duk of Gloucetre which he wryteth too[1]

The books and chapters are as follows. It will be seen that as the volume nears its end in Books VI.–VIII., the chapters become shorter and shorter and the headings more numerous.

Book I. Prologue (I. 1–469), Ch. 1 (I. 470–784), Ch. 2 (I. 785–1001), Ch. 3 (I. 1002–1400), Ch. 4 (I. 1401–1841), Ch. 5 (I. 1842–2170), Ch. 6 (I. 2171–3129),[2] Ch. 7 (I. 3130–3843), Ch. 8 (I. 3844–4242), Ch. 9 (I. 4243–4557), Ch. 10 (I. 4558–4844),[3] Ch. 11 (I. 4845–5551).[4]

Book II. Ch. 1 (II. 1–161, first stanza recast, I. 5552–5901), Ch. 2 (I. 5902–6335), Ch. 3 (I. 6336–6510), Ch. 4 (I. 6511–6734), Ch. 5 (I. 6735–7070), Ch. 6 (II. 162–532), Ch. 7 (II. 533–623), Ch. 8 (II. 624–805).

Book III. Ch. 1 (II. 806–1463), Ch. 2 (II. 1464–1897), Ch. 3 (II. 1898–2233), Ch. 4 (II. 2234–2513, 2549–2961).

Book IV. fol. 124 recto. Ch. 1 (II. 2962–3346), Ch. 2 (II. 3347–3962), Ch. 3 (III. 4236–4326, 4369–4424, 4432–4536, 4572–4683, 4733–4851, 4061–4235), Ch. 4 (III. 3011–87, 3116–3283, 3088–3315), Ch. 5 (IV. 3745–4066).[5]

Book V. fol. 152 recto. Ch. 1 (V. 99–840, with extra stanza before l. 799), Ch. 2 (IV. 22–112, V. 841–1029 plus an altered version of the stanzas corresponding to VII. 78–277), Ch. 3 (VII. 278–795), Ch. 4 (VII. 796–1152), Ch. 5 (VII. 1153–1334).[6]

Book VI. fol. 178 recto. Ch. 1 (VII. 1335–1481), Ch. 2 (VII. 1482–1663), Ch. 3 (VIII. 1–203), Ch. 4 (VIII. 204–252), Ch. 5 (VIII. 253–301), Ch. 6 (VIII. 302–336), Ch. 7 (VIII. 337–350), Ch. 8 (VIII. 351–364), Ch. 9 (VIII. 365–427), Ch. 10 (VIII. 428–560), Ch. 11 (VIII. 561–595), Ch. 12 (VIII. 596–602), Ch. 13 (VIII. 603–616), Ch. 14 (VIII. 617–623), Ch. 15 (VIII. 624–665), Ch. 16 (VIII. 666–742), Ch. 17 (VIII. 743–903), Ch. 18 (VIII. 904–1022), Ch. 19 (VIII. 1023–1036), Ch. 20 (VIII. 1037–1113), Ch. 21 (VIII. 1114–1169), Ch. 22 (VIII. 1170–1463), Ch. 23 (VIII. 1464–1708), Ch. 24 (VIII. 1709–1792), Ch. 25 (VIII.

[1] The headings as written in the margins are sometimes more elaborate than those in the Table.

[2] The heading in the table is, "Another story of Oetes kyng of Colchos and of his doughtir medea and of Iason which was sent out of Thesalye to wynne the flees of gold & of kyng Mynos nisus & scilla and Androgeus Mynotaurus queen pasyphe Adryane ypolytus & phedra Iahel & ziȝara."

[3] The heading here is the same as that in several of the MSS: "In this Chapitle bochas reprevith and blamyth nat Oonly Prynces but alle them that ovir lyghtly yevith credence to euery tale & fable which is reportyd vn to them."

[4] "Anothir stoory of queen Althea doughtir to kyng Testius And she was weddid to Oene kyng of Calydonye and of hire sone Melleager & of his fatal ende & of hercules and of deianira his lady & of Cachus & nessus the Geauntys."

1793–1827), Ch. 26 (VIII. 1828–1869), Ch. 27, 28 (Theodosius, Eugenius and Arbogastes, VIII. 1870–2009), Ch. 29 (VIII. 2010–2191), Ch. 30 (VIII. 2192–2317), Ch. 31 (VIII. 2318–2464).

Book VII. fol. 211 verso. Ch. 1 (VIII. 2465–2569), Ch. 2 (VIII. 2570–2660), Ch. 3 (VIII. 2661–3206), Ch. 4 (VIII. 3207–3234), Ch. 5 (VIII. 3235–3255), Ch. 6 (VIII. 3256–3283), Ch. 7 (VIII. 3284–3381, end of Book VIII., IX. 8–49), Ch. 8 (IX. 50–161), Ch. 9 (IX. 162–532), Ch. 10 (IX. 533–651), Ch. 11 (IX. 652–833, 1–7).

Book VIII. fol. 232 recto. Ch. 1 (IX. 834–896), Ch. 2 (IX. 897–966), Ch. 3 (IX. 967–1120), Ch. 4 (IX. 1121–1213), Ch. 5 (IX. 1214–1337), Ch. 6 (IX. 1338–1512), Ch. 7 (IX. 1513–1652), Ch. 8 (IX. 1653–1827), Ch. 9 (IX. 1828–2048), Ch. 10 (IX. 2049–2433), Ch. 11 (IX. 2434–2643), Ch. 12 (IX. 2644–2804), Ch. 13 (IX. 2805–3000), Ch. 14 (IX. 3001–3056), Ch. 15 (IX. 3057–3238).

In the Catalogue of the Harley MSS., Vol. II. pp. 208–9, it is stated, "Although the written Copies of this Book be pretty numerous; this is nevertheless more remarkable than any of them that I have yet seen. And that for two respects, First, among the impertinent Scribbles at the end, I find these words, 'Thys ys þe boke callyd Bokas, translatyd owth of Latyn in to Ynglysch, Amen q. D I Lydgate Mownke off Seynt Edmundys Bury. Amen.' Which must have been written either by Dan Iohn himself, or by somebody that personated him, because the word q (i.e. quod or quoth) in these Notes, generally signifies a Person speaking or writing of

[5] The titles of Chapters 4 and 5 are as follows in the table:

"here bochas wryt of Appius a cruel tiraun*t* & a Iuge & a gret oppressour of the peple wi*th* on callyd decemvir which endid in myscheef and sorowe."

"next folwith a stoory of pirrus sone and Eyr of kyng Eacides born to the lond of pirotes which was brought to destruccioun and of anothir tyraun*t* Arystotyn and of queen Arsynoee which was a leccherous woman and of demetryvs and of his destruccioun and of Spurina and of his good disposicioun."

[6] The chapter titles in Book V. are as follows:

"here bochas in the v^te^ book wryt a stoory of two brethryn of the vnkyndenesse be-twix blood & blood ¶ and of duk seleuchus which fyl of his hors brak his nekke assondir and of queen laudamya and kyng Cleomenes and of kyng yero and of a Counselour callyd Cornelye in Rome & of ȝantipus a famous duk and of marchus Regulus a Romeyn knyght which was take prysowner in-to Cartage.

"here bochas makith a treteys of foure diuers Corounnys and to whoom it been Oonly appropryd for ther prowesse and magnanymyte & of the vicious lyf of Tholome that was of Egipt kyng and of his concubyne Agothoyda and philopater a ful gret wrecche and of Abytomarus & next of heroundes that tiraunt moost cruel which was confusyoun to the Children of Israel.

"thanne next folwith the compleynt and stryf atwen messalyne Calligula & Tyberius and of that froward cruel tiraunt nero with othir storyes.

"here folwith diuers storyes of vitellius occho and vaspasyan Galba and piso othir-wyse callyd lucynyan.

"next bochas wryt in the maner of a lenvoye in Rebukyng of this foul synne of glotonye.

himself, and perhaps Lydgate might put this Note modestly at the end, if this Book was his Present. In the Second Place, this Copie is more than ordinarily remarkable for the Pictures painted therein, in order to illustrate the whole work. Which (notwithstanding the Workmans Ignorance, and absurd representation of Old Histories in the Modes & Fashions used at the Time then present, that is of K. Henry VI.) may nevertheless be useful & instructive to those who have Occasion to search for the Habits, Instruments, &c. which then obtained. Such in my Opinion, may be The first Picture representing Lydgate & another Black Monke, perhaps the Abbat, kneeling before a Prince or Saint (perhaps St. Edmund King of the East Angles & Patron of their Monastery) who sitteth on a Throne, under a State, and holdeth an Arrow in his left hand. Those (among divers others) at fol. 18. 54.b. 63. 63.b. 64.b. 65. 76. 76.b. 107. 111. 132. 141.b. where is a Gallows whimsical enough: 175. 230.b. 235. 259.b. which I mention for the sake of the English Banner."

Warton, III. p. 69, says, "The best and most authentic MS. of this piece is in the British Museum; probably written under the inspection of the author, and perhaps intended as a present to Humphrey, duke of Gloucester, at whose gracious command the poem, as I have before hinted, was undertaken. It contains, among numerous miniatures illustrating the several histories, portraits of Lydgate and of another monk habited in black, perhaps an abbot of Bury, kneeling before a prince, who seems to be Saint Edmund, seated on a throne under a canopy, and grasping an arrow." Ward, Catalogue of Romances, III. p. 69, speaks of Harley 1766 as a contemporary MS. apparently on the strength of VIII. 189–203 (Lydgate's reference to himself). Lee also, DNB pp. 311, 316, calls Harley 1766 a contemporary manuscript. Hortis, p. 939, speaks mainly of the miniatures, and says, "Le miniature non son belle, tavolta assai strane; p.e. quella figura gialla con corne e barba che rappresenta Apollo al f. 43a, Edipo al f. 44b, Giove al f. 67b. Vedi al f. 200 Giuliano l'Apostata seduto sopra un trono; sul suo capo due diavoli tengono sospesa una corona. La miniatura rappresenta Maometto con le due colombe si trova in parecchi codici miniati del *de Cas. Vir. Ill.* Si crede essere il codice presentato dal Lydgate ad Umfredo di Gloucester."

The manuscript may have been made during Lydgate's lifetime, but there is no reason for our believing that he ever saw is, much less had a hand in its editing. It is not likely that he would have given an abridged and more or less garbled version

to Duke Humphrey; he could never have written the inserted stanzas. There is no evidence for whom the volume was prepared. The title at the beginning of the Table, "This famous werk," etc. has something of the style of a publisher's announcement, nevertheless the evident care with which the book was written and its lavish decoration may point to its having been made for some special personage.

There are no marks of dialect in the text, and no evidence of very early ownership by any particular person. On the second fly-leaf at the beginning of the book, there are signatures in various 16th century hands: "John tyrell," "Thomas Cotton," "John wallter dwell-lyng in wyllysem halff a mylle from netylstede," "Pendleton," and in same hand, "dwellinge in Markeworthe." On fol. 1 recto: "Robertus Halton," "Robert Halton | his booke | 1654," and in another hand, "Christifer | Chapman | his booke | 1654." The name Robertus Halton occurs again on fol. 1 verso, and on fol. 4 verso, "John Bentley: etatis sue xxxiiii, ffe:viii | 1587: Anno eliza: xxx." On fol. 145 recto there is an inescutcheon ermine, two piles gules; on fol. 173 verso, in a 17th century hand, "Yf any man loose | such likly games as I, | Let him attempt & then shall finde | himselfe clere (?) wele (?) therby." The words, "*with* tables" written above and to the right. On fol. 234 recto, there is a blotted-out inscription, "nota y^{t} king Henry ye eigth commanded y^{t} out of all Bookes ye worde (Pope) should be razed wch I beleiue to be ye reason that I finde it not here ?—[obliterated]; (the word pope is blotted out wherever it occurs in the text). At the top of fol. 265 verso is the signature, "Frechwell Holles | 1654 in the yeare of ouer lord god;" the inscription "Mr Frechwill | Holles and . . . [erased] is the trew ounner of this Booke amen," followed by a flourish, occurs lower down on the same leaf. Beneath the upper Holles signature is, "This is mi boke thomas tirell" (in Greek letters), and another inscription to the same effect. Then follows the scrawled signature of "Chrestifer Chapman;" also "Thomas Chapman | his booke | 16 . . .", and again Christopher Chapman crossed out. Below the first signature of Christopher Chapman is written in the earlier, perhaps mid 16th century hand of John Tyrell, "Requeryng e*uery* Cryature | that dothe fynd or see the same | to Restore the seyd boke to the | owner afore specyfyd for hit is | a heyre lome | Tout pour le mieulx | q*uo*d the seyd Tyrell"[partly erased]. Further down on the page, "fata non fortuna | fortuna fata | Jo^{n} Lily" (17th century), and on the margin the name

"Doughty" (?) is written three times in a late hand and the blotted out signature of ". . . his booke and | no man theron | shall looke." On fol. 266 there is written in a poor hand, certainly much later than the text, "Liber vocat*ur* Bokas ex Translac*ione* D. J. Lydgate mo*n*achi Ste (?) Edmu*n*di," terminating almost in a scrawl, and repeated below in still poorer style with the addition of the words "de b*u*rye" and "q*uo*d (?) Jo lydgate amen." Still further below, in the same hand, "Thys ys ye boke callyd Bokas Translatyd | owth off latyn in to ynglysch ame*n* q*uod* D J lydgate | mownke off seynt edmu*n*dys Bury Amen & ita fiet." There are also, among others, signatures of Tompson (?), John moreheed, John Tyrell, Pendleton, much illegible scribbling, and in Greek letters, as if written by a child, a repeated inscription: "Say fair well elisabeth darcy."

H3 = HARLEY 3486 (BRITISH MUSEUM)

Folio ($12\frac{3}{4}$ x 10), vellum, second half of 15th century (1475?), ff. 177. Imperfect, in 8's: 1 leaf (outer margin cut off) + i-xi^{8}, xii^{2}, xiii-xix^{8}, xx^{7}, xxi^{6}, xxii-xxiii^{7} + 3 leaves. Six leaves are wanting in xii, one in xx, two in xxi, and one each, the last and the first, in xxii and xxiii. As the manuscript breaks off at Book IX. 3098, at least three leaves are wanting at the end.

Book I. begins with the Prologue on fol. 2a, and Chapter 1, with a large illuminated initial, on fol. 4b. The Daedalus lines (I. 2673–79) are omitted, also 3872–78, 4229–35 and 6231–86. The Hercules stanzas (5454–60 and 5461–67) are transposed. Book II. begins on fol. 38c. The Lucrece stanzas, as well as 3277–83, are omitted. Book III. begins on fol. 62c. The initial to Chapter 4 has been hacked out with a knife damaging the first stanza of the Envoy (III. 890–931) and the two last stanzas of Chapter 5 (995–1008). Book IV. begins on fol. 89d. Here six leaves (2–7 of the section) are wanting between fols. 90 and 91, together with IV. 204–1330. In section xiii the leaves have been misplaced and should be read in the following order: 92, 95, 94, 93, 98, 97, 96, 99. IV. 1375 is omitted. Book V. begins on fol. 105c with an ordinary initial and without rubric. In section xv, fols. 108–115, the double leaf containing fols. 110 and 113 has been inverted; the correct order should be, 109, 113, 111, 112, 110, 114. Book VI. begins on fol. 122b, Book VII. on fol. 141c. In Book VII. lines 134–40, 544–50 and 1160–66 are omitted. The Chapter on Nero begins (as it actually should) with the second stanza. Book VIII.

begins on fol. 150b. One leaf has been cut out between fols. 153 and 154 (the next to last of section xx) together with VIII. 673–868, and two between fols. 155 and 156 (the second and third of section xxi) together with VIII. 1240–1631 (the greater part of the chapters on Constantine and Julian the Apostate). Book IX. begins on fol. 165b. The last stanza of Chapter 1 (43–49) is omitted, as in H, Long, A2 and R3. The last fol. of section xxii and the first of section xxiii are missing between fols. 167 and 168, together with IX. 883–1232. On fol. 166a the Brunhilde Chapter, Envoy and Excuse (IX. 162–532) are omitted, as in MSS. H, Curzon and Longleat. The initial to Chapter 7 (fol. 167a) has been cut out damaging the last stanza of Gisulf and the first of Justinian Temerarius (IX. 715–28), the last of Lupus and the first of Alahis (IX. 855–68). IX. 2679–85 are omitted. The MS. breaks off on fol. 177d with IX. 3098, the remaining leaves having been lost.

Written in double columns, seven stanzas to the column, in a small, neat, square semi-cursive hand, without punctuation beyond an occasional slanting stroke. Both the yoch and the thorn are used, the latter very late in form, although shaped differently from a y. The lines usually begin with capital letters (common exceptions, v, w, 3, h, y and l) and as a rule are spaced wider in the first stanza of each chapter or envoy than elsewhere. Catchwords at the end of each section; signatures for the most part cut or rubbed off. Paragraph marks in alternate red and blue at the beginning of stanzas, nicely written rubricated Incipits and Explicits, running titles in red giving book and number in Latin, and chapter headings almost identical with those in A2. With one illuminated floriated half-border and large initial of rather late coarse work (fol. 2 recto), and illuminated initials varying in size, gold on red and blue grounds with white tracery, enhanced with the usual feather design of black penwork ornamented in green and gold, at the beginning of books and of many of the chapters and envoys, of both of which however a large number are not indicated. In addition to being incomplete, the manuscript has suffered considerably from wet. The leaves are crumpled and stiff, some of them apparently muddied; the colours washed out of many of the initials and smeared on the opposite page, at times rendering the text almost illegible. The top margins of fols. 155 to end are soiled and torn, and the lower margins have become brittle and are broken off in spots.

Although H3 is a comparatively late manuscript and its orthography somewhat peculiar, the text is not very corrupt.

The copyist was fond of doubling his consonants, of using f for v, d for t, g for k, and of writing w and v and u interchangeably. He spells "also" sometimes with two l's, didd, talle (tale), whall (wall), desolatt, botte, bott (but), meritt, notabill, resembill, pall, palle (pale), fell, fel and feel (feel), diligentt, sottell, sottelly, itt, payntters, couertte (covert), plesantt, fallsshede, estatt; descrife, hafe (have), yofe, gife, gref (grieve), deserfe, kerfe, þof, 3ofe (though), lad (let), tyraunde, regnyd (reckned), wertuous, vepynge, qwakynge, labowr and labour, sheue and shewe. Occasionally *s* or *es* is used as a present ending instead of *eth* (sparis, makis, dose, has); they is often the, haue is used rather than han; both her and þer (ther) are frequent, eene (eyen, eyes), maiden for maide, thousen for thousand, ofe for of. The yoch is often used in 3e, 3our, 3owe, 3itt, etc.

On the first fol. is the inscription, "13 die Augustus, A.D. 1724," and there is scribbling on both sides of the leaf, the outer margin of which has been cut off.

See Catalogue of the Harleian MSS. III. p. 32; Hortis, p. 939; MacCracken.

H4 = HARLEY 4197 (BRITISH MUSEUM)

Folio ($15\frac{3}{4}$ x $12\frac{1}{4}$), vellum, late 15th century, ff. 163. In 8's: i-xxii^{8} + 3 leaves, breaking off at IX. 3449, one leaf at end wanting, otherwise complete except for some damage to text on the last four leaves.

Book I. begins on fol. 1 recto, the Prologue ending on fol. 3c. Chapter 3 of Book I. begins with the last stanza of Chapter 2 (I. 1275) as in MSS. R3, Hatton, H, A2 and Longleat. Book I. ends at the top of fol. 34d, and Book II. begins on fol. 35a. A space of almost a column is left here. Book III. begins on fol. 55b, Book IV. on 79a; IV. 918–24 are omitted (in the Envoy to Dionysius the Tyrant, fol. 82b), and IV. 3780–3849 (in the story of Pyrrhus, fol. 95a). Book V. begins on fol. 96a with an ordinary initial and no Incipit, and ends on fol. 110a, where Book VI. immediately follows on with an ordinary initial and no space left for a heading. Book VI. ends on fol. 126b, and VII. begins with an ordinary blue and red penwork initial, slightly larger than usual, and ends on fol. 133d, where the Prologue to Book VIII. begins with an extra large initial. Book IX. begins on fol. 148d, with an initial but otherwise no indication. IX. 43–49 (fol. 149a) are omitted as in the H group. The volume ends on fol. 163d with IX. 3449. It is

probable that as in several other MSS. the Chapitle of Fortune was transposed with the first Envoy to Duke Humphrey.

In this MS. the Daedalus lines (I. 2673–79) are omitted, the Hercules stanzas (I. 5461–67 and 5454–60) are transposed, and the Lucrece stanzas (II. 1058–99) and the Rome stanza (II. 4481–87) are omitted.

Written in a rather cramped semi-cursive hand, six stanzas to the column through fol. 3, then seven to the column to the end of fol. 16 recto, and eight to the column throughout the rest of the volume. The thorn is used and formed like a y, the yoch is also occasionally employed and X (frequently) for ch, sh. The caesuras, when indicated, are marked by slanting strokes; otherwise no punctuation. The lines begin with both capital and small letters; catchwords at end of sections; signatures; no running titles. A few chapter headings in black written by the copyist, usually in the margins, and resembling those in H3; occasional headings to the envoys, and Explicits and Incipits in black in the margins, except at the beginning of Book V. On fol. 1 recto there is a floriated three-quarter border and illuminated initial of late, debased workmanship, the outlines in ink only partly coloured. Initials in blue flourished with red penwork at the beginning of the other books as well as of many chapters and envoys, and some paragraph marks in blue. Often the chapters are not indicated at all; sometimes the initials are misplaced. Capital letters at the head of columns are occasionally extended into flourishes, but poorly executed.

There are no marked dialectical peculiarities, but awkwardnesses in abundance; the text is neither very good nor very bad.

The names of characters, etc. are occasionally written in the margins in the copyist's hand (see fol. 8 verso), and hands are sometimes drawn pointing to interesting passages. The original copyist also inserted some Latin words and phrases descriptive of the text in various parts of the book, and in the 17th–18th century some reader wrote the names of characters in the margins in a very neat hand; also, "nota," opposite I. 715 ff., and in reference to I. 720–21, "Beastes after the faule of Adam, became sauaige and feerce; who can tell, but immagination," (fol. 5 recto). On the top margin of fol. 1 recto is written, "5 die Novembris, A.D. 1723;" on fols. 1 verso and 2 recto, "Bocas" is inscribed as a running title in a late hand. At the foot of fol. 6 verso there is an inverted inscription, a monogram and "a° septembare by my (?) on soxley (?)", and on fol. 107 recto, top margin, figures, etc. in the same hand.

On fol. 7 verso there is a small drawing of a grotesque bird-like man with sword and buckler, and on fol. 32 recto a delicately executed, weak pen-drawing of the bust of a woman of shrewish expression in a 16th century headdress; also, in a late hand: "Reade this chapter wi[th] sober advisednes," (i.e., On the Malice of Women). On fol. 33 recto there is a signature, "John" (? the rest indecipherable and cut off). On fol. 34d, below the explicit to Book I., is a coloured drawing in ink of a spray of sweet peas with purple and red blossoms and pods — a rather poor performance, — and beneath this is pasted a full-length woodcut in sanguine of Hercules, his head and loins encircled with oak (?) leaves, his body covered with hair. He has a long beard and drooping moustache with the ends curled upward, and bears his club over his left shoulder. The cut is cross-hatched and has been taken from some 16th century book or broadside. It is enclosed in a rectangle drawn with a pen, and the background is filled in coarsely with a dark, muddy neutral tint, the lower part painted green to resemble grass. On fol. 73b, opposite III. 4019–60 (Envoy on the Vice of Tyranny) is the inscription: "Kardinall Wolsey youssed this theame to the Duke of Suff[olk] when he was in th[e] kinges displeasu[re]." On fol. 78 recto, there is some almost effaced scribbling in the upper corner, possibly accounts, and on fol. 79 recto and verso are rude drawings of different sorts of crowns to illustrate the first chapter of Book IV. At the foot of fol. 92 recto there is a small full-length drawing of a woman in high headdress, puffed sleeves and shoulders, apron and many petticoats, standing on a snail, and on the bottom margin of 95 recto, a drawing of two young men in 16th century dress with a ball and curiously shaped hockey sticks, broad and with a disc-like end, in the attitude of bullying off. As one of the men holds two sticks together in his hands, the realism of the picture must not be accepted too literally. On fol. 103 verso there is a bust of Scipio in helmet and plate armour, and on 104 verso one of "Amulchar" wearing a peculiar headdress. Fols. 150–163 have been repaired on the inside margins, the text of the last four considerably damaged by dampness and tearing, especially the penultimate leaf, which in addition to the loss of about one-fourth of the words of the inside columns, has had a large piece torn out of the corner, now mended.

See Catalogue of the Harleian MSS., Vol. III. p. 124; MacCracken.

H5 = HARLEY 4203 (BRITISH MUSEUM)

Folio ($15\frac{1}{2}$ x 12), paper and vellum (the outside and two inside leaves of each section of vellum, except the first section, which consists of 1 v, 1 p, 1 v, 1 p, 2 v, 1 p, 1 v, 1 p, 2 v), with supply, fols. 1–36, on paper; ff. 181, second half of the 15th century (about 1470?).

Collation: 36 mounted paper leaves supplied in a later hand, iv^{11}, v-xiv^{12}, xv^{11} + 3 (originally 5 leaves). One leaf is missing between fols. 10 and 11 of the supply, the first (vellum) leaf of iv was also lost with the original first three sections, but the text is restored on fol. 36 of the supply. One leaf is wanting between fols. 174 and 175 (xv 8), one between 178 and 179, and one between 180 and 181.

Book I. begins with the Prologue on fol. 1a, Chapter 1 beginning on fol. 3b, with an initial and rubricated heading. On fol. 10b, the last stanza of the Envoy to Book I, Chapter 6 (I. 1835–41) is omitted. Between fols. 10 and 11, one leaf is wanting together with I. 1947–2142. On fol. 20a, I. 3928–48 are transposed with 3949–76, as in MSS. R, Add, Lamb and Phillipps 4255. On fol. 32b, I. 6315–21 are omitted. Book II. begins with an ordinary initial on fol. 36a, the supply ending on 36d with II. 189. Here there are frequent Latin notes in the hand of the copyist in red; thus after II. 239 ff., "Demonstrat fructus de q*uo* sit stipite duct*us*," after 260 ff., "Pauper Virtuosus est generosus," etc.; but the heading in English to II. 806 ff. differs from that in both J and the Pynson prints, and is as follows: "Heer Bochas maketh a liknesse of a Kyng to an ymage co*m*pounyd of dyuers estat*es* al of oon accord." Sections v (fols. 48–59) and vi (fols. 60–71) are transposed together with II. 2388–III. 154 and III. 155–2507. Book III. begins on the misplaced fol. 71a and ends on fol. 85b. Book IV. begins on fol. 85c, Book V. on fol. 106a, Book VI. on 122a, VII. on 140d, VIII. on 149b, and IX. on 166c. A leaf is cut out between fols. 174 and 175 (the eighth of section xv) together with IX. 1646–1841, another is wanting between fols. 178 and 179, together with IX. 2630–2825, and a third between fols. 180 and 181, together with IX. 3218–3238 and the first twenty-five stanzas of the first Envoy to Duke Humphrey (IX. 3303–3477), which in this manuscript precedes the Chapitle of Fortune. The volume ends on fol. 181d with the Verba Translatoris.

The supply transposes the Atreus stanzas, I. 3949–76 with 3928–48, combines heading with stanza at I. 4558, and trans-

poses the Narcissus stanzas, I. 5566–5845 with 5846–5901. The original part omits the Lucrece stanzas, II. 1058–99, the Chapter on the Governance of Poets, III. 3837–71, and transposes the Chapitle of Fortune with the first Envoy to Duke Humphrey.

Written in a small, clear semi-cursive hand, in double columns, seven stanzas to the full column, and supplemented at the beginning with 36 paper leaves in a later, somewhat plainer hand. The original copyist used dots for indicating the caesuras and pauses, often two to the line; the second scribe marked the caesuras with light strokes. Both copyists begin their lines with capital letters touched with yellow, the original scribe occasionally extending letters into flourishes at the head of columns. Running titles in Latin in red at the top of some of the folios up to fol. 36. No catchwords; the remains of signatures on the leaves in the first half of sections. Small initials in blue with red penwork at the beginning of books and chapters throughout the manuscript, and many paragraph marks in red in the original part (fols. 37–181). The envoys are generally headed in red in margin. Incipits and Explicits to the books in black in the original part of the volume. It is evident that the first 38 leaves of the MS. were lost before the end of the 15th or early in the 16th century and supplied from a text which greatly resembles that of MS. J and the Pynson prints, the resemblance extending to the headings both in English and Latin. On fol. 36 verso, the last leaf of the supply, four stanzas are crowded so as to fit in with the beginning of fol. 37, where the original part of the volume commences. Up to fol. 33a, the headings agree word for word with those in the 1494 print; on the next three leaves they are omitted, as if the copyist had grown tired or absent minded. The headings occurring in the rest of the manuscript, many of which are in Latin and written in red in the margins, including comments on the text as well as headings, are from other sources, and in part identical with those in MS. B.

There are no marked peculiarities of orthography in either hand. The earlier occasionally interchanges his e's and y's (merthe, my = me) and spells throgh and thrugh indifferently, yougthe, etc. The later writes his plurals as a rule in *es* instead of *is* or *ys*, uses both freissh and theise, spells, cumpeny, streynned, prologge, furste, cronykill, encreasse, sleyttes and sleightes, etc., sometimes awkwardly, but without showing any influence of dialect. At the end of the book, under the "Explicit liber totius," the original scribe wrote: "Nunc finem feci . . da michi quod merui." Then follows the colophon: "Sy fyne

le liure de Iohn Bochas des cas des nobles | hommes & femmes translate du latyn en francoys par | laurence du premyer fait. Clerk de la diose de troye | & fut compile ceste translacion. le .xxv^{e}. Iour dauril | Mil CCCC. & ix. et cest assauoyr le lundy apres | pasques [che, *erased*] closes." (Comp. MS. A.)

See Harleian Catalogue, Vol. III. p. 126; Hortis, p. 939; MacCracken.

Sl = SLOANE 4031 (BRITISH MUSEUM)

Folio ($15\frac{3}{4}$ x $10\frac{3}{4}$), vellum, ff. 190, third quarter of 15th century (1470?). A complete manuscript, in 8's: 3 leaves, i-xxiii^{8}, 3 leaves.

Book I. begins on fol. 4a, II. on 40d, III. on 63b, IV. on 89b, V. on 110a, VI. on 126a, VII. on 144d, VIII. on 153b, and IX. on 170c. The text ends on fol. 187c. Fols. 25 and 26 are transposed together with lines I. 4313–4508 and I. 4117–4312.

The following lines are omitted: I. 5181–87 (fol. 30b), 6518–24; II. 2850–56, 4481–87 (Rome stanza); III. 197–203, 260–66, 2563–76, 4964–70; IV. the last three words of line 493, "of that tour," to 511, owing to change of copyist; V. 1606–13; VII. 915–921 (Vitellius), IX. 3303–3588 (the two Envoys to Duke Humphrey). VIII. 1779–92 are fused and inserted after VIII. 1813 (fol. 162c), and III. 2878–91 are muddled into three stanzas.

Written in double columns, seven stanzas to the full column, in two hands, the first extending through fol. 91, where it suddenly breaks off in the middle of IV. 493, and the second beginning on fol. 92a with IV. 512 and extending through the rest of the text. The first hand is large, square and clear, and although it occasionally becomes cramped it is the neater and plainer of the two. The first scribe used the thorn at times and formed it differently from a y; he did not use marks of punctuation. The second hand is more ornate, the caesuras indicated by slanting strokes, and almost every line ending with a dot. Some of the letters at the head of columns are extended into small flourishes by the second scribe. Paragraph marks in alternate red and blue at the beginning of stanzas; catchwords by the original scribes at the end of sections except v, vii, ix and xi (at ii-iv, viii and x they are apparently in a later hand), no chapter headings, running titles or Incipits and Explicits: at the end of the work, "Finis totius libri," in black. There are traces of signatures remaining on some of

the first leaves of sections. With small illuminated initials in gold, red, blue and white, enhanced with simple flourishes of green and gold, at the beginning of chapters and envoys. The initial at the beginning of the volume is enhanced across and half way down the page into a partial border; otherwise the initials at the beginning of the books are not distinguished from the others, and often, especially in Books V.–VIII., the chapters are not separated from one another or from the envoys; e.g., at I. 6308 and 6940 they have no initials; comp. also fols. 11a and 27.

On the first and last three leaves, which are not a part of the original manuscript, together with much scribbling and many signatures (besides the rough drawing of a standard) there are the following items: 1. ten stanzas in crude rhyme royal of moral and political advice (fol. 2 recto and verso), 2. "The prayr of esaye yn the lxiii and lxiiii chapter of the proph. . ." (fol. 3 recto and verso) in the same hand as the political advice, beginning, "lord loke out from heven and beholde from thy holy habythacyon and from the seatte [of] thy glorye where as thy strength where js thy softe plenteovs pytye," etc., and 3. a prophecy relating to the events of the Civil Wars in England in the 15th century, in 80 lines of alliterative rhymed verse (fol. 189 verso), beginning,

> Whan the cokke in the Northe hath bilte his neste,
> And busked his briddes, and boundeth hem to fle,
> Then shalle fortunes frende the yatis vp caste,
> And right shall have his free entree
> Then the mone shalle rise in the noth weste
> In a cloud as blake as the bille of a crowe,
> A lion shall be lowsed the boldeste and the beste
> That eu*er* was in bretaine sith arthur*es* daies. . . .

and ending:

> And he shall ende in Goddes lawe
> And in the vale of Josaphett buried shall he be.[1]

The moral and political advice is to the effect that,

> ye that ar comons obey yovr kynge and lorde
> observe vnto hym love and fydelyte
> avoyde rebellyon for certaynely deyscorde
> es rote and mother of carefvll poverte
> kepe eche to other love and fydelyte
> expell enve and slovth moste chefe of all
> where slovth hath place there welth es faynt and small

[1] See J. E. Wells, "Manual of the Writings in Middle English," 1916, p. 226. Brandl, *Sitzungsberichte der preuss. Akad.*, Berlin, 1909, 1160.

Be charitable, don't presume higher than your degree, be true to God,

> set all yovr myndes to norysshe amyte
> for vnto a royalme the syngvler defence
> resteth en love concorde and vnete
> more than en strength or wordly opvlence
> as for frendes love and benevolence
> es nat obtayned by batayle nor rychys
> bvt by god dedes and stedfast faythfvlnes

Don't blind your minds with wretched covetise, don't be prodigal, "a meane es mesvre attaynynge nat to vyce wythyn the bovndys of lyberalyte," don't be proud,

> avoyde vyle venvs and lvstes corporall
> destrvccyon of sovle of body and ryches
> mankynde svbdvynge to maners bestyall
> fle glotony whyche es bvt bestelynes
> let abstynence expell from yov exces
> by ymmoderate dyet exces and glotony
> man oft es mordrer of hes owne body
>
> bvt soche of yov as are on hye degre
> set all yovr myndes and chefe entencyon
> to se the pore have ryght and eqvyte
> rather wyth favovr than wronge extorcyon
> and ye that are kynge hede of the regyon
> so that eche man en maners lyve and do
> after the degre whyche he es callyd to

Your life ought to be cleanest from offence, — a vicious prince is a "plage mortall and fovle example to all hes comonte occasyon to folowe hes vyle enormyte;" for it is more great confusion and shame for a prince to transgress than "es to one of baas and lowe degre, the hyer hylle man shall the farther se." If the heads of the realm are given to evil living, "moste commenly the commons are the same . . . for ef the hede be syke the body es nat well." And ye who are ministers to God omnipotent and tell others how to walk the path of grace, be sure that your own lives are pure and innocent,

> en vertve grovndyd and clere from all trespase
> for svrely that man es en a wretchyd case
> whyche techyth other the way to paradyce
> hym selfe to ħelle walkynge by synne and vyce.

The names of characters and subjects are occasionally written in the margins in various hands, and sometimes the word "nota" before a particularly admired passage. On the verso of the first leaf is a rude drawing in ink, outlined in red

crayon, and covering nearly the whole of the page, of the standard of Thomas Fines, Baron Dacres of the South: "A wolf-dog statant argent, collar spiked, chain with a log at the end." [1] (The four coronets and wyverns are not represented, and there is no motto.) Mrs. Palliser quotes Weever's "Funeral Monuments," to the effect that Lord Dacres was executed, "at Tyburn, in 1541, for that he, with others, going to hunt in Master Pelham's park, in Laughton, in Sussex, and meeting with some company casually by the way, with whom and his confederates ensued a quarrel, in which a private man was slain by the said lord or some of his associates (all three executed for the same fact). The death of this lord was generally lamented, being an hopeful gentleman of twenty-four years." On the same folio, "thomas lord dacres," is written across the face of the dog, and near it the names, "dam Anne dacres" and "mastres ellenore suster to lord dacres," also, "amor vincit omnia | mentiris. qd. peccunia," all in the same hand, perhaps that of Dame Anne. Lower down is the inscription, "bone tausse je vaudere (?) | qd W. Fenys," also, "Remember Mowntnay (?) amains (?)", apparently in the same hand, at bottom of the page. It would seem that the volume belonged to the Dacres family or at any rate was at the leisured disposal of Dacres children prior to 1541. Other inscriptions belonging to this period on the first folio verso are: "ellenore goffe," "A moy le uuisse (?) | Thomas I. lawarr," "Elysabeth lawarr," "on heie is god | Anne Oxebrygg," "do to ples qwode | Margaret belknapp," "Comfort Au besoyng | qd Thomas lowkenore." On fol. 188 recto, "Memento mori," etc., erased, and on fol. 188 verso there is a coat of arms quartered, apparently of the Marlands of Kent, with the motto, "repent that will," and a monogram, RASEM, eight times repeated, beneath which is the name, "Marlande," and below that a shield with something resembling a capital I, with head and tail branched and ending in spirals, rudely drawn on it. All this is later than the inscriptions on fol. 1 verso. On fol. 189 verso is the signature of "Willms Saunder," who also wrote his name on fol. 1, "Wm Saunder ow^{t} [owneth] this boke wch wase the lady Elizabeth Carewes of Bedyngton," (early 17th century ?). On leaf 3 verso there is the signature N. Hern, 1687, and in a different hand, "the Author (if I may terme a Translator so) was John de Lidgate, a Monke of Bury; one of the most famous poets, in that age, of England: he was Chaucer's

[1] Mrs. Bury Palliser, "Historic Devices, Badges, and War-cries," London, 1870, p. 287.

Disciple, and expressith so much." On fols. 4 and 5 recto there are two notes in the same hand, referring to the text, the second mentioning the author of the life of Chaucer in the 1602 edition of Chaucer's works and his references to Lydgate and the Prologue to the "Fall of Princes." On fol. 93 there is a note in a 16th century hand on Dionysius the Tyrant, partly pared away, and other unimportant scribbling on some of the later folios: on 190 recto, for example, "Nero hath heris lyke a calph," and "In principio creauit deus celu*m* & terram Mare & omnia."

See Catalogue of Sloane MSS., London, 1782, Vol. II. p. 813; also the B.M. Hektographed Catalogue of Additional MSS., Sloane 4015–4100.

A = ADDITIONAL MS. 21,410 (BRITISH MUSEUM)

Large folio ($21\frac{1}{2}$ x $15\frac{1}{2}$), with wide margins, vellum, second half of 15th century (about 1485 ?), ff. 168, incomplete, wanting 19 leaves, and with frequent omissions of single stanzas besides the contents of an entire leaf, which was missing in the text from which the MS. was copied. In 8's: [i^8], ii^5, iii-xiii^8, xiv^7, xv-xvii^8, xviii^6, xix^8, xx^4, xxi-xxii^8, xxiii^7 + 3 leaves. The first quire is wanting; of section ii the first, second and fifth leaves, of xiv the third leaf, of xviii the first and second leaves, of xx leaves three to six, and of xxiii the sixth leaf, are missing. All the missing fols. except those of the first section have been replaced with blank paper leaves by the binder.

The text begins on fol. 1a with I. 2017. Between fols. 2 and 3, one leaf is wanting together with I. 2409–2604. On fol. 8c, I. 3732–38 are omitted. The last stanza of the Envoy to Chapter 9 of Book I. (I. 3837–43, Oedipus) is transposed after the second stanza of Chapter 10 (line 3857). I. 3949–76 (Atreus) are transposed with I. 3928–48, as in MSS. R, Lambeth, Phillipps 4255 and the H5 supply. Fols. 20 and 21 are transposed and misplaced after fol. 18. The proper order is 18, 21, 20, 19, 22, etc. On fol. 27a, II. 260–66, on fol. 28b, II. 519–25, and on fol. 48c, II. 4537–43 are omitted. On fols. 51b–53, III. 456–651 are transposed with III. 652–791. The fifth stanza of the Envoy on Slander (III. 890–931) should precede the third. On fol. 56a, III. 1282–1316 are inserted after III. 1324–30 and marked "vacat" in the margin. On fol. 57b and c, III. 1576–82 are transposed with 1583–89. On fol. 59d, III. 2031–37, on fol. 60c, III. 2185–91, on fol. 61b, III. 2367–73, and on fol. 62c, III. 2612–18 are omitted. On

fol. 65d, III. 3221–3423 are omitted, the break indicated by a crossed mark and at the top of column the note: "+ here lakketh an hole leeff," in the hand of the scribe. On fol. 68a, the Chapter on the Governance of Poets (III. 3837–71) is omitted, also III. 4432–34 (fol. 71a), III. 4499 (fol. 71b; in margin the note "lakketh a verse" in hand of scribe), III. 4635–41 (fol. 72a), III. 4838–44 (fol. 73a), IV. 267–73 and IV. 309–15 (fol. 76b). Between fols. 95 and 96, one leaf is wanting, together with IV. 3962–4066 and V. 1–77. At the top of fol. 101d, V. 1205–07 are repeated. On fol. 105d, V. 1970–76 are omitted. Between fols. 113d and 114a, VI. 344–392 are omitted, and in the margin of 114a the scribe has written " + here lakketh vj balades." On fols. 119b–123b, there is a double transposition between lines VI. 1442 and 2227, without indication or note by the scribe: after VI. 1442 (fol. 119b) follow VI. 2031–2226 (fol. 120b), VI. 1639–2030 (fol. 120b), VI. 1443–1638 (fol. 122b) and VI. 2227, etc. Evidently three folios were misplaced in the MS. copied by the scribe, who apparently failed to notice that anything was wrong. VI. 1884–90 and VI. 2276–82 are omitted. Between fols. 124 and 125, two leaves are wanting together with VI. 2563–2968, and between fols. 140 and 141 four leaves are gone together with VIII. 743–1533. On fol. 143, VIII. 2052–2058, and on fol. 145b, VIII. 2367–73 are omitted. Between fols. 163 and 164, one leaf is wanting together with IX. 2651–2846. On fol. 166, the Envoy to King John (IX. 3204–38) is followed by the first Envoy to Duke Humphrey (IX. 3303–3540), then follows the Chapitle of Fortune (IX. 3239–3302), and after that the second Envoy to Duke Humphrey and the Verba Translatoris (IX. 3541–3628). The manuscript ends on fol. 168a.

Written in a large, careless and inconsistent book-hand,[1] the lines frequently running over from the left into the right column, and the purple ruling often so irregular and blotted as to ruin the appearance of the leaf. The lines begin with capital letters touched with yellow, and the stanzas with small

[1] The differences in the appearance of the hand are considerable; see fol. 31c, fourth stanza, and the last two lines of the third, 32b, foot of column, the first two stanzas of 32c, the fifth of 33c, the first three of 34b, 44 recto except the first two of column a, and 44 verso except the last three of d, 47d, 48 recto, the first three on 51b; 112a; 128 verso. However, the copyist used different pens and liked to form his letters in different ways. He grew very careless when he reached fols. 65 ff., but improved again at fol. 72. The ruling is very bad on fols. 76 recto and 77; and from fol. 80 on, although the stanzas do not run over into the opposite column, the hand gradually becomes less clear, as if the writer took less and less interest in his work and began to hurry, — a lively impatient young man, who preferred the colour and excitement of the streets to the drabness of the scriptorium.

guide-letters in the centre of rectangular spaces, to be filled in later with illuminated capitals and never carried out except on fol. 62d, where there are two nicely made capitals in red, probably by a later hand. The thorn and yoch are both used, the latter indifferently with g. Towards the end of the MS. (sée Verba Translatoris), the thorn is formed very much like a y. There is no punctuation. Catchwords at the end of sections, and the remains of signatures on some folios (16, 33, 103, etc.). Running titles on several of the early leaves (to 22) giving "[L]iber" on the left and "[P] rimus" on the right in tall thin black letters, lacking the ornamental capitals. Scattered "Incipits" and "Explicits" in black, and very few envoy- or chapter headings, for which however spaces are frequently left, as well as for illuminated three-line initials. Towards the middle and end of the book (fol. 69 ff.) there are large debased ornamental penwork initials, of complicated and outrageous structure, resembling baskets, in black and yellow, at the head of columns.[1] There is a heading in black touched with yellow at the beginning of Book II., a few other headings, and the same colophon as in MS. H5. The text is careless and corrupt, the orthography inconsistent.

Book I. ends on fol. 25c: "[P]rologus libri Secundi" in high ornamental black letters washed with yellow. Book II. begins with its prologue on fol. 25d and Chapter 1 on 26c: "[I]ncipit liber Secund*us*" in black. It ends on fol. 48d, where there is a space for a heading. Book III. begins on fol. 48d and ends on 74d, where Book IV. begins with an Incipit and ends on fol. 95d at line 3961. Book V. begins on fol. 96a with line 78 and ends on fol. 112a: "Explicit" with huge ornamental E. Fol. 111d is blank for no apparent reason, the text running from 111c to 112a without break. Book VI. begins on fol. 112b and ends with an Explicit and another huge round E on fol. 128c. Book VII. begins on fol. 128c and ends on fol. 137a: "Finis libri Septimus," Book VIII. beginning with its prologue (headed "Prologus") in the same column. On fol. 138a, "[E]xplicit Prolog*us*" and on 138b, "[I]ncipit liber VIII*us*." Book VIII. ends with an explicit, and Book IX. begins on fol. 150b.

On fol. 79d, there is a chapter-heading in red at IV. 939: "Contra Tirannos presumptuosos equales Diis se ipsos putantes;" on fol. 144d: "Bochas reherseth by whom Rom cam to nouȝt;" on fol. 162c: "A Commendacion of pacience in stede of a Lenvoye;" on fol. 166: "A Lenvoye compiled

[1] Capital letters of penwork design but with grotesque heads added were used by Antoine Vérard towards the end of the 15th century and after.

vpon alle the book writen by the translator specyally direct to him that caused The Translacyon & secondly to alle that shall se the seid book;" on fol. 167c: "The last Lenvoye of the book directe vnto my lord." On fol. 167c bottom, follows the "Verba translatoris ad libr*um* su*um* in fine," then "[E]xplicit" below the last stanza of the Verba Translatoris (168a), and finally: "Ce fin le liure de Iohan Bochas | des cas des nobles hom*m*es et Femes | translate de latyn en Francoys | per laurence de premier fait Clerk | de diocese de Troies & fut compile | ceste translacyon le. xxv^{e} Iour | daurill. mil. CCCC. et ix et est | assauoir lelund aprees pasques closes. | Deo gracias." All in the scribe's hand. (Comp. MS. H5.)

On fols. 146 verso and 147 is carelessly written: "Here beginethe the storie of authoure," and "This is the storie of authore of Briton," etc. On fol. 168 recto, amongst other scribbling in much the same hand, occurs the signature, "E Duddeley," according to the Catalogue of the Additional MSS., Edward Sutton, sixth Baron Dudley, K.G., 1482–1530, to whom the volume probably belonged. On fol. 168 recto, margin, the following moralizing lines are scribbled, perhaps by Dudley: "o mortall mon wit*h* ? . . . . | abusid grasping after hie prosp*er*ite | And in this world thi liffe thow | hast parsuid in . . . . . to haue dyngnite and thow | be riche more good woldest thow gete | reme*m*br mon thow art but wormes | mete." On fol. 168 verso, there is a very interesting list of books written in a 16th century hand and headed, Bibliotheca Joannis Kulpeperi:

Lexicon Græcum. Eleonardi græca grammatica. V*er*gili*us*. Georgica cu*m* co*m*me*n*to. Persius. Tria noua testame*n*ta. Lib. Hæbraic*us*. Mosaici libri. Huntteni [Hutten ?] op*er*a. Prudentius. Græca Melanc*th*o*n*is gra*m*matica. Terenti*us*. Ide*m* cu*m* co*m*me*n*to. Horati*us*. Dialectica Rhetoricaq*ue* Melanc*th*o*n*is. Cato. Salusti*us*. Valeri*us* Maxim*us*. Officia Ciceronis. Viuis op*er*a. Fabulæ Æsopi. Phelelphi epistolæ. Copia u*er*bor*um* Erasmi. Enchiridion ad u*er*borum copia*m*. Ouidi*us* de tristibus. Ouidij Metamorphoseos. Apophthegmata Erasmi. Vno uolumine epistolæ. Theophylact*us* in epistolas. Regia gra*m*matica. Epitome p*rou*erbior*um* Erasmi. Acclast*us*. Dispate vij op*er*a. Vuhittu*n*toni gra*m*matica. Oe*n* uerbu*m*. Nauis stultor*um*. Colloq*uium* Erasmi. Vulgaria ex Tere*n*tio. Euripidis tragiæ. Naogeorgi tragedia. Ciuilitas mo*rum*. Conte*m*pt*us* mu*n*di. Albert*us* magn*us* de natura herbaru*m*. Angeli Politiani epistolæ. Tullij epistolæ. Valla. Persius. Ide*m* cu*m* co*m*me*n*to. Iuuenalis. Ide*m* cu*m* co*m*me*n*to. Plutus Aristophanis. Podagra Lvciani. Martialis. Phylologi dialogi. Viues de subue*n*tiae*m* pauperu*m*. Erasmus de Milite Xri*s*ti*an*i. Idem de principe Xri*s*ti*an*i. Lvcan*us*. Epitome p*rou*erbiale Hadriani

Barlandi. Suetonius. Plutarchus. Lingua Erasmi. Catalogg Erasmicarum elucubrationum. Ἐγκώμιων Μορίαε. Zyenglerus contra stunicam pro Erasmo. Brentii Catechismus. Alphabetum græcum. Alphabetum hæbraicum. Rudimenta hæbraica Musteri. Corrupti sermonis Emendo. Elucidarius poëticus. Horatius cum Acronis commento.

Probably not the library of John Colepeper (d. 1660), the only son of Sir John Colepeper of Wigsell, Sussex, and Elizabeth Sedley, Chancellor of the Exchequer and Master of the Rolls under Charles I., who according to Clarendon, "when he came to court, he might very well be thought a man of no good breeding, having never sacrificed to the Muses or conversed in any polite company." (DNB. XI. 296b). Possibly the books of his father, or, more likely, of a still earlier Colepeper.

See "Catalogue of Additions to the Manuscripts in the British Museum, in the years MDCCCLIV-MDCCCLX. Additional MSS. 19,720–24,026," 1875, p. 376; Lee, art. Lydgate, DNB., p. 311; MacCracken.

Lamb = LAMBETH 254

Large folio (17 x 12), vellum, third quarter of 15th century, ff. 180. In 8's: i^{7}, ii-xxii^{8}, xxiii^{5}. A good and fairly complete MS. The first fol. and three leaves (3, 4 and 6) of section xxiii are wanting. The text begins on fol. 1 with I. 192; on fols. 5a, 7d, 15b, 18d and 24b, I. 988–994, 1520–68, 3064, 3732–38 and 4831–37 are omitted. Book II. begins on fol. 35d. On fols. 37a and 38b, II. 260–266 and 519–525 are omitted. On fol. 41a the Lucrece stanzas (II. 1058–99) are wanting. On fols. 48c and 49c, spaces of one stanza are left between II. 2548 and 2549 and II. 2758 and 2759, probably for headings. On fol. 58c, II. 4537–43 are omitted. Book III. begins on fol. 59a. On fol. 65a, a space of four stanzas is left between III. 1148 and 1149. On fols. 66a, 67b and 75b, spaces of one, four and one stanzas are left for headings between III. 1330 and 1331, 1568 and 1569, and 3115 and 3116. On fol. 71c, III. 2367–73 are omitted. On fol. 79a, III. 3837–71 (Chapter on the Governance of Poets) is omitted. Book IV. begins on fol. 85c, Book V. on fol. 106b, with an ordinary initial; on fol. 110c, at V. 841, there is an "Incipit Liber Quintus," a large illuminated initial and half-border floriated in gold and colours, making Book IV. end with the Envoy to Regulus and Book V. begin with the short chapter on Ptolemy Philopator. Book VI. begins on fol. 122b. On fols. 135b, 137a and 140d, VI. 2535–41,

2885–98 and 3662–68 are omitted. Book VII. begins on fol. 140d. On fol. 146, VII. 1174–80 are omitted. Book VIII. begins on fol. 149b, and Book IX. on fol. 166c. On fols. 169a and 171–72, IX. 484–490 and 1051–99 are omitted. Between fols. 177 and 178 two leaves are wanting together with IX. 2280–2671, and between fols. 178 and 179 one leaf is gone together with IX. 2868–3063. After the Chapitle of Fortune (ff. 179–80) the two Envoys to Duke Humphrey (IX. 3303–3588) are omitted. The volume ends on fol. 180b with the Verba Translatoris. Except for a few carelessnesses and omissions of words the text is good.

Well written in a rather small and sloping, but clear, slightly flourished semi-cursive hand, the lines neatly ruled in purple, in two columns, seven stanzas to the full column. There are occasional irregularities in the spacing of stanzas at the foot of columns, and where there is no room for a blank space of one line between the stanzas the scribe has marked the first line with an "a". No punctuation; some of the ornamental strokes attached to the letters might be considered an attempt to mark the caesuras were it not for their frequency and irregularity. Such strokes occur in many hands of the period and are purely decorative. The thorn is apparently not used, the yoch rarely. The lines begin with capitals ornamented with red. No running title and very few chapter-headings. Catchwords at the end of each section; signatures cut off. With initials in gold decorated with penwork in madder ink at the beginning of chapters and envoys. Incipits and Explicits at the beginning of Books IV., V. (misplaced), VI., VII., VIII. and IX. in black touched with red in the hand of scribe, in margin. Large illuminated initials in gold, blue and faded red with white tracery, and half-borders (English work) in gold and colours on fols. 60 recto, 110 verso, 122 recto, 140 verso, 149 recto and 166 verso. At the end of the Envoy to King John (fol. 179d) and at the beginning of the Chapitle of Fortune are the same headings as in MS. Bodley 263. At the beginning of the Verba Translatoris, "Wordis of the Translatour vnto his book;" after IX. 3604, "Finis Libri," and at the end of the volume: "Finis totius Libri. | Of your charite pray for the writer of this book," like the other headings, in the hand of the copyist, in black, with ornamental black capitals touched with red. The verso of fol. 180 is blank. On fol. 75b there is the same heading as in MS. Bodley 263 at III. 3116 (Bochas ageins thontrouthe of Iuges). On fol. 59a is written in a 16–17th century humanistic hand, "The storie of Vrias."

On the verso of the last fol. a motto, "virtus auditacrescit," is written in a humanistic hand. The MS. passed from Lanthony Priory to John Theyer (d. 1673), whose library was sold by his grandson Charles to Robert Scot, the London bookseller, who sold it in turn to Charles II. See C. M. A., also Catalogue of the Archiepiscopal MSS. in the Library at Lambeth Palace, 1812, p. 6, where the MS. is numbered 256, and "The Manuscripts in the Library at Lambeth Palace," by Montague Rhodes James, Cambridge, 1900, No. 254; MacCracken.

Rawl = RAWLINSON C. 448 (BODLEIAN)

Folio (15 x 11½), vellum, second half of 15th century (about 1460?); ff. 186 = two unnumbered lined fly-leaves and 23 sections, i-xxiii in 8's. The manuscript is complete except for the loss of the greater part of the last leaf (fol. 184), most of which has been torn out. The "Fall of Princes" extends from fol. 1 to 184. On the first of the two (originally three) fly-leaves is written a table of contents in a later hand, with red capitals and ornamentation, which continues through the recto of the second fly-leaf and ends: "Assit fini operis hui*us* Immortalis | De*us* Cui gracias / agit guilerm*us* galis." [1]. On the second fly-leaf verso, a short 16th century metrical chronicle of the kings of England of about 150 lines begins, and is continued on the margin of fol. 1 and of the last two leaves. It is of no literary interest. The first two lines are, "Wylyame conqueroure, Duke of Normandie, | Conquerd Ynglond, & began here to regne." It ends with King Henry VIII.

The nine books of the "Fall of Princes" begin on fols. 1a, 37a, 60b, 86a, 106d, 122d, 141b, 149d and 167a. Fol. 183 ends with IX. 3294, and the fragment, fol. 184, contains IX. 3611–3628 (end). Consequently IX. 3295–3302 and 3589–3610 are wanting. The two Envoys to Duke Humphrey, IX. 3303–3588, were not included in this manuscript. Other omissions are, I. 1394–1400 (fol. 8 recto), 2673–79 (the Daedalus lines); II. 1699, 1877–83, 2961; III. 960–1043 (fol. 65a), 1184–97 (fol. 66c), 3837–71 (Chapter on the Governance of Poets, fol. 79); VI. 2878–91 (fol. 137b); VIII. 785–91; —in all about 775

[1] The table of contents is apparently the independent work of its writer. It begins, "The prologe of I. Lydgate. in the whych he recyteth that prince Eadwarde toke Iohn the French kyng pr*i*sone*r* & browght hym in to ynlonge. in the tyme of laurence poete of frau*n*ce than translato*r* of this boke Bochas. And also he reherseth dyu*er*se werke*s* of Tully. petark and chiffly of G Chavucer his mastyr."

lines. The Narcissus stanzas (I. 5566–5845 and 5846–5901) are transposed.

Written in two columns, with wide margins, seven stanzas to the column, in a clear square book-hand. In the earlier part of the volume the writing is so careless (comp. fols. 8 and 9) as almost to give the impression of two different hands. The thorn and yoch are both used, the former well made and not resembling a y; the y's are usually dotted. The pauses are indicated by thin slanting strokes, sometimes several to a line, but more often one to indicate the caesura; and at the ends of the lines various combinations of dots and strokes (one stroke or two strokes preceded either by a period or by what looks like a semicolon) are used apparently not very consistently, although the single stroke, which represents a comma, predominates (see fol. 33, etc.). Catchwords at the end of sections, signatures (often pared off by binder), no running title or headings. Paragraph marks in alternate blue flourished with red, and gold flourished with black at beginning of stanzas. The lines begin with capital letters. Illuminated initials in red and blue and gold enhanced with penwork decorated in green and gold at the beginning of chapters and envoys. On fol. 1 recto, the initial at the beginning of the Prologue to Book I. is extended into a quarter border.

The text is quite good, but on the whole inferior to that of the best manuscripts. There are not many orthographical peculiarities. Phonetic spellings, such as, brouth (brought), wordy (worthy), euyr (ever), wriȝte (write), whiȝte, diȝe (die), iȝen (eyen), hiȝ and hih, thurgh and thoruh, are frequent; also their and thire (their), wordli always for worldly, siche and such, fenally, aggreabill, kende, keende (kinde), vnkeende; plural endings in *is* frequent, *ith* (sparith, settith, etc.) in verbs.

In the upper corner inside front cover is written, "Sum Lanceloti Bruni, | ex dono Edmundi Engloti | Junioris, 5°. Cal. Maij. 1582." According to a further inscription the book once belonged to the library of Walter Clavell (Catal. p. 89), "et exinde emptus a — Batho pretio £2. 12s. 6d." Also on the inside of the front cover are the lines:

"Who Redith in this booke discretly
Fyndyng the pope in ony place
put hym owt I besych yow hartely
For I Refuse hym & all his trace
Submytting my sylff to our kynges grace
Who is owr hede & most noble gouernour,
Whom god preserue euery tym & howr"

and below these lines, inverted:

> "For to sley & distroy Ratons / | Take an vnce of arsnyk & half an vnce of Orbenment & a litell pece of glasse and make them all | in powder small and then take as moche of Smethun [1] of new grownden malt & menge hem all to gedre | in a quantite of swete worte & bete them all to gedre till yt seme like bater and then ley it or put the sayd bater | on pec*es* of appullys or els on Flesh*e* or cheys dysed ny(?) corn(?) and then lay the sayd peces of ap | pulys Flesh*e* or chese so dysed & made in the forme abowe wretyn on small slate(?) stones wher the Ratons resort | or ryn and yt shall distroy them in short p*ro*ces and tym*e* on warranndyse qd vicar*us* de desbrugh vij die Juny a° p*ri*mo Kg hy."

Probably King Henry VIII. Another inscription on the inside of front cover in a 16th century hand reads:

> "The Right wey from Sywell [Northants] to Stonton barre [Bucks] & to Bradwell is thus Fyrst to Byllinge brygge and so | forth to Horton & fro thens to Stokegoldyngton & so forth to Getehyrst & so to Stonton barre, &c."

On fol. 54d, bottom, is the inscription:

> "Mane. techel phares. vigili si mente notares
> Resignares Rapta et meliora dares."

At the end of the volume there is mention of rents received by (?) the Abbess of Elnestowe, or Elstow, Beds, from four tenants in Sywell, William Sayer, William Andrew, Thomas Houghton and William Atwell.

The book is bound in old stamped leather rebacked, and oak boards, with remains of brass clasps. See Macray, 4°. Catalogue of the Bodleian MSS., Vol. V. 1878, pp. 233–34, No. 12299; Madan, III. 1895, p. 213.

Corp = CORPUS CHRISTI (OXFORD) 242

Folio (15 x 11¼), vellum and paper, ff. 160, second half of 15th century (rather a late MS.); imperfect, also one section and several leaves misplaced.

The manuscript originally consisted of twelve gatherings, a–g^{14}, h, i^{16}, k–m^{18} = 184 leaves, of which 24 have been lost. The first and last and the two middle leaves of each section are of vellum, the others of paper. Collation: i-ii^{13}, iii-vii^{14}, viii^{16}, ix^{12}, x^{18}, xi^{16}, xii^{2} = 160. In section i (leaves 2–14, numbered 13–25), the first leaf is wanting together with lines

[1] Smetham or smeddum, the finest particles or dust of ground malt; also a powder used for medical purposes or a vermin killer. See Burns, *To a Louse*, "O for some rank, mercurial rozet, Or fell, red smeddum."

1–196 of Book I. In section ii (leaves 14–26, numbered 26–38) the third leaf (b iii) is wanting together with I. 3144–3255. Sections iii (fols. 27–40, numbered 39–52), iv (fols. 41–54, numbered 53–66), v (fols. 55–68, numbered 67–80), vi (fols. 69–82, numbered 81–94), vii (fols. 83–96, numbered 95–108) and viii (fols. 97–112, numbered 109–124) are complete. On fols. 109 and 110 the text is transposed and should be read 109 recto, 110 recto, 109 verso, 110 verso. In section ix, which is misplaced at the beginning of the volume (fols. numbered 1–12), the four vellum leaves (i 1, 8, 9, 16) are wanting together with V. 1450–1649, V. 2831–VI. 84 and VI. 1268–1463. The remaining leaves have been shuffled, and their proper order is, 1–4, 9–12, 5–8. Section x (leaves 125–142) is complete; section xi (fols. 143–158) has lost the two vellum leaves in the middle (fols. l 8, 9) together with VIII. 1226–1617. Of section xii, which consisted originally of 18 leaves, all are wanting except the 4th and 17th, together with VIII. 3186–IX. 574 and IX. 771–3119. The last fol. begins with IX. 3120 and ends with IX. 3470, omitting without break or indication the Chapitle of Fortune and the first thirteen stanzas of the first Envoy to Duke Humphrey (IX. 3303–3393). It is however probable that the Chapitle of Fortune followed the first Envoy to Duke Humphrey (IX. 3303–3540) as in MSS. H, Longleat, A2 (which also omit IX. 3303–93), H2, H4, H5, R3, Lee, Hatton and Additional 21, 410.

Other omissions are I. 1933–39, the Daedalus lines (I. 2673–79), I. 4558–64 (agreeing with MSS. Glasgow, R3, and Hatton), the Lucrece stanzas (II. 1058–99), the Rome stanza (II. 4481–87) and III. 1156–62.

The manuscript contains about 30,000 lines. Book II. begins on fol. 47b, Book III. on fol. 70c, Book IV. on fol. 96d, Book V. on fol. 117c, Book VI. began on a leaf wanting between fols. 10 and 11 (123 and 124), Book VII. on fol. 136b, Book VIII. on fol. 144d. The beginning of Book IX. is lost with the 2nd leaf of section xii.

Written in a small and clear but occasionally careless hand, in two columns, seven stanzas to the column, without marks of punctuation. The thorn is frequently used and does not resemble a y. The lines do not as a rule begin with capital letters, but there are stanza capitals touched with red and paragraph marks in red at the beginning of alternate stanzas. Occasionally, especially in the first part of the manuscript, letters in the last line of columns are extended into flourishes. The lines are not ruled, but rectangles are drawn for stanzas.

There are signatures running through the first half of each section and catchwords at the end of sections; no running title except the number of the book in red Arabic notation in the middle, top recto of each leaf. Incipits and Explicits in black at the beginning of Books III., VII. and VIII. No chapter headings except on fol. 35 verso: "Her Bochas re-*pr*eve[th] al the*m* þat yif hasty *c*redence to eu*e*ry report." The word "Lenvoy" sometimes occurs in black; and on the earlier pages short titles, at first in red and subsequently in black, such as, "de Adam," "de Nembroth," etc. are written on the upper right hand margins. On fols. 19–22, there are some notes in red, relating to the text, in the margins and traces of earlier notes, which may have been guide-words. In the first part of the manuscript, to fol. 48, there are ornate capitals in various debased styles drawn in pale ink, probably by a later hand. Elsewhere spaces are left for capitals at the beginning of some of the chapters, but the chapters and envoys frequently run into one another without indication of where they begin or end.

There are no noteworthy peculiarities of orthography: the copyist shows a certain preference for w, as in by-caws, towch, lecherows, etc., he sometimes follows up a double s with an h, as in manasshyng, and he is lavish with his contractions, among which "frsh" for fresh is unusual, and "ht" for herbe probably a blunder. "þoynaunt" for poynaunt, on fol. 44d, is an example of carelessness. Sometimes "hir" is used for their, but in general "them" and not "hem" is employed. The names Loueday, Robert Loueday, and Crathorn are written in the margins of fols. 83 recto, 106 verso and 93 recto; and on fol. 124 verso, "Edwarde dymmoke yer a starke knaue," — all in 16th century hands. Occasionally there is a rude hand drawn to call attention to the text, e.g., on fol. 26c to "Zizerra," and on fol. 44 verso to the Chapter on the Malice of Women. On the latter fol. there is a rough drawing of a woman wearing a horned headdress and holding cosmetics in her hands. As it is done in ink of the same pale colour as that used in the initials, which were added very likely in the 16th century, it may be the work of the same amateur. Other crude sketches are two heads of women, fol. 32 recto, a nude woman, 79 verso; see also 94 verso and 157 verso. On fol. 48 verso, upper margin, the word "Sator" is written above "Arepo", but the other three words of the acrostic, Tenet, Opera and Rotas, are missing. On fol. 81 recto there are a few Latin words in the upper margin; on 21 recto a short

inscription in court hand, and on 100 verso a scribble, Merlin *pro*fesethe that King Arthur . . . [indecipherable].

See Cox, Part II., 1852, p. 100, where the MS. is numbered 1709. Also Lee, DNB, p. 311; MacCracken.

Hat = HATTON 105 (BODLEIAN)

Large folio ($19\frac{1}{4}$ x $13\frac{1}{2}$), vellum, second half of 15th century (about 1480?), ff. 166. In 8's, except section iii, which consists of 6 leaves, and section xix, which has lost 2–7.

Collation: one paper fly-leaf belonging to the binding, one vellum fly-leaf made of a sheet of two leaves taken from a 15th century missal, one 17th (?) century paper fly-leaf (1*–3*), i-ii^{8}, iii^{6}, iv-xviii^{8}, xix^{2}, xx-xxi^{8}, xxii^{6}, one early paper fly-leaf, one vellum fly-leaf made of two leaves taken from a missal, one paper fly-leaf belonging to binding (4*–6*) = 166 fols.

The text begins with the Prologue to Book I. on fol. 1 recto. I. 1275–81 are included in Chapter 3; I. 2673–79 (Daedalus lines) are omitted in section ii. In section iv, I. 4558–64 and 5356–62 are omitted; 5454–60 are transposed with 5461–67 (Hercules stanzas). Book II. begins on fol. 37a (section v, leaf 7). In section vi (fols. 39–46), II. 737 and 1058–99 (Lucrece stanzas) are omitted. In section vii (fols. 47–54), II. 3291–97, 4467–73 and 4481–87 (Rome stanza, fol. 59d) are omitted. Book II. ends on fol. 60b (the sixth of section viii) and Book III. begins in the same column. In section ix (fols. 63–70), III. 1156–62 are transposed with 1163–69; lines 1766–67 and 1922 are erased. At the end of Book III. 96 stanzas (III. 4481–5152, end) are omitted (fol. 83b). Book IV. Chapter 1 begins on fol. 84c. In section xii (fols. 87–94), IV. 925–38 are omitted (fol. 88). In section xiii (fols. 95–102), IV. 2318–24 are omitted. Book V. begins on fol. 104a with an ordinary red and blue initial, for the copyist included the first seven chapters of Book V. in Book IV. (V. 1–840, comp. MSS. Glasgow, Lamb, Lee). On fol. 108c, "Explicit liber Quartus" follows V. 840, above a large enhanced initial N at V. 841. In section xv (fols. 111–118), V. 1878–85, 1928–34 and 1970–76 are omitted. Book V. ends on fol. 120b and Book VI. begins on fol. 120c top. VI. 503 is omitted.

On fols. 127d to 131d, there are several transpositions owing to the misplacement of leaves in an earlier manuscript from which Hatton, like Additional 21,410, which shares the defect, was derived. VI. 1442 is followed by VI. 2031–2226, VI. 1639–2030 are inserted after VI. 2226; on fol. 130d, VI. 2030

is followed by VI. 1443–1638, continuing to fol. 131d, where the text goes on in its right order with VI. 2227, etc.

On fol. 135c, VI. 2947 is followed by VII. 796–1663 (end of VII.), then on fol. 139d, VI. 2948 ff. (to the end of Book VI.) begin and continue through fol. 143c; 143d is blank.

In section xix, six leaves, the 2nd to the 7th, are wanting between fols. 143 and 144, together with VII. 1–795 and VIII. 1–294. In section xx (fols. 145–152), there are omissions of 623 lines: fol. 151a ends with VIII. 1708, 151b begins with VIII. 2318; in column c, VIII. 2395–2408 are omitted. On fol. 154d, Book VIII. ends with line 3164, omitting the last 217 lines, for on fol. 155a Book IX. begins, and the text is continued through IX. 504; then follows IX. 1212. Thus IX. 505–1211 are also omitted. On fols. 160 and 161b, IX. 1744–1855 and 2049–2804 are omitted.

At the end of the volume the Chapitle of Fortune (IX. 3239–3302) is transposed with the first envoy to Duke Humphrey (IX. 3303–3540); IX. 3287–94 are omitted. Then follows the second envoy to Duke Humphrey and the Verba Translatoris. The text ends on fol. 165c.

Written in double columns of seven stanzas each, in a large, clear, but somewhat careless, irregular hand, greatly resembling that of MS. Additional 21,410. The thorn rarely appears and is not formed like a y; the yoch is also occasionally employed. The caesuras are indicated by thread-like strokes, which are also used otherwise as marks of punctuation. The lines begin with capital letters and are carelessly ruled in madder. Catchwords at the end of each section, signatures pared off by binder. Running titles giving the number of the book in Latin with blue initial on the recto of each leaf, and "Liber" with blue initial on the verso, in tall ornamental flourished black letters. Alternating red and blue paragraph marks at the beginning of stanzas, small blue initials flourished with red at the beginning of chapters (many of which, as in all the MSS., are wholly without indication), and large illuminated initials enhanced into partial borders at the beginning of the books. At the beginning of the work the initial is larger than usual and with bird and flower decoration. There is also a floriated half border (fol. 1 recto). The envoys are often headed "Lenvoye" in black in the margins. Explicits in tall black letters, usually with red and blue initial, at the end of books and of some prologues, and an Incipit at the beginning of Book II. No chapter headings except towards the end of the volume: on fol. 151c, "Verba Auctoris Rome," on 163c, "A Lenuoye compiled vpon

al the book writen bi the translatour specially direct to him that caused the translacioun and secvndli to al othir that shal seen the said book," on fol. 165a, "The Lenuoye of the last Tragedie direct vnto my Lorde," then, "Verba translatoris ad librum suum in fine," and at the end, fol. 165c, "Bochas Finitur." Fols. 32 verso and 33 recto are spotted with ink or some black muddy substance and many leaves are cockled and water-stained.

The paper fly-leaves and even the last leaf or two of text show abundant evidence of scribbling in the 16-17th century. On the third leaf at the beginning are the signatures of Alexander Mather (in English and Latin), Edmd Mather, Augustinus Mather; also, "Ante penatos amborn finibus Exul [device in penwork] Wall." On fol. 165 verso, the last stanza of the Verba Translatoris was used as a model and frequently copied on this and the next leaf in various styles. At the foot of column c: "legere qui rupit insigni peritia librum | fedules invigilet ipse Currere rogit equm sub Milite taliae acutum." At the top of column d are the following lines:

> "God is a substaunce foreuer dureable
> Eterne. omnipotent. mercifull & iuste
> Which gideth all thinges in order couenable
> A god in whome eche man ought to truste
> Who for praire geue grace to mortifie eche lust
> In whose feare & loue all that shall here endure
> Shall after this life. of better life be sure."

"Per me gulielmum molleum manu propria." This is repeated below, and below the repeated line: "Per me Alexandrum Matherum possessorem," followed by a penwork device with the initials "E P". Further down in the same column: "As Righte to rule is reason | so tyme doeth trye out treason;" and at the foot of the column below, two more copies of the last stanza of the Verba Translatoris, "per Iohannem Mather, et | Iohannem Pottes, de | London." On fol. 166a top: "Alexander Mather aldermannus Norwici | possessor est Huius Libri," and in another hand, "Willmūs Mingeius Ciuis et Aldermannus | Ciuitatis Norwici hunc possidet Librum | Ita cjt | per me Thomam peade." Then follows another "God is a substaunce," etc. with signature: "Edmunde Mather," and below this a blotted "Alexandre Mather," two copies of the last stanza of the Verba Translatoris, apparently in the hand of Johannis Mather, and in a very similar hand an inscription: "Pateat vniversalis per presentes·me | Thomam Mannyng de Lyncolne | Tannar tencri et firmiter obligari | willmo wolman

de Tannerton. | Initium sapientie timor domini." At the foot of the column, "Henricus Octauus dei grā | Anglie francie et | hibernie Rex," and repeated below with the addition of the words, "fidei | defensor ac in terra ecclesie." On fol. 166b top, in a more scholarly hand: "Qui plus expendit, quam rerum copia tendit, | Non admiretur si paupertate grauetur," and a line below, "Qui procul ab occulis, procul est, alum̄ie | cordis." and still further down, "Non iacet in molli ueneranda scientia lecto. | Sed uigili semper parta labore venit | Ed Mather," repeated. The signature of Edmund Mather occurs twice more, and "In te d*omi*ne speram non confundar in eterna*m*." The signature, "Henricus Crawthornus" also occurs on this leaf (comp. MS. Corpus Christi 242), and in the lower right hand corner is scrawled "Henricus octauu[s] | = 34 = ". On fol. 166c, top: "Quondam Matheri liber fui, nunc autem Chethami et amicorum eius sum." "Iste ecus est pater meus;" "Vis Validus Viuere? Venerea Vitia Vita:" also the signature, "Ste[p]hen Valinger," and amongst a deal of scribbling, "Tepan quanitos Sonnasçidos, | A queste sentencia mia | que contra muerte & Amor | nade no tiene Geolia," etc., "Guilliermo Duartes." Further down: "Thom[a]s Kinge of Norwich Alderman of thys Warde", "Per me Robartum Myngeum" (all in one hand), also "Robertus Daniellus" and "respice finem | remembre thend", in humanistic capitals, and in court hand, "Runs Hildershin hunc possidet librum." In the same column are written the inverted signatures, "per me phillippum ffowler," and "Willimis Culpeperus" (see MS. Add. 21410 for a list of books belonging to John Kulpeper). Two other inscriptions are, "Todos Zande amores peridos & tanbien | Sinn cozar Dezir Amen," and "If any man aske: howe I do: tell | easelye well: and hardelye well | Stephen Valenger."

Fol. 167, an old paper leaf, has the signature, "Runs Hildershin," a couple of Latin inscriptions in court hand, probably by Hildershin, the name Rob*er*tus Hall, and in a different hand, "fourtie shillings | fourtie poundes. fywe hundred marke. | of lawfull [flourish]." Below this in another hand: "Thomas | Waye." On fol. 167 verso there is some Latin scribbling in two or three different hands and the lines,

> "Zest to the bodie bringeth strengthe
> and to the mynd repast
> excesse of labor dothe at lengthe
> both minde & bodie waste | Thomas Willes"

See Bodleian Catalogues; Hortis, p. 939; MacCracken.

Mus = E MUSEO 1 (BODLEIAN)

Folio (14 x 11), vellum, second half of 15th century (about 1470?), ff. 143, numbered in fives in pencil in a 16th century hand, plus a fragment of less than one-half of fol. 136, which is not included in the numbering. Very imperfect, having originally consisted of 32 gatherings in 8's plus six or seven leaves. The present state of the manuscript is as follows:

Section	*Number of leaves*	*Fols.*	*Leaves wanting*	*Lines wanting*
i	3	1–3	2–6	I. 141–840
ii	6	4–9	3 and 6	I. 1408–1547, 1828–1967
iii	6	10–15	2 and 3	I. 2388–2667
iv	3	16–18	1, 3–5 and 8	I. 3368–3507, 3648–4067,
v	7	19–25	1	I. 4488–4634 [4348–4487
vi	5	26–30	2, 4 and 5	I. 5748–5887, 6028–6314
vii	7	31–37	3	I. 7015–II. 84
viii	5	38–42	1, 2 and 8	II. 785–1106, 1807–1946
ix	5	43–47	3–5	II. 2192–2646
x	1	48	1–7	II. 3067–4046
xi	6	49–54	4–5	III. 22–301
xii	8	55–62		
xiii	2	63–64	2–7	III. 1982–2856
xiv	8	65–72		
xv	0		1–8	III. 4152–IV. 105
xvi	6	73–78	2 and 7	IV. 246–385, 953–1092
xvii	6	79–84	4 and 5	IV. 1660–1939
xviii	6	85–90	4 and 5	IV. 2787–3066
xix	6	91–96	1 and 8	IV. 3493–3632, V. 407–546
xx	7	97–103	1	V. 547–686
xxi	2	104–105	2–7	V. 1811–2655
xxii	5	106–110	1, 2 and 6	V. 2936–3082
xxiii	4	111–114	1–2, 6–7	VI. 785–1064, VI. 1485–1764
xxiv	0		1–8	VI. 1905–3024
xxv	6	115–120	5 and 8	VI. 3585–VII. 49, VII. 334–473
xxvi	7	121–127	2	VII. 621–760
xxvii	7	128–134	8	VIII. 932–1071
xxviii	8	135–142	one half of 2 torn out	VIII. 1247–1316; damage to 1212–46, 1317–51
xxix	0		1–8	VIII. 2199–3318
xxx	2	143–144	2–3, 5–8	IX. 78–357, 526 ff.

The manuscript ends with IX. 525 and contains less than 20,000 lines. Of its original 262 odd leaves, 144 are left, including one or two slightly damaged, and the fragment of fol. 136.

Omissions in the text are, I. 1282–88 (the first stanza of the Exclamation against Proud Men); the Daedalus lines (I.

2673–79); the first stanza of the Chapter on the Unstableness of Princes, I. 4558–64, was probably omitted in this MS.; the Lucrece stanzas (II. 1058–99); the Rome stanza (II. 4481–87); the Chapter on the Governance of Poets (III. 3837–71); IV. 659–665, 1094–1100, 1947–53; the Vitellius stanza (VII. 915–921); and VII. 1237–43. Transpositions are, I. 5454–60 with 5461–67 (the Hercules stanzas); and on fols. 122d and 123a, in the Description of the Golden World, VII. 1181–87 are transposed with 1188–94 and 1216–22 with 1209–15.

Book II. begins with line 85 on fol. 33, Book III. on fol. 51d, Book IV. with line 106 on fol. 73, Book V. on fol. 94 recto, Book VI. on fol. 107, Book VII. on fol. 119 with line 50, Book VIII. on fol. 128, and IX. on fol. 143.

Written in a medium sized, clear, but rather late, angular hand in double columns, five stanzas to the column. Capital letters as a rule at the beginning of lines; no marks of punctuation. The thorn is occasionally used and is not formed like a y. The ruling is careless, and lines frequently run into one another across the page. Catchwords at the end of each section; signatures for the most part pared or worn off; no chapter headings. Running titles, an L in blue and Roman numerals in red and blue giving the number of the book. The names of characters mentioned in the text and "Lenvoye" are sometimes written in scrolls in the margin, probably by the scribe. Alternate red and blue paragraph marks at the beginning of stanzas, and initials in gold, red and blue, with white tracery, but usually without penwork (although sometimes enhanced in black), at the beginning of chapters and envoys. With one full illuminated border of rather coarse English work and five half-borders floriated in gold and colours. The full border (fol. 1) is more elaborate than the others and has in addition to its floriations a green and a purple bird and three grotesque faces in the lower part. The margins of many folios have been cut off or hacked into without injury to the text, and fol. 1 is somewhat rubbed and stained, and a tear across the top has been sewn together, slightly damaging the text.

The text is not very good; words are frequently omitted, the final e neglected. The orthography differs somewhat from that of the majority of the "Fall of Princes" MSS., and there are traces of dialect. When is frequently used instead of the commoner whan, through is spelt phonetically throwe, ay replaces ei (strayned, thay), could is couthe, other oder, falsed falched, ham self = hem self, (themselves). For their, ther,

her and hur are used, hure for her, dude for did, furst for first, lust for list; the plural form doughtern, the third person plural speketh. Plural endings in *es* rather than *is*. The copyist was probably from the south country.

Amongst other scribbling on the margins, the name Tomas Wadham occurs, in a 16th century hand, fols. 34 and 114 recto; also Howell Wadham (?), fol. 73 recto; Swithune Thorpe, and the date 1570, fol. 108 recto; Thomas biddill, fol. 49 recto; on fol. 1, Elysabethe | Seynt John, in a later hand, together with some illegible French words. Hands are occasionally drawn pointing to passages in the text, as a rule to those referring to women, e.g., "Of goode wymmen a boke he dude write" I. 1800, (fol. 7 verso), "Y mene no thyng of wyues that been goode | Nother of wymmen that flouren in ynnocens" (I. 2843, 44, fol. 12 recto), "What malice may if it be declared | vnto the malice of wymmen be compared" (IV. 2449, 50, fol. 85 recto).

See Bodleian Catalogue, 3681 (the number of the manuscript was formerly 215); Hortis, p. 939; MacCracken; Miss Hammond, *Anglia*, xxx. p. 323.

Glas = THE GLASGOW UNIVERSITY (HUNTERIAN) MS.

Large folio ($17\frac{1}{4}$ x $12\frac{1}{2}$), vellum, third quarter of 15th century, ff. 212. In 8's: 3 blank ruled leaves (originally four, the first attached to the inside of cover, the second wanting, and of the fourth more than half has been cut off), i^6, ii-viii^8, ix^7, x-xii^8, xiii^7, xiv-xxvii^8, 1 ruled fly-leaf inverted. Four leaves are missing: fols. i 1 and 8, together with I. 1–168 and I. 1177–1344; ix 6, between fols. 67 and 68, together with II. 4502–92 and III. 1–77; and xiii 4, between fols. 96 and 97, together with III. 5069–5152 and IV. 1–84. Sections ii and iii containing respectively I. 1345–2702 and I. 2703–4046 are transposed. Notes to this effect in a 16th–17th century hand, in which the two sections are paged, are on fols. i 7 verso, ii 1 recto, ii 8 verso and iii 1 recto. The fly-leaves, ruled in red, are identical with the rest of the volume.

Book I. begins with line 169 on fol. 1 (i 2) recto. I. 2143–49, 2673–79 (Daedalus lines), and 4558–64 are omitted. I. 5881–87 are transposed after 5901. Book II. begins on fol. 41 (vi 3) recto and ends on fol. 67d with line 4501. The Lucrece stanzas, II. 1058–99, and the Rome stanza (4481–87) are omitted on vii 1, fol. 47 recto, and ix 5, fol. 67 recto. Book III. begins

with line 78 on fol. 68a, and ends on fol. 96d (xiii 3) with line 5068, Book IV. beginning on the next folio a, with line 85. III. 3837–71 (the Chapter on the Governance of Poets) are omitted on fol. 83 (xi 6). Book V. begins on fol. 120 verso (xvi 4); the border, which should stand at the beginning, is misplaced on fol. 125 verso (xvii 1), so that the book apparently opens with V. 841, as in MSS. Hat, Lamb, Lee. Books VI. and VII. begin on fols. 139 recto (xviii 7) and 161 recto (xxi 5). Book VIII. on fol. 172 recto (xxii 8) and Book IX. on fol. 191 recto (xxv 3). The manuscript ends on fol. 211 a (xxvii 7). The Envoys to Duke Humphrey, IX. 3303–3588, are omitted.

Written in double columns, six stanzas to the full column, in a large clear book-hand, which becomes slightly smaller and simpler towards the middle and end of the volume. The letters are expanded into large flourishes at the head of columns up to the middle of section xvii. The thorn is used and does not resemble a y. The lines begin with capital letters; dots are used to mark the caesuras and frequently at end of lines. No signatures (probably cut away by binder), catchwords, or pagination except in a 17th century hand in sections ii and iii, misplaced. No chapter headings or running titles (save an occasional "Prologus," e.g., "Prologus libri Secundi," in red, top margin). Rubricated Incipits and Explicits to Books V.–IX. (the first fols. of Books I., III. and IV. lost; omitted at II.). The Envoys are usually indicated by "Lenvoy" in red, either between the stanzas or in the margin; and the names of characters or subjects are frequently rubricated and ornamented with penwork in the margins or at the head of columns. Paragraph marks in gold and black and red and blue at the beginning of stanzas, many illuminated floriated initials, and seven full borders in gold and colours, with large illuminated initials, rather late in style (the penwork not always filled out in colour), but in good taste, at the beginning of each Book except III. and IV. (fols. wanting) and V., where the border is misplaced at line 841.

On the verso of the first fly-leaf the title of the book, "The Boke of John Bochas | of the fall of Princes. | By John Lydgate monk | of Bury" has been written in a comparatively recent hand. On fol. 197 recto, the Chapter on Pope Joan (IX. 967–1015) has been carefully censored, perhaps in the 16th century, and all allusion both to her sex and to the scandal removed by the obliteration or alteration of words and lines, "her" being changed to "his;" and "she," "woman," "she was a man," "Englande," "Rome," "Pope," "temptacioun," and the whole

of lines 1004, 7, and 8 blotted out. On fol. 211 a, is the following inscription in a humanistic italic hand: "Marie Lumner was borne on | Candlemasse Daye 1579 betwene | the howers of twelue and one of | the clock at nighte [space of one line] Elizabeth Lumner was Borne | in the Isle of Gernesey vppon S^{t}. | Thomas ye Apostles daye 1582: | betwene sixe and seauen of the | Clock at nighte. And these wer | the Daughters of Edmunde | Lumner of Mannington in the | Countie of Norff*olk* Esquier w*hich* he | had by Jane the Daughter of Wil*liam*e | Yeluerton of Rowgh*am* in the sayd | Countie Esquier." Under this in a more cursive hand:

"As God hath lent them comely shapes,
And nature well disposde their mynde.
So Fortune graunte them (pretty Apes)
An happy state on earthe to fynde
Thus shall they lyue and prayse the daye
That fyrst of lyghte hath gyuen them saye."

In the same italic hand as above: "Dos maxima fortuna." On the same leaf in column b, in a different hand: "Elizabet Calthorpe the dawter | of Cristofer Calthorpe esquier | And Jane his wif dawghter | and one of the heires of Roger Rookewoode esquier was Borne | at Cokthorpe on Cristmas | daie being the xxv^{ti} daie of | decembr betwyn the howers | of vij and viij at night A^{o} | Dni. 1·5·5·5 Cristmas daie being | on the wednesdaie [rest of line blank] Jamys Calthorpe Soñ to the said | Cristofer and Jane was borne | at Starstoñ, the xxxi^{ti} daie of Auguste being wednesdaie | A^{o} Dni. 1·5·5·8."

The text is quite good but slightly inferior to that of the best MSS.

There are no marked peculiarities of spelling. World is sometimes spelled wordle, their and them are used rather than her and hem, plurals end in *es* as a rule. The manuscript is in good condition, except for trimmed margins; in an early stamped black calf binding rebacked. See Catalogue of the Manuscripts in the Library of the Hunterian Museum in the University of Glasgow, by John Young and P. Henderson Aitken, Glasgow, 1908. Press-mark S. 1. 5. See Report of Royal Comm. on Hist. MSS. III. xxv, App. 423–25; MacCracken.

Wol = THE WOLLATON HALL MS.

Large folio (17½ x 13⅜), vellum, third quarter of 15th century, ff. 223. In 8's: i^{8}, (ii-iii^{8}), iv^{8}, v^{7}, vi-xxv^{8}, (xxvi-xxviii^{8}) =

223 leaves,[1] the last two blank. Sections ii and iii and xxvi-xxviii were supplied at a somewhat later date from another manuscript of much the same type; the second leaf of section v (E 2) is wanting between fols. 33 and 34, together with I. 5405–5572. Leaves 6 and 7 of section iv (D 6 and 7, fols. 30 and 31) are torn, causing the whole or partial loss of some 70 lines (I. 4759–74, 4806–16, 4850–59, 4885–4900, 4927 ff.). Leaves D 8 and E 1 (fols. 32 and 33) are also torn at the bottom, but without damage to the text. In section xxvii (fols. 208–15) several leaves have been transposed and should be read: 1, 6, 7, 5, 4, 2, 3, 8.

The MS. begins on fol. 1 recto with I. 1. Book II. begins on fol. 43, Book III. on fol. 63c, Book IV. on fol. 103a, Book V. on fol. 121a, Book VI. on fol. 140 verso, Book VII. on fol. 171 recto, Book VIII. on fol. 183 recto. On fol. 186, VIII. 785–91 are omitted. Book VIII. ends on the second leaf d of the first section of the supply (xxvi 2), fol. 201, and Book IX. begins at once, without further indication than an ordinary blue and red initial. At the end of the volume is the Envoy by Greneacres in a rather more corrupt and later text than in MS. J.

The Daedalus lines (in supply), the Lucrece stanzas, the Rome stanza, the Chapter on the Governance of Poets, and the two Envoys to Duke Humphrey (IX. 3303–3588, supply) are omitted. The text, although not quite equal to the best, is good.

In three different hands: 1. that of the original copyist, who was responsible for the bulk of the manuscript; 2. that of a later 15th century scribe, who supplied the missing sections (ii-iii and xxvi-xxviii)[2], and 3. a hand larger and heavier than that of the original scribe and less cursive than that of the second copyist, in which only one leaf (x 8, fol. 79) containing III. 1163–1330 is written. Two columns, six stanzas to the full column. The hand of the first scribe is of the same pointed type as that of MS. Bodley 263, and the contractions are indicated in the same manner. The lines begin with capital letters; th is used in preference to the thorn, which however occasionally occurs. There is no punctuation except

[1] According to signatures: A 1–8, B 9–16, C 17–24, D 25–32, E 33 (34 missing)–39, F 40–47, G 48–55, H 56–63, I 64–71, K 72–79, L 80–87, M 88–95, N 96–103, O 104–111, P 112–119, Q 120–127, R 128–135, S 136–143, T 144–151, V 152–159, W 160–167, X 168–175, Y 176–183, Z 184–191, & 192–199, xxvi 200–207, xxvii 208–215, xxviii 216–223.

[2] The second copyist writes a less neat and more cursive and flourishy hand than the original scribe. He uses the thorn very often and does not form it like a *y*. The same style of blue initials ornamented with red penwork are used, only they are rather smaller and simpler.

light slanting strokes to indicate the caesuras. Catchwords at the end of each section, and the remains of signatures on the first four leaves of each gathering. Alternate red and blue paragraph marks at the beginning of stanzas, and initials in blue with red penwork at the beginning of chapters and envoys. There are some rubricated Incipits and Explicits, Lenvoys and chapter headings; and blank spaces are frequently left for rubrics to be filled in from guide-words written in black in the margins. The chapter headings, sometimes rubricated between the stanzas, sometimes only in the form of guide-words, are as a rule worded precisely as in MS. J: I. 4558, fol. 28; 4719, fol. 29; 6042, fol. 35; 6105, fol. 36; 6511, 6882; II. 533, fol. 47; 2199, fol. 56; 2339, 2759, fol. 60; 4404, fol. 70; III. 1149, fol. 78; 3655, fol. 93; 3718, 81, 4236, fol. 97; IV. 729, fol. 109; VIII. 2528. There are no chapter headings in the supply.

With illuminated full borders and large initials at the beginning of the first chapter of each book except Book IX., the whole of which together with the last two leaves of Book VIII. has been supplied in a later 15th century hand. In each case where there is a border the preceding page is left blank except for the ruled lines. On fol. 116 verso there is an enhanced illuminated initial at IV. 3493.

On the last blank (ruled) leaf, amongst other scribbling, there is an inscription: Syr henry Wyllogby . knyght bannret | in hast be thys delyuyrt at medulum (?), also the names: Thomas Meryman quer (squire?) de Gohere Mannfeld, Robertus Tenam(?), Philippus Hersynge. . . [rubbed], John Sharpe. Also, Edwardus dei grā Rex Anglie et France et Communis Hibern.

The top and inner margins of the MS. have suffered considerably from damp, although no part of the text has been rendered illegible. In a 15th century binding, black leather on oak boards, the leather stamped in 12th century style with five vertical rows of square medallions of roses, eagles, and lion and tree, within a border of larger stamps of mythological subjects. The binding considerably damaged and showing marks where there had once been clasps.

Sold at Christie's on June 15, 1925 (£170, Quaritch), together with other books from the library at Wollaton Hall, Nottingham, the property of Lord Middleton. The greater part of the Wollaton Library was brought together by Francis Willughby the naturalist (1635–1672), an original Fellow of the Royal Society, and his younger son, who was created Baron Middleton in 1712. This particular manuscript however was evidently in the family at an earlier date, as is shown by the

inscription in which the name of Sir Henry Wyllogby occurs; and on an envelope that accompanied the volume at the time of the sale is written in a 19th century hand: "Book belonged to Sir Henry Willoughby knight of the Sepulchre who lies under the tomb in Wollaton Church with his 4. wives beside him." See the *Times Literary Supplement*, May 28, 1925.

Lee = THE CHENEY-LEE-MORGAN MS.

Folio ($16\frac{1}{4}$ x 11), vellum, third quarter of 15th century, ff. 185. In 8's: i-xxiii^{8} + 1 leaf. Complete except for fol. 4, now a fragment (I. 606–38, 652–90, 702–35, 752–84 lost or damaged), and the loss of fol. 186 containing IX. 3549–3628. Fol. 5 has been torn across and sewn together, and the two sheets containing fols. 123–126 (V. 3027–VI. 665) have been misplaced and should be read in the order, 124, 123, 126, 125. On fol. 45 verso, originally blank (probably through oversight), the fourteen stanzas (II. 1618–1715) which had already been written on its recto are repeated in a very similar hand (*va*[*cat*] in margin and stanzas scored through with a pen), with the following variations, youen = youe, force nor no might = force non nor myght, synfull = symple, trumpys = trumpettes, vnto = to. On fol. 6, I. 895–901 are supplied in a hand very similar to that of the copyist at the foot of column a; on fol. 35a, I. 6714–20 are omitted. On fols. 50a and 57b, two stanzas are omitted and supplied at foot of column. On fols. 89d and 97c, IV. 603–609 are repeated, but marked with crosses, and IV. 2115–21 transposed with IV. 2122–28, correction indicated. At fol. 117, the initial and its enhancing have been cut out, slightly damaging V. 1846 ff. and 1998 ff. On fols. 130a and 184c, VI. 1289–95 are misplaced and IX. 3050–56 written at foot of column in another hand.

The MS. begins on fol. 1a with I. 1. Book II. begins on fol. 36d, bottom, Book III. on fol. 60c, Book IV. on fol. 86d, Book V., without other indication than an ordinary initial, on 107c (the running title continues to fol. 111d, where, at V. 841, the book was apparently thought to begin; comp. MSS. Lambeth, Glasgow and Hatton). Book VI. begins on fol. 123 (Q 3), numbered 124 owing to misplacement of leaves; Book VII. on fol. 142b, Book VIII. on fol. 150d and Book IX. on fol. 168a. The Daedalus lines (fol. 14c) and the Lucrece stanzas (fol. 42 verso) are omitted, the Hercules stanzas transposed (fol. 28 verso). On fols. 184–85, the first Envoy to Duke Humphrey and the Chapitle of Fortune are transposed.

The MS. ends on fol. 185 verso with the first stanza of the second Envoy to Duke Humphrey (IX. 3548).

Written in double columns, seven stanzas to the column, in a well-formed book-hand,[1] which begins rather small and tends to grow larger as the book progresses. No thorn or yoch. The first line of each stanza begins as a rule with a capital (m, i, w and r usually small); the caesuras are frequently indicated (by light strokes), and an L-shaped contraction, that occurs rarely in the other MSS., is frequently employed for *es*. Remains of signatures on the first four leaves of each section. No catchwords. Running titles, *liber* and number of book in red, on each page to fol. 113, and then *liber* on the left and the number on the right page. Alternating blue and red paragraph marks at the beginning of stanzas, and scattered names of characters and short headings in Latin, preceded by red or blue paragraph marks, in margins, and a few longer headings in Latin, e.g., "V*er*ba auctoris cont*r*a sup*er*ba" (fol. 7b, see also fol. 8b). No formal Explicits and Incipits, but sometimes "Explicit" in black at the end of a chapter (comp. fol. 44a).

There are blue initials with red penwork decoration, and handsome, larger initials illuminated in gold and colours and white tracery, enhanced, sometimes very elaborately, with feather-work in green and gold, at the beginning of chapters and envoys. With three full illuminated borders in gold and colours (fols. 1 recto, 36 verso, 185 verso), into each of which an escutcheon has been inserted by a contemporary illuminator. The MS. is in excellent condition except for a few rubbed pages (77 verso, 78 recto, 82 recto, 111 verso, 112 recto, etc.). On fols. 9 and 10 verso, 11 recto, 23 and 25 verso, some unimportant scribbling. On fol. 157 verso, bottom margin: "Qui no*n* vult du*m* quit, eu*m* vellet forte nequibit | He that will not when he maye | Whe*n* he would he shall have naye," in a 16th century hand. Also on fols. 9c, 157 and 159 verso the name "helen horsey" possibly in the same hand. On fol. 184 verso, bottom margin, "Master symon vorwoys" (?). Three are no dialectical peculiarities, and the orthography is normal, although forms out of the ordinary are sometimes used (thaim, thaire, theise, theis, yie = eye, ich = each).

From the Colworth Library, with bookplates of the Lee family of Hartwell. A printed notice from a catalogue, attached to the first of two modern vellum fly-leaves at the beginning of the book, states that the escutcheon on fol. 1 is that of

[1] The hand on fols. 66, 68, 69, 71 and 86b looks somewhat different, yet it is probably the same, only a little more cramped.

Engayne and Cheney quartered; on fol. 36 verso, "the same bearing is accosted with the arms of Rempston (the heiress of Sir Thomas Rempston, K.G., married about 1460, Sir John Cheney, then inheriting in his person the estates of Engaine, Pabenham and Cheney)." On the last fol. (185 verso), "the Rempston half of the shield is replaced by another bearing: *argent*, a bend between two cotices, with three lions rampant above and three below, *sable*." New blazoning in colours of the shields on fols. 36 and 185 have been added on two modern vellum fly-leaves at the beginning and end of the book. On the last vellum fly-leaf, the arms of the Lee family are emblazoned. The bookplates of the Lee family, of Sir William Lee, Knt., of William Lee Antonie and of John Pierpont Morgan are inserted inside of front cover.

Sold with the library of Henry White of Queen's Gate, London, at Sotheby's, April 21, 1902 (£251, Quaritch) and acquired in 1903 by Mr. Morgan. Rebound in blind tooled morocco and oak boards by Miss Lahey. See Book Prices Current, Vol. XVI. p. 386.

Most = THE MOSTYN MS.

Folio, ($13\frac{1}{2}$ x 9), vellum, second half of 15th century (1465–75?), ff. 255. In 8's: i^7, ii-xxxii^8 = 255. The first leaf is missing, containing I. 1–140, and three or four at the end, together with IX. 3272–3628. It is probable that IX. 3303–3588 were not included in this MS.

The volume begins with I. 141. On fols. 29 ff., I. 4313–4508 are transposed with I. 4117–4312. Fols. 36–37 omit I. 5181–87. Book II. begins on fol. 50 verso and has the following omissions: fol. 56a, 799–805, fol. 62c, 1737–43, fol. 65d, 2178–84, fol. 66c, 2262–68, fol. 67a, 2353–59, fol. 70c, 2850–56. Book III. begins on fol. 83 recto and omits, on fol. 84b, 197–203, on fol. 84d, 260–266, on 101a, 2563–76, on 101c, 2633–39, on 111c, 4047–53, and on 118a, 4964–70. On fol. 101c, III. 2619–25 are transposed with 2626–32. The Rome stanza, II. 4481–87, is omitted. Book IV. begins on fol. 119 recto. On fol. 122 verso, IV. 498–511 are omitted. Book V. begins on fol. 148 recto. On fol. 148, V. 78–84 are transposed with 85–91; on fols. 153d and 159d, V. 771–784 and 1606–13 are omitted. Book VI. begins on fol. 170 verso. On fol. 182b, VI. 1639–45 are misplaced after 1610. Book VII. begins on fol. 196 verso, VII. 915–21 (the Vitellius stanza) are omitted. Book VIII. begins on fol. 208 verso. After VIII. 1813, 1786–92

are repeated; on fol. 232d, VIII. 3361–67 are omitted. Book IX. begins on fol. 232 verso; on fols. 237–8, IX. 708–56 are omitted. The MS. ends on fol. 255 verso with IX. 3271.

Written in a well-formed book-hand, in two columns, five stanzas to the full column, without marks of punctuation. (The occasional light slanting strokes are ornamental parts of letters, not indications of the caesura.) The thorn and yoch are frequently used. The lines begin with capital letters and the stanzas with alternate red and blue paragraph marks. No running title; catchwords at the end of sections; signatures for the most part pared off by binder. There are numerous initials in gold on crimson and blue grounds decorated with white tracery and enhanced with feathery penwork illuminated in green and gold, and eight floriated three-quarter borders in gold and colours, English style (at the beginning of Book II., fol. 50 verso, Prologue to III., 83 recto, Book III. Chapter I, 84 recto, Book VII., 196 verso, Book VIII., 208 verso, at VIII. 1170, — the Chapter on Constantine — fol. 217 recto, Book IX., fol. 232 verso, and at the beginning of the Chapitle of Fortune, fol. 255 verso). There are no borders at the beginning of Books IV., V., and VI. Incipits and Explicits in black or red at the beginning of Books II., III., VI., VII., VIII., and IX., and a few chapter headings, which closely resemble those in MSS. R and J.

Except for the loss of three or four leaves, the MS. is unusually complete and must contain upwards of 35,500 lines. The text is of considerable interest because of its variations from the original; for although made in all probability from an early copy, a good many alterations have been introduced apparently on the authority of the scribe. Thus IX. 491–97 are as follows:

> Thys was þe ende voyde of all fauour & mercy
> Which no man wolde redresse nor a mende
> By cruelte caste oute frome þe towre a hyȝe
> For hys demerites had a shamefull ende
> Who cruelly dothe god woll þem cruelte sende
> Lo thys ys the ende of Marcus malleus
> Iuged to the deth By on called Camyllus

V. 1274: They yelded hem selffe as prisoners, VI. 1926, 28: Afftir by proces vnto Bochas gan loke. . . . To hym they caste her chere as seithe the booke. A desire to add syllables is also shown, for example, in the first stanza of the Envoy to Charles of Anjou:

Like as phebus in som freysh mornynge
Aftir Aurora the day doþe claryfye
Fallith oftyn that ys bryght shynynge
durked ys with som cloudy skye
A lykned shewed in thys tragedy
Experte in Charlis the story doþe well preve
Youthe and age rekened eche partye
The fayre day at evyn men prayse alwey.

On the fly-leaf of the (modern) vellum binding is written in an early 19th century hand, after the title of the book: "This Poem shews the fall of sundry most notable Princes and Princesses, with other Nobles, through the immutability and change of unsteadfast fortunes. I have examined the Catalogues of the most celebrated public and private Libraries, for an account of this work but did not succeed, there is therefore every reason to suppose that this Manuscript is *Unique*!" On inside of front cover the bookplate of the Gloddaeth Library. Formerly in the library of Lord Mostyn, at Mostyn Hall, Flints., No. 272; old Mostyn Catalogue, No. 32. See Reports of Hist. MSS. Comm., First Rep. X. App. 44, Fourth Rep. App. 362, Lee, DNB, p. 311. Bought by Mr. Francis Edwards at the Mostyn Sale at Sotheby's, July 13, 1920, No. 73. In good condition except that some of the borders and initials are rubbed and blackened, perhaps by the action of damp on the size. Now in the possession of Dr. Rosenbach (1927).

4254 = PHILLIPPS MS. 4254

Folio ($16\frac{7}{8}$ x $12\frac{1}{8}$), vellum, third quarter of 15th century. In 8's: vellum fly-leaf (1*), i-iv^{8}, v^{6}, vi-ix^{8}, x-xi^{7}, xii-xv^{8}, xvi^{7}, xvii^{5}, xviii-xxiii^{8}, xxiv-xxv^{6}, xxvi-xxvii^{8}, xxviii^{6}, xxix^{2} = 212 leaves. Imperfect, 18 fols. wanting, together with about 3200 lines.

Two leaves are wanting (v 2 and 3) between fols. 33 and 34, together with I. 5258–5574; two (x 8 and xi 1) between fols. 77 and 78, together with III. 778–1081; four (xvi 8 and xvii 1–3) between fols. 123 and 124, together with IV. 3145–3765; two (xxiv 5 and 6) between fols. 180 and 181, together with VIII. 98–394; two (xxv 7 and 8) between fols. 188 and 189, together with VIII. 1660–1978; and two (xxviii 4 and 5) between fols. 207 and 208, together with IX. 1574–1885. The MS. ends on fol. 212d, with IX. 2657, and as the two Envoys to Duke Humphrey were probably omitted, it is not likely that more than four leaves are missing from section xxix, which may originally have consisted either of six fols. or of six fols. and two blank leaves.

On fol. 17d the Daedalus lines (I. 2673–79) are omitted, on fol. 50c the Lucrece stanzas (II. 1058–99), and on fol. 95 recto the Chapter on the Governance of Poets (III. 3837–71). Omissions not shared by other MSS. are IV. 1941–47 (stanzas fused, fol. 116a), V. 586 (fol. 129d), VI. 1069 (fol. 153a), 2021 (fol. 159b), 2378 (fol. 161b), 2740 (fol. 162a), VII. 352 (fol. 172a), 673 (fol. 174a), VIII. 2713 (fol. 193c). Fols. 164 and 165 (section xxii, 4 and 5) are transposed, together with VI. 2924–3081 and VI. 2770–2923.

Well written in a firm, medium-sized, rather ornate book-hand, without the thorn or yoch, in two columns, 40–41 lines to the column. The lines begin with capital letters. Stanzas at the foot of columns are often broken and carried over to the top of the next column. Sometimes the stanzas are wrongly spaced, part of one may be joined to another, as on fols. 52a, 107a, 141a, etc. Frequently the longer lines are divided, giving the appearance of two lines. There are occasional dots at the end or middle of lines, and many of the letters have light strokes attached to them; but as the caesuras are rarely indicated, it can hardly be said that there is intentional punctuation. Signatures partly worn or cut off, catchwords at the end of each section except xix (fols. 137–144). Explicits and Incipits in large ornamental black [1] penwork letters touched with red, smaller but very much in the style of those in MS. Add. 21,410. There are some fifteen rubricated headings; no running titles. The Envoys are often headed "Lenvoye" in red, and the names of important characters and subjects frequently rubricated in the margins.

The MS. begins on fol. 1 with I. 1. Book II. begins on fol. 43d, III. on 73a, IV. on 103d, V. on 126a, VI. on 146c, VII. on 169d, VIII. on 180b, and IX. on 198a.

Excepting Harley 1766 and the Ecton Hall-Huntington MS., the one an abridgment of the poem and the other very incomplete, this volume, with seven carefully painted miniatures and about 260 large illuminated initials, is the most elaborately decorated of all the manuscripts of the *Fall of Princes*. At the beginning of stanzas there are small capitals, blue with red, and gold with black penwork; at the head of columns tall penwork capitals, and many of the letters are extended upwards into ornate scrolls and flourishes. At the beginning of chapters and envoys there are large illuminated enhanced initials in gold, sometimes almost two inches square, with decoration in white tracery or brushwork on a red, blue or

[1] On fol. 146b at the beginning of Book VI. the Incipit is in red.

green ground. Although the majority of these initials are ornamented with leaves and flowers in late Gothic style, hardly any two of them are alike, and in adddition to well-drawn roses (47a, 55c, 74b) there is a running rabbit, looking back as if frightened (52a), a grotesque face in profile, with a sharp nose and open mouth holding a leaf, which curls up to the left balancing the design (52c, comp. also 57c, 58c, 90a), an oval full-face of a man, which appears growing like a fruit on a large-leaved plant (54a, 99c). Other rabbits are on fols. 60c and 97a, a fish (84d, 99b, 116c), a dog (87c), another in vertical position with bone in mouth (111b, also 118d), a reclining dog (120), a horse's head (97c), a grotesque horse (109d), three weird animal-like human faces in a T, two of which are in profile (122c), a face without leaf in mouth (128d), a grotesque animal's head with feline eyes, composed from a foliated design (137b), a wild boar's head (143d), a grotesque head of a bearded man (144b), several goblin-like heads made up from a foliated design (169a), a representation of a turret and houses (212a).

The enhancing of the initials is done in an elaborate plume, or feather, design, with leaves and flowers in gold and colours, sometimes extending along the entire margin, often, when there are two initials in a column, even further. On fol. 90 verso two initials and their enhancing, left unfinished, are of interest as showing how the illuminator laid on his colours.

The miniatures are as follows:

1. Fol. 4a, $3\frac{3}{4} \times 3$, rectangular with low rounded top. Bochas in his study, wearing a crimson outer and blue inner garment and round black cap, is seated facing to right in a straight-backed square-armed chair with a writing board across his lap. Behind him a green-curtained cupboard with shelves holding writing materials and books. His face expresses grave concern. A rueful Adam, grey-haired and naked, stands before him (for the study opens out into a garden), and behind Adam is Eve, looking very serious, with an apple in her right hand. The Tree of Knowledge, around which is coiled a serpent who has the face of a woman and looks searchingly at Eve, is at Eve's right.

2. Fol. 74a, $3\frac{7}{8} \times 2\frac{5}{8}$, to illustrate III. 162 ff. Andalus facing right, in red clerical robes and black cap, is seated in a romanesque arched-windowed room, which opens out to the right into a paved court. He sits in a square, high-backed chair, with writing board and scroll across his lap, a quill pen in his right hand. At his left are seated three clerically-clad pupils, two of whom have books and the third a scroll on which he is writing.

3. Fol. 105b, $3\frac{3}{4} \times 2\frac{7}{8}$, Book IV. To the left and covering the middle distance a turreted fortress with machicolations and many narrow windows or embrasures. In the background green hills, trees and blue sky. In the right foreground two knights on foot, in full, gilded armour and raised visors, are fighting on a green sward, the one holding the other down with his knee and

about to pierce his throat with a sword. It may illustrate the winning of a Roman crown (IV. 211 ff.), although the two warriors are the only human beings in sight.

4. Fol. 126a, 3¾ x 3¼, comp. Book V. 1 ff. Bochas seated in his library chair, with writing board and book across his lap; the room opens out on a landscape with green hill-tops. Standing in front of him are three modishly dressed young men, with truculent forbidding expressions; one in a crimson, another in a blue, pleated doublet shirred at the waist, both wearing hose and high-crowned hats. A third wears a long brown pleated outer garment and large round feathered hat. The young man to the right holds a falcon on his hand.

5. Fol. 146c, 3¾ x 3, rectangular with arched top; comp. Book VI. 1 ff. Bochas in a crimson robe is seated asleep in his library in a round chair, with his left elbow resting on an open book on a table. Behind him his green-curtained cupboard. The room opens out into a hilly landscape with trees, a stream and a row of small half-timbered houses. Before him stands Fortuna naked, with flowing hair and round staring eyes. Her left side is painted with verdure and flowers, her right with brown wintry twigs and branches.

6. Fol. 169d, 4 1/16 x 3, rectangular with arched top; comp. Book VII. 1 ff. Bochas in a blue robe is seated open-eyed in his library, with his elbow on a pillar-table, on which are writing implements and a closed book bound in red. The room is very similar to the others and opens out into a court. A hill, trees and blue sky can be seen through the window. Before him stand three young men, with singularly animated, expressive faces. They are dressed very much like the three young men in the miniature on fol. 126: the one to the right in gold and brown, the one to the left in crimson, the one in the middle in blue. They may represent Antony, son of the great Antony, Caesarius and Agrippa.

7. Fol. 198a, 3¾ x 3¼, Book IX. 1 ff. Bochas in blue robe and rose-coloured cape is seated in a room with a wood-beamed ceiling, on a bench beside a small pillar-table writing in a book. The room opens into an archway beyond which is a court. Before him stands, or kneels, a crowned bearded emperor (probably Maurice) wearing a long crimson robe, patterned with gold fleurs de lis, in an attitude of supplication. The fleur de lis on the emperor's garment might be considered the mark of a French king, perhaps King John, the last in the book; but one cannot put much faith in the consistency of the painter, and Maurice was nearer to his hand.

The miniatures, probably Flemish work, are excellent examples of the style of their period, the colours and drawing good, the faces unusually life-like. On fol. 44d, at the beginning of the Prologue to Book II., a blank space has been left for a miniature, and a miniature has probably been lost together with one of the two leaves wanting between fols. 180 and 181 (Book VIII. Chapter 1).

The text is late and not very correct, the orthography occasionally eccentric, but without noticeable marks of dialect. The word "nota" is frequently written on the margins in a 16th century hand. On the verso of the vellum fly-leaf, which looks as if it had once been attached to the inside of the original (front) oak board cover, is the inscription in an early hand:

"qual est virtuti anteponend | qd Egame Howel" (or Hawes?); on fol. 6 recto, bottom margin: "Ihon harlond ys my name yf I thougt" (?); on fol. 77 verso, opposite III. 701–707: "bene nota bene | probabile auctoritas | probabilj auctoritate dictum est." The manuscript is written on fine white vellum, and apart from the loss of some 18 leaves is in good condition; a few of the margins have been slightly pared by the binder, and two or three pages, especially the first and the last, have been rubbed. In a late 17th or early 18th century binding. In the possession of Dr. Rosenbach (1927).

4255 = PHILLIPPS MS. 4255

Small folio ($11\frac{1}{2} \times 8\frac{1}{2}$), on paper, about 1475–85. Ff. 278, in 24 gatherings of from 10 to 14 leaves: i^{8}, ii-v^{10}, vi^{12}, vii^{14}, viii-x^{12}, xi^{14}, xii-xiii^{12}, xiv^{14}, xvi-xvii^{12}, xviii^{14} xix^{12}, xx^{11}, xxi-xxii^{12}, xxiii^{11}, xxiv^{8} = 278 + 1 vellum leaf. Very imperfect, two leaves (one probably blank) are lost at the beginning of the volume, together with I. 1–65; another leaf, 236 (the next to the last of section xx), is gone together with III. 2119–75; two more after 272 (the last of section xxiii and the first of section xxiv) are wanting, together with III. 4211–4320, and all following 278 are lost. The MS. begins on the recto of the first leaf (numbered 2) with I. 66, and ends on the verso of fol. 278 (numbered 282) with III. 4769.

On fol. 22 recto, I. 1352–58 are omitted without a break; on fol. 63 recto, I. 3928–48 are transposed with 3949–76, as in MSS. R, Add. and Lambeth. The MS. also agrees with J in incorporating the heading to I. Chapter 13 (I. 4558 ff.) with the text, where it forms an imperfect stanza. The Narcissus chapter (I. 5622 ff.), fol. 92 verso, is divided into two parts separated by the envoy, as in MSS. R, J, Rawl., H5, and the Pynson prints (also Wayland). Book II. begins on fol. 119 verso. On fol. 137 recto, the Lucrece stanzas (II. 1058–99) are omitted. The lower corner of fol. 139 has been torn off damaging II. 1157–63 and 1185–92. Book II. ends on the folio numbered 198 (verso). On fol. 266 verso, the Chapter on the Governance of Poets (III. 3837–71) is omitted. The MS. cannot contain more than about 9000 lines.

Written in single columns, 27 to 35 lines to the full column, in a bold semi-cursive hand. The thorn is used; the lines begin with both capital and small letters, caesuras indicated by light dots or slanting strokes, the former sometimes also occurring at ends of lines. With blue initials flourished in

red penwork, and numerous well-formed blue or red paragraph marks. There are no blank spaces between stanzas; the beginning of each is indicated by a curled mark in the margin. The lines are not ruled; the paper has been folded over by the scribe to make a space for the outer margin. Catchwords at the end of each section, signatures mostly worn or cut off, no running titles. Occasional chapter-headings, resembling those in MSS. B and J; the names of characters frequently written in the margins, both in the hand of the copyist, who always decorates them with a blue or red paragraph mark, and in a slightly later hand. Incipits and Explicits; Latin and English marginal notes descriptive of the text in later (16th century) hands, partly cut away by the binder; a few emendations, and Latin and English glosses of words in the text: thus on fol. 52 recto, sorowfull is written above triste and woful over sorowfull; on fol. 53 recto, stravnge is written above straunge, perhaps because the latter is not very clear; on fol. 57 verso, plures is written over fele, on 122 verso, downe over doone (to correct the spelling), on 141 verso, castigare over chastise. Sometimes words are inserted above the lines, with marks of omission beneath them, because the later commentator failed to scan the verses as written by the scribe, who himself was often wrong. Some of Lydgate's words may have been unfamiliar to this later man, although the mere whim to see his knowledge written down on paper might account for the glosses.

On the 18th century paper fly-leaf is printed, "Sir Richard Betenson, Bart" (President of the Royal Society, died 1786), and below, the stencilled lion crest of the Phillipps family and "Sir T. P. Middle Hill." On the first folio, top, in a rough later hand: "Bochas the fall of princes, | translated heer by lydgate | moonk of berry:" on fol. 72 recto, the signature, "Wyllyam Conkey" (?) in a 16th century hand. Fols. 163, 176, 177, 195, etc. are marked as if someone had tried his pen on the paper without consideration for the book. In the margin of fol. 235, opposite III. 2066–72, an early reader wrote "avaunt chorlys" in strong distaste of the Romans, who are there said to have banished Coriolanus to his death after he had saved them. On fol. 245 verso, bottom, there is a four-lines scrawl of doggerel to the effect: "of ylles we haue grete store youe shee | and yet do not Repent | therfor take heed in hast I warn | that sorew (?) youre lyfe do mend | quod sourey." Probably not the Earl. The same lines are repeated and partly blotted out on fol. 279 recto. On fol. 282 verso,

top margin: "Elizabeth dei gra," and on the vellum fly-leaf at the end of the book, amidst other unimportant scribbling, letters, etc., the rude drawing of a cock and the inscription: "Nou*e*rint vniu*er*si p*er* pr*e*sentes me Iohan*nem* Gryffythe Recepi de d*omi*no pr*i*ore de maluarna Centum solidos et quatuor solidos in partem soluc*i*onis Maioris summi In cuius Rei test*im*onu*m* sigillum meu*m* appossui Dat*um* apud hurley Anno Regni Regis Henrici Septimi post conquestum Anglie quinto decimo fateor me fore solutum ab om*n*ibus . . .(?)."

The text is not reliable, and such blunders as the following are frequent: Begynnynge at adam and endeth at Kynge Iohn (I. 136), Som he lefte and som also he forsook (I. 143), Thynge comou*n* to be put in memorie (I. 149), To Remembre nor Cronycle ne historie (I. 152), — all characteristic of a late MS. In the possession of Quaritch's (1927).

8117 = PHILLIPPS MS. 8117

Folio ($14\frac{1}{2}$ x $10\frac{1}{4}$), vellum, third quarter of 15th century. Ff. 210, in 8's: i-ii^{8}, iii^{7}, iv-xxvi^{8} + 3 leaves. A complete MS. (except for omissions of text by the copyist), for the leaf missing from section iii was apparently blank.

The MS. begins with I. 1, on fol. 1 recto. In Book I. the following lines are omitted: 1044–71, 1093–1106 (Chapter 2, fol. 6d ff.) 1912–25 (Chapter 7, fol. 11c ff.), 2346–52, 2395–2401, 2934–40, 3123–29 (Chapter 8, fol. 13c ff.), 3130–57, 3284–90, 3683–89, 3781–87 (Chapter 9, fol. 19–23a). The third stanza of the Envoy to Chapter 9 is also omitted (3830–36) and the rest of fol. 23 left blank. Chapter 10 of Book I. (3844 ff.) begins on fol. 24a. In Chapter 8, 2822–28 are transposed with 2829–42.

Book II. begins with the fifth stanza from the end of the prologue (II. 127) on fol. 43a (vi 4a), as II. 127–161 are transposed with II. 1–126. On fol. 53b (vii 6b), II. 1699, on fol. 62d (viii 7d), II. 3106, and on fol. 69 recto (ix 6 recto), II. 4429 are omitted. Fifty-one lines further on occurs the stanza in the Envoy on Rome (II. 4481–87) printed in Tottel's edition and omitted from all the other MSS. except Ecton Hall-Huntington.

Book III. begins on fol. 70c (ix 7c). On fol. 75d, III. 904–910 are omitted. On fol. 76a (x 5a), after III. 931, a space of four stanzas is left. On fol. 76c, Lucrece's complaint begins, and on the next leaf (77a) are inserted five lines (see III. 1079, note), which are probably the work of a copyist. On fol. 79c,

III. 2863 is omitted, and on fol. 93, the Chapter on the Governance of Poets, (III. 3837–71). A stanza (III. 4124–30) is omitted from Chapter 22 (fol. 94 verso–95 recto), as well as the second stanza of the envoy to this chapter (III. 4215–21). Chapter 27 of Book III. (4852 ff.) begins on fol. 99b (xiii 4b), but is only carried down through the first three stanzas. The rest of fol. 99 and the recto of fol. 100 (except for one stanza at the foot of 100b) are blank. The text is resumed with IV. 729. Thus 144 stanzas, or 1008 lines (III. 4873–5152 and IV. 1–728), are omitted. It would seem that these lines, equal to six fols. of twenty-four stanzas each, were wanting in the MS. from which Phillipps 8117 was copied, and that a space, although inadequate, was left for their later insertion from another text. In Chapter 5 of Book IV., which begins on fol. 100c (xiii 5c), the next to the last stanza (IV. 785–91) is missing. The first stanza of Chapter 10 of Book IV. (IV. 1450–56) is omitted on fol. 104c, and on fol. 109 verso, two stanzas (IV. 2304–16) are missing from the Envoy to Duke Eumenes. On fol. 119a, IV. 3969–75 are inserted after IV. 3898.

Book V. begins on fol. 120a (xvi 1a) without indication. On fol. 129c (xvii 2) line 1597 is omitted, and on fol. 130 verso, the third from the last and the last stanza are omitted (V. 1825–31 and 1839–45).

Book VI. begins on fol. 138c (xviii 3) with an initial. The beginnings of chapters in the earlier part of this book are as a rule not indicated.

Book VII. begins on fol. 160c (xxi 1) without initial or other indication. The second stanza of the Envoy to Nero (VII. 782–788) is omitted, also another stanza in the next chapter, but not the Vitellius stanza (VII. 915–21). The Chapter on the Golden World (begins on fol. 167b) lacks the 6th, 8th and 22nd stanzas (VII. 1188–94, 1202–08 and 1300–1306).

Book VIII. begins on fol. 171b (xxii 4). In the Chapter on Constantine (fols. 177 recto to 178 recto) one stanza (VIII. 1373–79) is wanting, and in the next chapter (on Julian the Apostate) the ninth stanza (VIII. 1520–26) is repeated.

Book IX. begins on fol. 190b (xxiv 7). The Envoy to Brunhilde wants the third stanza (IX. 491–497). On fol. 194 recto, IX. 684–6 are muddled, and the stanza repeated. On fol. 195 recto, IX. 820–26 are omitted, on fol. 199 recto, IX. 1499–1505 are missing (Envoy to Andronicus), and on fol. 208 recto, IX. 3040 and 3043–49 are omitted. The Envoy to King John is followed by the Chapitle of Fortune and

Verba Translatoris, which ends on fol. 210a. The rest of the leaf is blank. The Envoys to Duke Humphrey are omitted.

The MS. is written in a medium-sized, squarish hand, which begins small and grows coarser towards the end of the volume.[1] Six stanzas to the column; capital letters (as a rule) at the beginning of lines, ornamented with faded yellow touches. Both the thorn and the yoch are constantly used. The caesuras are indicated by light, slanting strokes, otherwise no punctuation. Paged (recently) 1–419, in pencil; signatures cut away (traces on fols. xiv 3, xxiv 4 and section xxii); catchwords, generally on scrolls, at end of each section. No running titles. The names of characters, etc. written in black or red in the margins,[2] where there are also occasional chapter headings[3] and notes in red and black. Marginal rubricated Explicits and Incipits at the beginning of Books II.: "Et explicit | prologus || Incipit liber | secundus," in red, misplaced at the beginning of the prologue, and IX.: "Finis libri ottaui | Bochasij Et in | cipit ix liber | eiusd*em* Bochasij," in black. With large red initials ornamented in green and red penwork at the beginning of the Prologue and of Book I. Chapter 1, and smaller, cleanly drawn initials in red decorated with coarser penwork in green at the beginning of many chapters and envoys. Books V.–VIII. are not specially indicated, nor are the envoys and chapters always marked with initials, although the word "Lenvoy" in red is generally written in the margin and "Explicit" in red at the end. In fact, as in all of the MSS., a great many of the chapters are not indicated.

On fol. 23 recto is the inscription: "Hui*us* Libri est possessor Rychard reeds P*re*ti*um* est xxxxx^{s}" in a 16th century hand. On fol. 87 verso there is an unimportant scribble. At the beginning of the volume (2nd vellum fly-leaf) is written, "Sir Thos Phillipps, Bar^{t}. | of Middle Hill 1836 | ex Bibl. Heberiana," and below, "Phillipps MS 8117." Sold at Sotheby's in June (10–17) 1896, No. 845, £70 (Quaritch). Bought by Mr. Robert Garrett of Baltimore, Md. in 1905.

The MS. is chiefly interesting by reason of its containing

[1] It is possible that two hands of the same type were employed. Compare the first three sections with the fourth. However, a copyist frequently used different forms of capitals, and here the various styles seem to run imperceptibly into one another.

[2] On a few folios at the beginning of the book (3, 11, 13, 14, 17 verso, 24 verso, 24 recto, 37–41, etc.) the names of persons are rubricated in the text.

[3] E.g., "Here Iohn Bochas | makiþ a grete come*n* | dacion vpon þe v*er* | tu of obedience," fol. 46 recto; "Exclamac*i*o translatoris | sup*er* mort*em* Alcibiades," fol. 92 recto; "Here bochas in | maner excusiþ | þe worching | of Brunnechild," fol. 193 recto. This heading is the same as in MS. B.

the stanza on Rome (II. 4481–87); it also contains the Daedalus lines (I. 2673–79), the Lucrece stanzas (II. 1058–99) and the Vitellius stanza (VII. 915–921), but omits the Chapter on the Governance of Poets (III. 3837–71), and the two Envoys to Duke Humphrey. The text is in the main good, and apart from a few awkwardnesses of spelling, e.g., þeose (these), pusaunce, espectes, stappis (steppis), heed (had), ham (hem), con (can), sing (sign), etc., presents no very striking peculiarities. In good condition, except that the first few leaves are somewhat injured by damp, the first leaf recto rubbed, and fols. 105 and 110 torn in bottom margin. Two modern paper and two vellum fly-leaves at beginning and one vellum and two paper at end; in early 19th century calf binding.

8118 = PHILLIPPS MS. 8118

Folio ($15\frac{1}{4}$ x $11\frac{1}{8}$), on paper, about 1480, ff. 206. In 8's: Two binder's fly-leaves, i^5, ii-iii^8, iv^4, v-vii^8, viii^6, ix-xxvi^8, xxvii^7 + two binder's fly-leaves. Imperfect: i 1–3, together with I. 1–469; iv 2–5 between fols. 22 and 23, together with I. 4201–4872, viii 3 and 4 between fols. 51 and 52, together with II. 2682–3017, and xxvii 7 between fols. 205 and 206, together with IX. 3313–3286, are wanting. On fols. 23 and 24 there are tears damaging some words of I. 4894, 5020, 21, 62, 63, 5189, 90; from fols. 82 and 83 two small pieces have been torn, damaging III. 3500–03, 42–45, 3667–71, 74, 75, 3709–13, 16, 17. There is a small hole in fol. 84a, damaging III. 3804–16 and 3964–66. The last leaf (206) is half torn out, damaging the ends of IX. 3605–18; IX. 3621–28 are wanting, and all but part of the first two stanzas and a word or two of the third stanza of the Greneacres Envoy.

The MS. begins with I. 470. Book I. ends on fol. 36a, Book II. Chapter 1 begins on fol. 37b, Book III. on fol. 61c, Book IV. on fol. 92a, Book V. on fol. 116b, Book VI. on fol. 135b, Book VII. on fol. 157b, Book VIII. on fol. 167b, Book IX. on fol. 187c. On fol. 85b, III. 4050 and 51 are transposed, but correction made. On fol. 112c, IV. 3417–23 are omitted, on fol. 153b, VI. 3061–62 are fused, and on fol. 177d, VIII. 1779–85 are omitted. The two Envoys to Duke Humphrey (IX. 3303–3588) were not included in this manuscript. The Daedalus lines (I. 2673–79), Atreus (I. 4145–72), Lucrece (II. 1058–99), Rome stanza (II. 4881–87), Governance of Poets (III. 3837–71) and Vitellius stanzas (VII. 915–21) are omitted.

Written in a clear, semi-cursive hand [1], six stanzas to the column, capital letters at the beginning of lines, many contractions, no punctuation. The thorn and y are very much alike. Paragraph marks in alternate red and blue at the beginning of stanzas (up to fol. 11 verso extended into long spurred flourishes, afterwards plain). Initials in blue enhanced with red penwork at the beginning of chapters and envoys. Running titles, down through fol. 37, in a later hand (which also numbered the folios). No chapter headings. Signatures; catchwords at the end of each section, and each section also numbered in Roman letters after the catchword. Incipits and Explicits in black, headed by a blue or red paragraph mark, and spaces, as a rule equal to four stanzas, at the beginning and end of books and prologues. On fol. 37a: "Fyn off the p*r*ologe of the seconde boke," following a blue capital L, with red penwork, as if the scribe or illuminator had intended to write "Liber secundus" there. On fol. 37b, "Seq*u*it*u*r liber secund*us*." On fol. 92a, "Incipit P*r*ohemi*u*m qu*a*rti libri," on 93b, "Finis p*r*ologi," etc., etc. There are occasional notes in the margins, "nota," etc., also names of characters, and "Lenvoye" written by the copyist and ornamented with paragraph marks.

The text is not very correct. The scribe was fond of doubling his final t's (shwartt, nott, hertt, putt, butt, stantt, thatt), and writes, for example, freysh, freyshnes, fleysh, whois (whose), counterpays, concederid, and fantesie.

On the first fly-leaf is written, "Farmers sale." On the inside of the front cover a printed bookplate, "From the Library of Laurence W. Hodson, Compton Hall, Wolverhampton," and a clipping from a sale catalogue. On fol. 1 recto, the signature of Sir Thos. Phillipps, Bart., Middle Hill 1836, also (written) "ex Bibl. Heberiana." On the upper margin of the same leaf are two notes in an 18th century hand: "There have been two editions of this work, the one printed at Lond. 1527. The other 1554," and "John Lydgate's Translation of J. Boccace de Casibus Virorum illustrium. Clamit sexagenarius anno 1440." On the verso (blank) of fol. 206 is scrawled in a 16th century hand, "Thys by [me?] mayd. Henry prat" (?), and some Latin scribbles in two hands.

Bound in old oak boards and leather (restored 17–18th century). Sold by Mr. Fenwick at Sotheby's, June 9, 1899 (No. 839), £20 : 15 (Quaritch), and subsequently passed into

[1] Fol. 96, which replaces a lost leaf, is written in a different but contemporary hand, squarer and less cursive.

the library of L. W. Hodson. Sold again at Sotheby's, Dec. 3–5, 1906 (lot 374), £37, and bought by Mr. S. C. Cockerell, from whom it passed to its present owner, Mr. John Gribbel of Philadelphia.

E = THE ECTON HALL–HUNTINGTON MS.[1]

Folio ($16\frac{3}{8} \times 11\frac{1}{2}$), vellum, second half of 15th century (1460?), ff. 158, in 8's. Until this manuscript has been rebound with the leaves in their proper order, it is hardly expedient to attempt a collation by quires. Four sections are missing at the beginning and four at the end, and in the body of the volume some 50 leaves are wanting, so that out of a possible total of 272 fols. 114 have been lost.

The collation by folios is as follows:

Correct order of fols.	*Present order of fols.*	*Text*	*Folios and text wanting*
1–3	5–7	I. 4257–4655	
4–9	8–13	I. 4915–5733.	Between 3 and 4 two fols. are wanting with I. 4656–4914.
10–28	14–32	I. 5993–II. 1400.	Between 9 and 10 two fols. are wanting with I. 5734–5992.
29–31	33–35	II. 2451–2849.	Between 28 and 29 eight fols. are wanting with II. 1401–2450.
32–53	36–57	II. 3109–III. 1456.	Between 31 and 32 two fols. are wanting with II. 2850–3108.
54–83	58–87	III. 1716–IV. 560.	Between 53 and 54 two fols. are wanting with III. 1457–1715.
84–96	88–100	IV. 813–2513.	Between 83 and 84 two fols. are wanting with IV. 561–812.
97–100	102–105	IV. 2514–3024.	
101–102	107–108	IV. 3025–3304.	
103–105	109–111	V. 260–679.	Between 102 and 103 eight fols. are wanting with IV. 3305–4066 and V. 1–259.
106–109	112–115	V. 946–1491.	Between 105 and 106 two fols. are wanting with V. 680–945.
110–113	116–119	V. 1622–2137.	Between 109 and 110 one fol. is wanting with V. 1492–1621.
114–115	120–121	V. 2250–2508.	Between 113 and 114 one fol. is wanting with V. 2138–2249.
116–119	122–125	V. 2614–3145.	Between 115 and 116 one fol. is wanting with V. 2509–2613.

[1] The description of this manuscript is based on a full collation together with other material kindly placed at my disposal by Captain R. B. Haselden, Keeper of the Manuscripts in the Henry E. Huntington Library, San Marino (San Gabriel), California.

Correct order of fols.	*Present order of fols.*	*Text*	*Folios and text wanting*
120–128	126–134	VI. 127–1358.	Between 119 and 120 one fol. is wanting with VI. 1–126.
129	1	VI. 1359–1484.	
130	4	VI. 2276–2415.	Between 129 and 130 six fols. are wanting with VI. 1485–2275.
131–138	135–142	VI. 2416–3493.	
139	144	VI. 3494–3619.	
140	156	VI. 3620–VII. 77.	
141–144	151–154	VII. 78–599.	
145	157	VII. 600–739.	
146	145	VII. 740–851.	
147	143	VII. 852–991.	
148	147	VII. 992–1124.	
149	101	VII. 1125–1257.	
150–151	2–3	VII. 1258–1516.	
152	106	VII. 1517–1656.	
153	150	VII. 1657–VIII. 119.	
154	146	VIII. 120–245.	
155	155	VIII. 246–385.	
156	158	VIII. 1149–1274.	Between 155 and 156 six fols. are wanting with VIII. 386–1148.
157	148	VIII. 1275–1414.	
158	149	VIII. 2192–2317.	Between 157 and 158 six fols. are wanting with VIII. 1415–2191.

Additional omissions are III. 3837–3871 (the Chapter on the Governance of Poets) and III. 2483–85. Thus, with upwards of 15,416 lines wanting, the manuscript cannot contain more than 21,000 lines, or less than two-thirds. The only complete book is Book VII.

Written in a large and very clear Old English book-hand, in double columns, five stanzas to the full column. The thorn and yoch are apparently not used. Capital letters at the beginning of lines, with the usual exceptions (l, b, h, etc.); the caesuras indicated by light slanting strokes; dots sometimes at the end of lines. Catchwords at the end of sections; no signatures (cut off?), running titles, chapter headings, Incipits or Explicits. Paragraph marks in alternate blue with red, and gold with blue, penwork at the beginning of stanzas. Large illuminated initials enhanced with rather careless penwork in feather design touched with green and gold, smaller initials in gold and colours, at the beginning of books, chapters and envoys, and 56 rectangular miniatures, averaging about $4\frac{1}{4}$ by $3\frac{1}{2}$ inches. The miniatures are painted in gold and colours within ornamental borders, into some of which grotesques, birds, etc. are inserted. Occasionally the spaces for miniatures

have been left blank, as on fol. 47a (45a), where "Lenvoye" and "Prologus tercii libri" have been written in a later hand and a representation of a friar drawn in each initial, surrounded by very debased penwork. On fol. 53b, there is a spirited drawing of a lion and a jester. Near some of the miniatures are the original trial or guide sketches, and occasionally the pen outlines of an ornament have not been filled in with colour.

The miniatures are as follows:

Fol.		
3r	(7)[1]	1. Exile of Hippolytus.
8v	(12)	2. Narcissus at the well (continuous method).
12v	(16)	3. Samson and Delilah (continuous method).
14r	(18)	4. Women at their toilette (Chapter on the Malice of Women, I. 6511–6706).
15v	(19)	5. Death of Polyxena.
17v	(21)	6. Canace writing her letter, and her death.
18r	(22)	7. Lydgate presenting his book to Duke Humphrey.
19v	(23)	8. Death of Saul.
22v	(26)	9. Rehoboam on his throne.
24v	(28)	10. A just prince surrounded by churchmen, knights, labourers, etc., illustrating the Chapter on good Government (II. 806–917).
27v	(31)	11. Death of Lucrece.
29v	(33)	12. Jehoash giving his answer to the messenger of Amazias, and the story of the thistle (continuous method).
33v	(37)	13. Candaules showing his wife to Gyges.
38r	(42)	14. Romulus and Remus (continuous method).
42r	(46)	15. The crystal and golden temple of Rome.
43v	(47)	16. Battle between Poverty and Fortune.
50r	(54)	17. Death of Lucrece.
57v	(61)	18. Flight of Xerxes.
60v	(64)	19. Murder of Artabanus by Artaxerxes.
63v	(67)	20. Death of Virginia.
65v	(69)	21. Exile and murder of Alcibiades (continuous method).
69r	(73)	22. Tantalus standing up to the chin in water.
70r	(74)	23. Machaeus, Duke of Carthage, the hanging of his son and his own death (continuous method).
71v	(75)	24. Feast and death of Hanno, Duke of Carthage.
72v	(76)	25. Mining scene, merchant being robbed of gold (continuous method).
74v	(78)	26. Fate of Theo, King of Egypt (continuous method).
79v	(83)	27. Virgil writing his book.
81r	(85)	28. Marcus Manlius being thrown from the Capitol into the Tiber.
85r	(89)	29. The shameful death by hanging of Polycrates.
86r	(90)	30. Callisthenes in prison given poison by Lysimachus.
88v	(92)	31. Death of Alexander of Epirus; crossing of the Acheron.
90r	(94)	32. Darius taken prisoner by Alexander.

[1] The number given in parentheses is the folio in the MS. as it now is before rebinding.

Fol.		
93r	(97)	33. Battle scene illustrating IV. 2003 ff., "On the Misery and Ruin of War."
95v	(99)	34. Death of Olympias.
98r	(103)	35. Agathocles in poverty and old age.
100v	(105)	36. Murder of Bersane.
109v	(115)	37. Death of Antiochus while robbing the temple of Jupiter at Dodona.
110r	(116)	38. Murder of the Scipios.
112r	(118)	39. Death of Hannibal.
114v	(120)	40. Death of Alexander Balas (continuous method).
115v	(121)	41. Slaying of Jugurtha (continuous method).
122v	(128)	42. Banishment of Metellus.
126r	(132)	43. Escape of Marius (continuous method).
129r	(1)	44. Death of Mithridates by the sword of a Gallic knight.
132r	(136)	45. Death of Julius Caesar.
134v	(138)	46. Death of Cicero.
139r	(144)	47. Death of Anthony and Cleopatra.
140v	(156)	48. Death of Herod.
142v	(152)	49. Caligula, Tiberius and Messalina appearing before Bochas.
144v	(154)	50. Death of Nero.
146v	(145)	51. The head of Galba offered at the sepulchre of Nero (continuous method).
150v	(2)	52. Destruction of Jerusalem.
153r	(150)	53. Bochas and Petrarch.
154v	(146)	54. Queen Zenobia in the triumph of Aurelius, and in prison (continuous method).
156r	(158)	55. Constantine and Sylvester.
158r	(149)	56. Death of Rufinus (continuous method).

The text is carefully written and quite good, although words are occasionally dropped, later forms sometimes substituted for earlier, and the blunders of preceding copyists perpetuated. The scribe, like all the others, indeed, like scribes in general, shows no evidence either of ability to scan the lines himself or of any desire to assist the reader by preserving the final e's or the most suitable alternate forms of words, where a longer form is preferable to a shorter, and vice versa. His orthography is quite normal: for example (see fac-simile page illustrating the sale catalogue), eschaped, which is common enough for escaped, tooknes and tooknesse for toknes or tokens, selver (silver). The manuscript is the only one besides Phillipps 8117 (and the Tottel Print), in which the Rome stanza (II. 4481–87) is not omitted.

From the library at Ecton Hall, Northants. Sold (for something over £900) by order of the owner, Col. H. G. Sotheby, D.S.O., M.V.O., July 24, 25, 1924, at Sotheby's. It is possible that the manuscript was originally in the library of James Sotheby (d. 1685), whose son, James Sotheby II, married Anne

Robinson. In the inside of the cover is the armorial bookplate of C. W. H. Sotheby. At present bound in old 19th century calf rubbed, gilt back in eight compartments, the second with title, "Old English Poems M.S."

THE BOURDILLON-PLIMPTON MS.

Large folio (19 x 13, originally much larger), vellum, third quarter of 15th century; a fragment of 54 leaves. In 8's: [i-iii], iv^{2}, v^{7}, vi^{2}, [vii], viii^{5}, [ix-xi], xii^{4}, xiii^{8}, [xiv], xv^{5}, xvi^{7}, xvii^{8}, xviii^{8}, xix^{3}, [xx]. The first three sections are wanting, section iv wants 1, 3–6 and 8, v wants the first leaf, vi wants 2–5, 7 and 8, vii is missing, viii wants 4, 5 and 8, ix-xi are missing, xii wants 1, 2, 4 and 5, xiv is missing, xv wants 4, 5 and 8, xvi wants the third leaf, xvii wants 1–5, xix wants 1–5. At the end, section xx, of about eight leaves, is missing.

The MS. begins with Book I. 5678. Between fol. 1, which ends with I. 5901, and fol. 2, which begins with I. 6805, four leaves, containing I. 5902–6804 are missing. Between fol. 2, which ends with I. 7028, and fol. 3, which begins with II. 400, two leaves containing I. 7029–II. 399 are missing. On fol. 3 verso, II. 519–525 are omitted, and on fol. 4 verso, II. 792–798. On fol. 6, the Lucrece stanzas (II. 1058–99) are omitted. Between leaf 10, which ends with II. 2247, and 11, beginning with II. 3144, four leaves together with 896 lines of Book II. (2248–3143) are wanting. As fol. 11 ends with II. 3367 and fol. 12 begins with III. 1023, ten leaves are missing here, together with II. 3361–III. 1022, or 2254 lines. On fol. 12c a space of four stanzas is left for a heading; on fol. 13 verso a space of one stanza is left without omission of text. Between fols. 14 and 15 two leaves (viii 4 and 5) are wanting together with III. 1660–2107. Fol. 16 ends with III. 2562 and 17 begins with IV. 3480, so that allowing for casual omissions (probably including the Chapter on the Governance of Poets), three sections and three leaves (ix to xi, the last leaf of viii and the first two of xii) are wanting together with III. 2563–5152 and IV. 1–3479. Between fols. 17 and 18 two leaves (the fourth and fifth of section xii) are missing together with IV. 3703–4066 and V. 1–70. In Book V. Chapter 7, which begins on fol. 19c and continues through 21a, a stanza has been dropped, also the fourth stanza of the Envoy (V. 827–833). Chapter 20 of Book V., which begins on fol. 26a, also drops a stanza, as well as a single line (2016) on fol. 26c. Be-

tween fols. 28 and 29, section xiv is wanting together with V. 2558–VI. 1190. On fol. 31b, the fourth stanza (VI. 1730–36) of the Envoy to Mithridates is missing. Between fols. 31 and 32, two leaves, the fourth and fifth of section xv, are wanting together with VI. 1870–2317. On fol. 32d, the third stanza of the Envoy to Pompey (VI. 2535–41) is omitted. Between fols. 33 and 34, leaf 8 of section xv is wanting together with VI. 2787–3010, and between fols. 35 and 36, another leaf, the third of section xvi, is gone together with VI. 3466–3668 and VII. 1–21. On fol. 39b, a stanza is missing from the Envoy to Nero (VII. 775–795). Between fols. 40 and 41, the first five leaves of section xvii are gone together with VII. 1146–1663 and VIII. 1–595. The MS. then continues without a break through fol. 51, which ends with VIII. 3052. Between fols. 51 and 52, five leaves, the first five of section xix, are lost together with VIII. 3053–IX. 791. On fol. 53a, IX. 1051–1099 are omitted. The MS. ends on 54d with IX. 1512.

Written in a rather small, ornate flourished hand, somewhat resembling that of MS. Additional 21,310, in double columns, eight stanzas to the column. Capital letters touched with red at the beginning of lines and small capitals of alternate blue with red, and gold with madder, penwork at the beginning of stanzas. Larger initials in gold with madder penwork at the beginning of chapters and envoys, many of which, as in every MS. that has come down to us, are not indicated. Sometimes the word "Lenvoye" is rubricated in the margin. There are no chapter-headings. Running titles in Latin, with gold capitals and black small letters ("Liber" on verso and number of book on recto of each leaf). Catchwords at end of sections; signatures pared off by binder. The remains of an earlier numbering of the leaves are on ff. 17, 18, 28, 29 and 41 (marked 179). No punctuation except the indication of caesuras by thin curled ornamental strokes, which however may occur anywhere in a line as decorative parts of letters. The y's are dotted, the yoch frequently used. No important orthographical peculiarities (the3 = these, who3 = whose, busshop on occasion for bishop).

On fol. 19 verso there is some scribbling in a 17th century hand: "Johne Mcfael (?) | Be me androw mcfael," also "mackfaele" (?). On fol. 41 verso, margin, another scribble, which looks like: "[O]rlando / mac ffillius (?) | sacrapant souldian | king of Juba Rodamant | gelikay mandracard." Also on fol. 51 verso in same hand ". . . ioun for that orlando | mac Sacrapant | mac ffillius."

On the inside of the cover is pasted a cutting from a catalogue, describing the MS., also the bookplates of Francis William Bourdillon and George A. Plimpton. Bound in modern pigskin, with two modern vellum fly-leaves at the beginning and two at the end of the volume. The first folio recto and the last leaf verso are rubbed, the tops of many leaves stained by water; fols. 49 verso and 50 recto are darkened by age and exposure; the last two fols. torn. It is probable that there were illuminated borders at the beginning of each book, as in so many of the finer "Fall of Princes" MSS., but unfortunately the first one or two leaves of every book are missing. In the possession of Mr. George A. Plimpton of New York. See American Book Prices Current, Vol. 10 (1904), p. 632. Sold at Anderson's, Jan. 25, 1904 (No. 157), $107.50, "lacking title and a few leaves."

There are many manuscripts containing extracts from the *Fall of Princes*, for the most part considered as separate poems. Thus Harley 2251 (fols. 81 recto–145 verso) has some forty-seven items, including many of the envoys and long extracts from various chapters;[1] of these passages nineteen also occur in MS. Trin. Coll. Camb. R. 3. 19. Other MSS. are Ashmole 59 (ff. 183–84, a Shirley MS., see Miss Hammond, *Anglia*, xxx 324, Hazlitt, "Handbook", p. 42), Pepys 2006, Sloane 1825 (fol. 90 verso), Sloane 2452 (8 leaves, Book I., Chapters 3–7), Arch Selden B. 10, Seld. B. 26, Harley 2202, Sloane 2577, Harley 172 (Although so be in eueri maner age, I. 4558 ff.), Harley 4011 (apparently has the Rome stanza that is missing in most of the manuscripts, II. 4481–87). Harley 1706, Douce 221 and Camb. Ff. v. 45 contain seven stanzas of eight lines (see MacCracken, "Lydgate Canon" under "Death's Warning"). Lansdowne 699 has the Arthur chapter and envoy and the Constantine chapter with a few alterations and the insertion of a couple of extra stanzas; and McClean 182 (formerly Ashburnham, Appendix No. 134; see Hist. MSS. Comm. 8th Report, iii. p. 106 and Lee, DNB, p. 311) contains among other items the Envoy to Pompey.

[1] Beginning on fol. 135 is a series of marginal comments by the scribe, who is indignant at the aspersions against women contained in the text: "Ye be shent," "Holdith your pees," "Ye have no cause to say so," etc., several times repeated, and finally, "Be pees or I wil rende this leef owte of your booke."

THE PRINTS

The *Fall of Princes* was printed four times: twice by Richard Pynson, in 1494 and 1527 (P1 and P2), by Richard Tottel in 1554 (P), and by John Wayland, n.d. (P3), but probably published at about the same time as Tottell's edition.[1] The text of P1 was taken from a manuscript very much like Jersey-Rylands, which omitted the Lucrece stanzas, the Rome stanza, the Chapter on the Governance of Poets and the two Envoys to Duke Humphrey, but included all the chapter headings.[2] P2 was reprinted from P1 with additional mistakes of its own, and Wayland's edition (P3) from P2, with some corrections and more blunders. The text printed by Tottel was unquestionably based on several manuscripts, one of which must have been related to 8117 and E, for the Rome stanza is not omitted; the inclusion of the Daedalus lines, the Chapter on the Governance of Poets, and the two Envoys to Duke Humphrey, and the omission of the Lucrece stanzas, show, however, that other MSS. must have been consulted. Except for a slight tendency to modernize misunderstood passages, which is more than offset by the evident intelligence and painstaking care of the printer, Tottel's is by far the best of the printed editions, although, considering that it is no more than a copy of a fairly reliable and early manuscript, P1 is also very good.

Since in the past most references to the text of the *Fall of Princes* have been made to chapter and stanza of one or another of the 16th century printed editions, usually to Tottel's (the chapters are not numbered in P1), the following table, in which the lines as numbered in the present edition are allotted to their proper chapters in P2 (P3) and Tottel (P), may be inserted here. (The envoys are included in the chapters.)

BOOK I.

P2, P	Line Nos.	P2, P	Line Nos.
Prologue	1– 469	Chap. 5	1660–1750
Chap. 1	470–1001	" 6	1751–1841
" 2	1002–1281	" 7	1842–2170
" 3	1282–1400	" 8	2171–3129
" 4	1401–1659	" 9	3130–3843

[1] See the description of Wayland's edition.

[2] MS. J and P1, P2 and P3 also omit I. 2018, 19, I. 4145–72, VIII. 1779–85 and transpose I. 5846–5901 with I. 5566–5845. P2 omits I. 4603, P3 omits VIII. 2003–09.

	P2, P	Line Nos.
Chap.	10	3844–4081
"	11	4082–4242
"	12	4243–4557
"	13	4558–4844
"	14	4845–5551
"	15	5552–5901
"	16	5902–6041
Chap.	17	6042–6104
"	18	6105–6335
"	19	6336–6510
"	20	6511–6734
"	21	6735–6832
"	22	6833–6881
"	23	6882–7070

BOOK II.

	P2, P	Line Nos.
Prologue		1– 161
Chap.	1	162– 623
"	2	624– 805
"	3	806– 917
"	4	918–1001
"	5	1002–1344
"	6	1345–1463
"	7	1464–1666
"	8	1667–1680
"	9	1681–1687
"	10	1688–1701
"	11	1702–1743
"	12	1744–1897
"	13	1898–2233
"	14	2234–2338
"	15	2339–2548
Chap.	16	2549–2667
"	17	2668–2758
"	18	2759–2779
"	19	2780–2793
"	20	2794–2814
"	21	2815–2961
"	22	2962–3346
"	23	3347–3423
"	24	3424–3493
"	25	3494–3556
"	26	3557–3731
"	27	3732–3962
"	28	3963–4263
"	29	4264–4403
"	30	4404–4438
"	31	4439–4592

BOOK III.

	P2, P	Line Nos.
Prologue		1– 161
Chap.	1	162– 707
"	2	708– 791
"	3	792– 833
"	4	834– 931
"	5	932–1638

The chapter number 5 is here repeated in P, so that the chapter is made to end with line 1806.

Chap. 6 P2 1639–1806, P 1807–1890
" 7 " 1807–1890, " 1891–2072
" 8 " 1891–2072, " 2073–2204
" 9 " 2073–2204, " 2205–2639
" 10 " 2205–2639, " 2640–2751
" 11 " 2640–2751, " 2752–2926
Chap. 12 P2 2752–2926, P 2927–3010
" 13 " 2927–3010, " 3011–3227
" 14 " 3011–3227, " 3228–3283
" 15 " 3228–3283, " 3284–3654
" 16 " 3284–3654, " 3655–3717
" 17 " 3655–3717, " 3718–3780
" 18 " 3718–3780, " 3781–3871
" 19 " 3781–3871, " 3872–4060
" 20 " 3872–4060, " 4061–4095
" 21 " 4061–4095, " 4096–4480
" 22 " 4096–4480, " 4481–4501
" 23 " 4481–4501, " 4502–4529
" 24 " 4502–4529, " 4530–4760
" 25 " 4530–4760, " 4761–4851
" 26 " 4761–4851, " 4852–5152
" 27 " 4852–5152

BOOK IV.

	P2, P	Line Nos.
Prologue		1–210
Chap.	1	211–511
"	2	512–686
"	3	687–728
"	4	729–742
"	5	743–798
Chap.	6	799– 938
"	7	939– 980
"	8	981–1106
"	9	1107–1449
"	10	1450–1603
"	11	1604–2002

BOOK IV (*Continued*)

P2, P	Line Nos.
Chap. 12	2003–2142
" 13	2143–2331
" 14	2332–2639
" 15	2640–2968
" 16	2969–3115
" 17	3116–3136
" 18	3137–3241
" 19	3242–3325
" 20	3326–3492
" 21	3493–3569
" 22	3570–3590
" 23	3591–3744
" 24	3745–3898
" 25	3899–3954
" 26	3955–4066

BOOK V.

P2, P	Line Nos.
Chap. 1	1– 98
" 2	99– 245
" 3	246– 280
" 4	281– 350
" 5	351– 392
" 6	393– 420
" 7	421– 840
" 8	841– 875
" 9	876–1029
" 10	1030–1155
" 11	1156–1211
" 12	1212–1302
" 13	1303–1372
" 14	1373–1470
" 15	1471–1621
" 16	1622–1712
" 17	1713–1747
" 18	1748–1775
" 19	1776–1885
" 20	1886–2158
" 21	2159–2214
" 22	2215–2312
" 23	2313–2340
" 24	2341–2403
" 25	2404–2536
" 26	2537–2606
" 27	2607–2627
" 28	2628–2648
" 29	2649–2760
" 30	2761–2844
" 31	2845–2886
" 32	2887–2956
" 33	2957–3145

BOOK VI.

The first section (1–518) is not numbered in the Pynson print, but is treated as a sort of prologue. In Tottel the second section (519–987) is not numbered, nevertheless the third section (988–1358) is headed Chapter 3.

Chap. 1 P2 [1–518] 519–987,
P 1– 518
" 2 " 988–1358, " 519– 987
" 3 " 1359–1757, " 988–1358
" 4 " 1758–1778, " 1359–1757
" 5 " 1779–1925, " 1758–1778
" 6 P2 1926–1953, P 1779–1925
" 7 " 1954–1960, " 1926–1953
" 8 " 1961–1981, " 1954–1960
" 9 " 1982–2002, " 1961–1981
" 10 " 2003–2023, " 1982–2023
" 11 " and P 2024–2548
" 12 " " 2549–2758
" 13 " " 2759–2919
" 14 " " 2920–2947
" 15 " 2948–3276, P 2948–3500
" 16 " 3277–3500, " 3501–3668
" 17 " 3501–3668

BOOK VII.

P2, P	Line Nos.
Chap. 1	1– 77
" 2	78–277
" 3	278–319
" 4	320–592
" 5	593–795
" 6	796–809
" 7	810– 837
" 8	838–1103, P 838–1334
" 9	1104–1152, " 1335–1663
" 10	1153–1334 (P includes in 9)
" 11	1335–1663 " "

BOOK VIII.

P2, P	Line Nos.		Line Nos.
Prologue	1– 203,	Chap. 14	P2 1464–1708, P 1709–1792
Chap. 1	204– 560	" 15	" 1709–1792, " 1793–1869
" 2	561– 595	" 16	" 1793–1869, " 1870–2107
" 3	596– 602	" 17	" 1870–2107, " 2108–2191
" 4	P2 603– 623, P 603– 644	" 18	" 2108–2191, " 2192–2226
" 5	" 624– 644, " 645– 665	" 19	" 2192–2226, " 2227–2317
" 6	" 645– 665, " 666– 903	" 20	" 2227–2317, " 2318–2569
" 7	" 666– 903, " 904–1022	" 21	" 2318–2569, " 2570–2597
" 8	" 904–1022, " 1023–1036	" 22	" 2570–2597, " 2598–2625
" 9	" 1023–1036, " 1037–1071	" 23	" 2598–2625, " 2626–2660
" 10	" 1037–1071, " 1072–1113	" 24	" 2626–2660, " 2661–3164
" 11	" 1072–1113, " 1114–1169	" 25	" 2661–3206, " 3165–3206
" 12	" 1114–1169, " 1170–1463	" 26	" 3207–3283
" 13	" 1170–1463, " 1464–1708	" 27	" 3284–3381

BOOK IX.

P2, P	Line Nos.		Line Nos.
Chap. 1	1– 49	Chap. 21	P2 1338–1512, P 1310–1337
" 2	50– 161	" 22	" 1513–1666, " 1338–1512
" 3	P2 162– 532, P 162–504	" 23	" 1667–1799, " 1513–1666
" 4	" 533– 588, " 505–533	" 24	" 1800–1806, " 1667–1743
" 5	" 589– 651, " 534–651	" 25	" 1807–1827, " 1744–1799
" 6	652– 721	" 26	" 1828–1841, " 1800–1855
" 7	722– 770	" 27	" 1842–1855, " 1856–2048
" 8	771– 791	" 28	" 1856–2048, " 2049–2076
" 9	792– 833	" 29	" 2049–2076, " 2077–2125
" 10	834– 861		(P does not number)
" 11	862– 875	" 30	P2 2077–2125, P 2126–2237
" 12	876– 896	" 31	" 2126–2237, " 2238–2433
" 13	897– 966	" 32	" 2238–2433, " 2434–2552
" 14	967–1015	" 33	" 2434–2552, " 2553–2804
" 15	P2 1016–1141, P 1016–1120	" 34	" 2553–2804, " 2805–3056
" 16	" 1142–1162, " 1121–1141	" 35	" 2805–3056, " 3057–3112
" 17	" 1163–1169, " 1142–1162	" 36	" 3057–3112, " 3113–3133
" 18	" 1170–1211, " 1163–1169	" 37	" 3113–3133, " 3134–3238
" 19	" 1212–1309, " 1170–1211	" 38	" 3134–3238, " 3239–3302
" 20	" 1310–1337, " 1212–1309		

PYNSON'S 1494 PRINT (P1) [1]

Small folio (about $12\frac{3}{4}$ x 9, printed page 242 x 183 mm), consisting of 216 unnumbered leaves, in 8's, excepting section n of the first alphabet and G of the second alphabet, which are in 6's, and the last section (H) of four leaves: a–m^8, n^6,

[1] Richard Pynson was a native of Normandy and is said to have learned his trade from Guillaume le Tailleur, the celebrated Rouen printer. He may also have studied at the University of Paris, for in a list of students in 1464 the name "Ricardus Pynson Normannus" occurs. He came to England as a

o–v^{8}, A–F^{8}, G^{6}, H^{4}, the first leaf blank and without signature. No absolutely perfect copy is known.

Printed in Type No. 2 (the small *lettre bâtarde* of the Chaucer[1]) in double columns of 45–46 lines, without catchwords. Running titles in Latin (Prologus; Liber on verso, number of book on recto of each leaf), Incipits and Explicits and chapter headings as in MS. J, both in type No. 4, which occurs nowhere else but in this volume and Sulpitius' *Opus Grammaticum* issued at about the same time.[2] The small *lettre bâtarde* is clear and well cut, simpler and more amply spaced and beautiful than the black letter of the edition of 1527. Capital letters at the beginning of lines (except that for *w* and *y* there were apparently only small letters) and stanza capitals (the small *w* and *y* appearing here also, the *y*'s preceded by paragraph marks to make them more conspicuous; see m 6b and n iii d). Plain initials, as a rule too small to fill out perfectly the spaces made for them, at the beginning of chapters and envoys. Often a small letter is printed as a guide letter in the blank space. Wide spaces are left both before and after the chapter headings, except on q iii b. The chapters are not numbered; contractions are used rather more sparingly than in the later editions. No marks of punctuation except in the

---

comparatively young man, and succeeding Machlinia, began printing on his own account in 1490 or 1491 outside Temple Bar near St. Clement Danes, where he was at work in 1493 and continued up to about 1500. His first dated book (the *Doctrinale* of Alexander Grammaticus) was issued in November 1492, but five books, if not more, can be placed earlier (E. Gordon Duff, *Westminster and London Printers*, p. 57). In 1503 he moved to the sign of Saint George next to St. Dunstan's Church in Fleet Street at the corner of Chancery Lane, probably because of a "murderous attack" on him and his servants by a "riotous gathering headed by one Henry Squire" (in 1500), which seems to have been "one of the usual attacks by natives on foreign workmen then so common," (Duff; see also W. H. James Weale, *Bookbindings in the South Kensington Museum*, I, 1898, pp. xxix-xxxii, who quotes from Arber's Transcripts). After May, 1508, on the death of William Faques, Pynson succeeded to the office of Printer to the King, probably about 1509, and was granted an annuity of 40s from Michaelmas 1512. His arms were used for the first time in his edition of Barclay's Ship of Fools, 1509. In 1508 he had been the first printer in England to use Roman type. No book apparently was issued by him after June 18, 1528. He died at the end of 1529 or at the beginning of 1530 and was succeeded by Thomas Berthelet as King's Printer. Redman moved into his house and used Pynson's devices as well as his own. Pynson was unquestionably the best printer as well as binder of the early period. See Duff, "Early Printed Books," London, 1893; "A Century of the English Book Trade," art. Pynson; H. R. Plomer, "A Short History of English Printing," London, 1900, P. 40, etc.; A. W. Pollard, "Fine Books," 1912, p. 212 ff.

[1] For facsimiles see Dibdin's Ames, II, 544; Duff, "Early English Printing," London, 1896, Plate xxii; D. B. Updike, "Printing Types," 1922, Vol. I, facing p. 124; Britwell Sale Catalogue (Sotheby's), March, 1926.

[2] Duff, "Early English Printing," p. 18.

chapter headings, where virgules, colons, and occasionally full-stops are used. The caesuras are not indicated. There are a good many ordinary misprints, u's for n's, etc., but on the whole the compositors' work was more carefully done than in the later editions.[1] The title (fol. a ii recto) is as follows:

> **HEre begynnethe the boke calledde | Iohn bochas descriuinge the falle | of princis princessis & other nobles trās- | latid īto englissh by Iohn ludgate mōke | of the monastery of seint edmūdes Bury | at the cōmaūdemēt of the worthy prynce | humfrey duke of gloucestre beginnynge | at adam & endinge with kinge iohn take | prisoner in fraunce by prince Edwarde**

The Prologue ends on fol. a iiii c: "Explicit Prologus. Incipit liber primus." On fol. a 5 recto the first chapter of Book I. begins in column a below woodcut. The other books begin on fols. f iiii recto, i 6 a, n iiii c, q 7 recto, t 7 recto, A 7 recto, C ii verso and E 5 verso. The Chapitle of Fortune begins on fol. H ii d, the Verba Translatoris on H 3 a. The colophon (H 3 b) is as follows:

> **¶Here endith a compendious tretise / and dyalogue | of Iohn Bochas: fructuously tretinge vpon the fall | of Princys / Princessys / and other nobles. Finysshed | the xxvii day of Ianyuere. In the yere of oure[2] lord | god MCCCLxxxxiiii. Emprentyd by Richard | Pynson: dwellynge withoute the Temple barre of | London. Laus Deo.**

The Envoy by Greneacres is on fol. H 3 c. Fol. 216 (H 4) recto is blank, and on the verso of the same leaf is Pynson's second device,[3] used in this book for the first time, a large woodcut containing his initials in white (monogram) on a black shield with a helmet above, on which a small bird is perched. Duff considered that the bird was meant for a finch, as Pynson is the Norman name for a finch. "Round the whole is a border of flowering branches, in which are birds and grotesque beasts. This device supplies us later with a most

[1] "It is rare, indeed, to find a carelessly printed book of Pynson's, whilst such books as the Boccaccio of 1494, . . . the Morton Missal, and the *Intrationum excellentissimus liber* of 1510 are certainly the finest specimens of typographical art which had been produced in this country." — H. R. Plomer, "A Short History of English Printing," London, 1900, p. 41.

[2] A *c* is misprinted for the *e* in "oure".

[3] Facsimiles in Duff, "London and Westminster Printers," p. 62; McKerrow, "Printers' & Publishers' Devices in England and Scotland, 1485–1640," London, 1913, No. 6, p. 3; Dibdin's Ames, I., on second leaf following p. 399, where it is numbered IV. (see also p. 405).

useful date test, for the edge split in 1496 and the piece broke off entirely towards the end of 1497. After 1498 the use of this device was discontinued but it was not destroyed, and it made a solitary reappearance in a sadly mutilated state in an edition of a grammar of Whitinton in 1515."

There are nine large rectangular woodcuts in the volume, each occupying about half a page, one at the beginning of each Book, which were obtained by Pynson from France, where they had been used by Jean Du Pré in his edition of Laurence's second version printed in Paris in 1483.[1]

1. *Book I.* Divided into two parts by a square column: to the left a monk wearing a cowl sits under a dais at a writing table; a book with clasps lies open in his lap, another book rests on a reading-stand before him. To the right the conventional Adam and Eve with fig-leaves, standing on each side of the Tree of Knowledge, about which a horned, female-headed serpent is coiled.[2] (Fol. a 5 recto.)

2. *Book II.* Saul crowned and in plate armour, mounted on a caparisoned horse turned to the left, his sceptre in his right hand. On the left Saul is represented as falling on his sword, the pommel resting on the ground, his knees bending under him, his left arm hanging limply down, his right hand holding the blade of the sword to his body. On the right troops armed with halberds and spears issue out of a gate in a fortress or walled town. To the left many soldiers are standing at rest. In the distance two gable-roofed houses. Continuous method. (Fol. f iiii recto.)

3. *Book III.* Fortune wearing a headdress and richly clad, with her wheel, stands before Poverty, who is represented as a man in rags sitting beside a bush. In the middle background Fortune binds Poverty to a leafless tree. In the left foreground Poverty has thrown Fortune, dishevelled, her headdress fallen off, on the ground and is apparently pounding her in the face with the end of a long staff. Castles on hills in the distance. Continuous method. (Fol. i 7 recto.)

4. *Book IV.* Marcus Manlius crowned, his hands bound behind his back, and with a sour expression on his face, is cast from left from a bridge into the Tiber. Eight male figures are standing on the bridge, one with a halberd, another with a sword, all wearing headdresses. (Fol. n 6 recto.)

5. *Book V.* Marcus Regulus, bound and stretched out on a spiked bed of torture. A man wearing a peaked cap fastens him down with ropes, and a dozen or more other men, some armed in plate and mail, are standing near by. In the background a group of houses. (Fol. q 7 recto.)

6. *Book VI.* Fortune, with four hands, headdress and flowing hair, is represented in the act of giving a small man who sits on the top of her wheel

[1] A. W. Pollard, "Catalogue of Manuscripts and Early Printed Books . . . now forming a Portion of the Library of J. Pierpont Morgan," Vol. III, 1907, No. 753, p. 224. The blocks, excepting the one at Book II. (Saul), were roughly copied in reverse, considerably altered in detail and all greatly weakened, for the edition of 1527, and subsequently used by Tottel in his edition.

[2] Duff in "Early Printed Books," p. 169, remarks that these woodcuts are of particularly good execution, which is very true; not only are they well cut but the drawing is excellent. See also Duff, "London and Westminster Printers," p. 62, and Claudin, I. p. 222 ff., where several of the woodcuts are reproduced from Jean Du Pré's edition of Laurence.

with an expression of terror and horror, a push, so that he will descend at the same time that she is raising others, the lowest one in rags. The wheel is mounted on a trestle and has a crank to turn it by, which, however, Fortune is not using. To the left stands Bochas, very well drawn, with an expressive face, in the dress of a scholar, a skull-cap on his head. His left hand is extended and in his right he holds a scroll. Behind him a low desk, with a sort of lectern, holding books. In the foreground three stylized plants. (Fol. t ii recto.)

7. *Book VII.* A battle scene: tents to the right and left in the background, surmounted with spherical ornaments and pennons. Five cannon are ready to shoot across the field, in the middle of which are several men in plate-armour fighting: one with a broadsword, another with a halberd, a third with a bow, who is represented as aiming at a fourth man, who is in the act of piercing with a sword a prone enemy whom he has seized by the hair. Dead bodies and severed heads are strewn about. (Fol. A 7 verso.)

8. *Book VIII.* King Sapor in crown and plate-armour steps on the back of the Emperor Valerian, who, in crown and robe and with his hands bound, crouches beside Sapor's plumed and caparisoned horse. The horse is held by a page on bended knee, with uncovered head. A number of horsemen in plate-armour and mail are near the king, one bearing a pennon, the others lances. In the middle background a castle and tree. (Fol. C ii recto.)

9. *Book IX.* Brunhilde, stripped to the waist, is drawn by three horsemen with whips in their hands, the horses attached by traces to her right foot, hair, and left arm at the wrist. A crowned king in a long robe, holding a sceptre and mounted on a caparisoned horse, witnesses the scene. He is attended by several mounted knights; a halberdier stands on guard. (Fol. E 5 verso.)

At least twelve copies of P1 are in existence. The Bodleian and the John Rylands (Spencer) copies are nearly perfect, a 1 (blank) wanting in each. The King's College, Cambridge copy wants H 4; the Cambridge University Library, Britwell-Heber [1] and J. Pierpont Morgan [2] copies want a 1 and H 4, as does also a beautiful uncut copy [3] in Pynson's original calf binding stamped with his device, on oak boards, with clasps, formerly in the library of Dr. E. Marion Cox and now in the possession of Mr. H. Yates Thompson. The copy in the Henry E. Huntington Library [4] wants five leaves; the copy in the Congressional Library, Washington wants a 1–8, b i, h i, o iii and 6, r i–8, s i–8, t i–8, C iiii, F 7 and 8, G i–6 and H i–4, or 49 leaves in all. Of the two copies in the British Museum

[1] No. 427 in the Towneley Sale, 1814, where it was "purchased by Mr. Heber, £ 27 : 16 : 6." — Dibdin, *Bibliographical Decameron*, III. p. 100. See Heber Catalogue, VIII. p. 522. No 73 in Britwell Sale Catalogue of March 15, 1926 (Sotheby's), £ 1750 (Quaritch). According to Clarke, *Rep. Bibl.* p. 493, a copy sold in the Thos. Pearson Library in 1788 brought £ 1:2.

[2] From the Harleian (?) and Fountaine Libraries. Purchased from Mr. Quaritch for £ 435 in 1902. At one time, according to a 17th century inscription, in the possession of Sir Robert Hardinge.

[3] Described in Messrs. Pickering and Chatto's "Book Lover's Leaflet," No. 208, 1923, where it is priced at £ 1250; the last leaf in facsimile.

[4] Quaritch Catalogue, 369, No. 140, priced at £ 1000.

(I B. 55495 and I B. 55496), the one wants 37 leaves and parts of nine more (sheets a, B, and H; leaves l i, 4, 5, A i–6, 8, C i, ii, G 6, and part of A 7, C iii–8, D i, E i) and the other, still more imperfect, wants sheets a–i, B–H and leaves k i–4, l 7 and 8, n 4–6, o iiii and 8, p iiii, q 6 and 7, r i and 6, t i and ii, A 5–8; s 5 and A iiii are damaged.[1] Another, very imperfect, copy, consisting of only 125 leaves, is described by Messrs. Myers & Co. of High Holborn in their Catalogue 246, 1925, No. 56.[2]

See

E. Gordon Duff, Early Printed Books, London, 1893; Catalogue of the John Rylands Library, 1895; Early English Printing, London, 1896, fol. Plates xxii and xl a; Hand-Lists of English Printers, Part ii; The Printers, Stationers and Bookbinders of Westminster and London from 1476 to 1535, Cambridge, 1906; The Introduction of Printing into England and the Early Work of the Press, Camb. Hist. Eng. Lit. II.; Fifteenth Century English Books, 1917, No. 46.

H. R. Plomer, A Short History of English Printing, 1476–1898, London, 1900.

A. W. Pollard, Catalogue of Manuscripts and Early Printed Books . . . now forming a Portion of the Library of J. Pierpont Morgan, III., 1907; Fine Books, London, 1912.

C. E. Sayle, Early English Printed Books in the University Library, Cambridge (1475–1640), Cambridge, 1900, I. p. 22.

D. B. Updike, Printing Types, 1922, Vol. I. p. 122 ff., Vol. II. p. 88 ff.

See also Proctor's Index. References in Bale, Pits, Tanner, p. 492; Ames, p. 113; Herbert's Ames, I. 243; Dibdin's Ames, p. 405; Dibdin, Bibl. Spenceriana, IV. p. 419 ff.; Clement, IV. 342; Panzer, I. 507, etc.; Mattaire; Ebert, No. 2588 note; Hain, 3345; Ellis, Specimens, I. 280; Lowndes, p. 224; Brunet, 5th ed. I. 989–90; Hazlitt, Hand-Book, p. 41, Bibliographical Coll. and Notes, 2nd Series, p. 673; Hazlitt's Warton, III. 69 note; Mazzuchelli, *Gli Scrittori d'Italia* II. *Parte* iii. 1338; Graesse, *Trés.* I. 446; Zambrini and Bacchi della Lega, *Bibl. Bocc.* p. 28; Watt; Allibone; Corser's Collecteana; John Payne Collier's

[1] This is no doubt the copy that was rescued "from the counter of a small shop where it was being used to make little bags or 'twists' to hold pennyworths of sweets. Each leaf has been divided into four pieces."—E. Gordon Duff, "Early Printed Books," 1893, p. 169.

[2] Offered at £350. As a fragment of the first leaf, a 1, still attached to a 8, apparently bears the impression of a rule such as was commonly used to frame a woodcut, Messrs. Myers suggest that the first leaf, which is wanting in all known copies except that of King's College, Cambridge, contained one of Pynson's decorative frontispieces. This suggestion, however, is not corroborated by the King's College copy, in which a 1 is blank and, as Mr. A. R. Benten has kindly informed me, undoubtedly the attachment of a 8. For another interesting feature of this copy (offset of a Pope Alexander VI. Bull of Dec. 20, 1499 on the last fly-leaf) and the beautiful stamped black calf binding of about 1530, see A. W. Pollard in "Gazette of the Grolier Club," No. 3, May, 1922.

Illustrations and Critical Account; Hortis, p. 832 ff.; Lee, DNB; etc. In his Library Companion, 1824, p. 678, note, Dibdin speaks of the rarity of P1 in a complete state.

PYNSON'S 1527 PRINT (P2)

Small folio (printed page $9\frac{7}{10} \times 6\frac{2}{5}$), in 6's: a^6, A–X^6, AA–PP^6 + 2 leaves = 224 leaves, which are numbered from leaf 10 in Roman figures: (1–9 unnumbered), i-xxxvii (10–46), xxxvii (47), xxxviii (48), (1 unnumbered, Prologue to Book II., 49), xlii-lxviii (50–76), (1 unnumbered, Prologue to Book III., 77), lxx-lxxxx (78–98), xci-xcv (99–103), (1 unnumbered, 104), xcvii (105), xcviii (106), xcx (107), (1 unnumbered, 108), c-ciiii (109–113), cvi (114), cvi (115), cvii-cxvii (116–126), cxix-clxxv (127–183), (1 unnumbered leaf, 2nd of Prologue to Book VIII., 184), clxxvii-clxxxx (185–198), clxxxxi (199), cxcii-cxciiii (200–202), cxcvii (203), cxcvi (204), cxcvii-ccxvi (205–224).

Printed in black letter, in double columns, 43–44 lines to the column. The lines begin with capitals except *y*, which is almost invariably small, and occasionally *w*. Catchwords at the foot of right-hand columns (none at G ii d) throughout Book I., afterwards at ends of sections to Q, and then only at end of X, BB–EE, HH–KK, NN, OO). Virgules are used instead of commas both in the headings and text and also to indicate caesuras; full-stops and semi-colons in chapter headings, otherwise no marks of punctuation except parentheses. The chapters are numbered, running titles giving number on verso and "Book" on recto of each leaf; Incipits and Explicits, generally in English. The title (leaf a i) is as follows:

> **¶Here begynneth the boke of Iohan Bochas / discryuing the fall of prī- | ces / princesses / and other nobles: Translated in to Englysshe by Iohn̄ Lyd- | gate monke of Bury / begynnyng at Adam and Eue / and endyng | with kyng Iohan of Fraunce / taken prisoner at | Poyters by prince Edwarde.**

Below the title, and occupying almost the whole of the page, is a large rectangular woodcut, measuring 6 x 5, enclosed on its three upper sides by printer's foliated and floriated band ornaments of several different patterns, and on the lower side by a band with an open-face Gothic cross in the middle, on the left a pelican feeding its young with its blood, and on the right a phoenix rising from stylized flames, both bird panels decorated with sprays of flowers. The woodcut itself is very well drawn

and executed, and seems to have been first used in *L'Art de bien mourir*, published by Antoine Vérard in 1492.[1] Later on, according to Herbert (Dibdin's Ames, II. 405–6), it appeared in the "kalendayr of the shyppars," Vérard, Paris, 1503, and subsequently in Pynson's edition of Fabyan's Chronicle, 1516.

It represents a nobleman in a long-sleeved robe lined with ermine turned back in front and at the shoulders, with his hat under his left arm, receiving an open book from a figure clad in clerical garments, seated at a round writing table, above which is a lectern. The hall in which the scene occurs is paved in squares, the woodwork is late Gothic. The cleric seated at the table wears a skull-cap, and around his head is drawn a circle, perhaps a nimbus. Behind the nobleman stand several well-dressed companions or attendants engaged in conversation, their hats on. The faces are all of the coarse, brutal, self-indulgent type that (whether because they were actually so or because of the limitations of the draughtsmen were made to look so) one frequently sees in French miniatures of the end of the 15th century. It is possible that the nobleman is giving the book to the priest, or that the priest, who holds the book open and turned towards the nobleman, is expecting the latter to take note of a particular passage.[2] The actual subject of the print is unknown.

At the end of the Prologue to Book I. (A iii d), occupying the lower half of the page, is a roughly executed but vigorous woodcut of a monk in black, in attitude of prayer before Fortune, crowned and winged, in ermine-trimmed gown, standing in a bleak landscape holding her wheel before her, to which two crowned and two mitred male figures and one woman, with long streaming hair, are clinging.

At the beginning of each of the nine Books (A 4, H ii, M 6, S i, X 6, DD i, GG 5, II 5 and MM 6) is a large rectangular woodcut. These cuts, excepting the one at the beginning of Book II. (Saul), are inferior copies in reverse[3] of the illustrations used in P1 and differ from them only in matters of detail.

Thus Marcus Regulus (Book V.) is represented here as covered with wounds. In the woodcut to Book VII. halberds, spears, etc. shew upright between the tents; cannon balls are flying from the cannon; one of the knights has had an arm hewn off, and arms and legs are strewn about. In the woodcut of Valerian (Book VIII.) there are large castles and a cliff in the background, birds in the air and trees in the distance. There are flying birds also

[1] A. Claudin, *Histoire de L'Imprimerie en France au xve et xvie siècle*, Paris, 1901, II. 427; facsimile. See also Macfarlane.

[2] According to David Laing (Facsimiles of Designs from Engraved Copperplates illustrating Le Liure de la Ruyne des Nobles Hommes et Femmes, par Jehan Bocace de Certald: Imprimé a Bruges par Colard Mansion, Anno M.CCCC.LXXVI., Endinburgh, 1878) the seated figure is in cardinal's vestments. Laing's frontispiece is a lithographed facsimile of the woodcut. An excellent reduced facsimile is on p. 159 of O. A. Bierstadt, "The Library of Robert Hoe."

[3] The cut at the beginning of Book I. is not in reverse.

in the Brunhilde cut (Book IX.). In the 1527 edition, Saul looks over his shoulder with an expression of disdain. To the right he stands bowed over, falling on his sword, the point of the sword protruding through his back, his arms hanging down limply at his sides, his crown fallen from his head. Not only is the drawing wholly different in style from that of the other cuts and obviously the work of another artist, but the picture is shaded and cross-hatched.

The volume ends on the last leaf a with the Verba Translatoris, and in the lower part of column b is the colophon:

> **¶Thus endeth the nynth and laste | boke of Iohñ Bochas / whiche trea | teth of the fall of princes / princesses / | & other nobles. Imprinted at Lon= | don in flete strete by Richarde Pyn= | son / printer vnto the kynges moste | noble grace / & fynisshed the .xxi. day | of Februarye / the yere of our lorde | god .M.CCCCC. xxvii.**

On the verso of the last leaf is Pynson's device No. 6[1] enclosed in a square of ornaments, the monogram in black within a shield flanked by two nude male and female figures as supporters; above the shield the helmet and a bird grasping in his beak a branch with two pine-cones (perhaps intended to represent flowers), below, to the left a crowned Virgin and Child, to the right a crowned angel with sword and palm-leaf, and a male half-figure in robe, who may represent Apollyon.

The volume is rare and seldom comes into the market[2], but there are copies in the British Museum, Bodleian, Cambridge University, John Rylands, Congressional, John Carter Brown, Morgan, Huntington, and many other libraries. See Pits, I. 633, Tanner, p. 492, the various editions of Ames, Panzer, VII. 248–9, Zambrini and Bacchi della Lega in *Il Propugnatore*, VIII., 1875, Pt. 1, p. 392; Hazlitt, Bibliographical Collections and Notes, Second Series, 1882, p. 54; Handbook, 1867, p. 42; Hortis, Lowndes, p. 224; Duff, in Catalogue of the John Rylands Library; Mattaire, V. Part 1, p. 190 (Denis' Supplement); other references under P1.

TOTTEL'S PRINT, 1554 (P)[3]

Small folio (about $8\frac{1}{4}$ x $11\frac{1}{2}$), consisting of 228 leaves in 6's: ¶^{6}, A–Y^6, Aa–Pp^6, followed in most copies by a section of six

[1] Comp. E. Gordon Duff, Hand-Lists, II. p. 12, and McKerrow, for facsimiles; also Dibdin's Ames, Vol. II., fourth leaf following p. 399.

[2] The Hoe copy, three leaves mended, sold for $875 in 1911. Now in the Huntington Library.

[3] Richard Tottell is supposed to have been the third son of Henry Tottell of Exeter. In 1552 he received a patent for printing law-books, of which he

leaves, ¶¶⁶, containing the Daunce of Machabree and colophon, bringing the total of leaves up to 234. The title is on the first leaf [¶ i] recto, no signature. The second leaf has the signature ¶ i, but the third is marked ¶ iii. The leaves are numbered from A 4 (i.e., the first nine are unnumbered) in the main correctly (xxxiiii repeated but followed by xxxvi; cxxxiii repeated but followed by cxxxv; ccx[i]x; ccxxiiii repeated, should be ccxxv, last leaf).

Printed in black letter in double columns, 44–45 lines to the column. Both capitals and small letters used at the beginning of lines, proper names as a rule begin with capitals, Latin words often printed in Roman letters. Various large woodcut as well as smaller initials are used at the beginning of Books and Chapters, most of them badly worn; for punctuation, commas, full-stops, colons, question marks and parentheses are employed. Catchwords at the foot of all right-hand columns; running titles giving the number in English on the verso and "Booke" on the recto of each leaf. The chapter headings are followed by the chapter number, not preceded by it as in P2.

The title page has a woodcut border (McKerrow, No. 109) [1] with the Royal Arms at the top and two plumed half-figures as supporters of the entablature, with decoration of leaves and fruit above their heads, their bodies terminating in pedestals in Renaissance style. Below are the arms of Queen Catherine Parr, between a cupid and a young faun, with fruit and flowers. To the right and left the initials "E W" (Edward Whitchurch) on tablets. The title, printed in black letter and Roman type, is as follows:

> **A TREATISE | excellent and compēdious, shewing | and declaring, in maner of Tragedye, the | falles of sondry most notable Princes and Princesses vvith o= | ther Nobles, through y^e^ mutabilitie and | change of vn-**

---

issued large numbers. He was an original member of the New Stationers' Company and was master in 1579 and 1584. In 1573 he made an effort to start a paper-mill in England, but the matter meeting with no encouragement from the Government, the scheme was allowed to drop. Towards the close of his life he retired to Wiston in Pembrokeshire where he died in 1593. He left a son William born in 1560 and a daughter Anne, who married December 18th, 1594, William Pennyman. — E. Gordon Duff, "A Century of the English Book Trade," London, 1905.

The name Tottel is spelled sometimes with one, sometimes with two *l*'s. On the title page of the *Fall of Princes* two are used, in the colophon one.

[1] This is the same compartment that was used by Whitchurch in the Paraphrase of Erasmus upon the New Testament, two volumes, 1548. Comp. Dibdin's Ames, III. 491, IV. 425–6.

stedfast Fortune together with their most | detestable & wicked vices. First com= | pyled in Latin by the excellent Clerke Bocati= | us, an Italian borne. And sence | that tyme translated into our | English and Uulgare tong, | by Dan Iohn Lid= | gate Monke of Bu= | rye. And nowe newly im= | prynted, correc= | ted, and aug= | mented out | of diuerse and | sundry | olde writen copies | in parchment. | In ædibus Richardi Tottelli. | Cum priuilegio.

The back of the title-page is blank. The Table follows on leaves i[i]–6 and ends on ¶ 6 verso a, "¶Here endeth | the Table of al the | whole Booke." The text begins on fol. A i with the Prologue to Book I., which ends on A iii verso: "¶Thus endeth the authours prologe. | And here beginneth | the first booke." Below, occupying the lower half of the page, is the woodcut of the monk, probably intended for Bochas, and Fortune, already described under P2. There is no row of ornaments beneath this cut, as in P2. The first chapter of Book I. begins on fol. A 4 recto below the large woodcut of the author and Adam and Eve described under P1 (printed from the same recut block that was used in P2 and now considerably worn). In P, as in P2, the woodcut has a double row of ornaments on each side.

The text ends on fol. Pp 5 d (leaf ccxviii) with the Verba Translatoris: "Here endeth the | Booke of Iohn Bochas v= | pon the fall of Prynces and | dyuers other nobles." On the next leaf, Pp 6 recto (ccxix), is the Envoy by Greneacres. This leaf does not occur in all copies. On fol. ¶¶ i recto the *Daunce of Machabree* begins, and continues to its end on fol. ¶¶ 6 verso (ccxxiiii, should be ccxxv). In the latter are the two admirably drawn woodcuts reproduced in smaller size on pp. 1027 and 1043 of the present edition. On the last leaf, ¶¶ 6 verso, at the end of the "Daunce of Machabree" is the colophon:

¶Imprinted at London
in Fletestrete within Temple barre at
the sygne of the hande and starre, by Richard
Tottel, the .X. day of September in the
yeare of oure Lorde.
1554.
Cum Priuilegio ad impri=
mendum solum.

The paper used in this edition is water-marked in part with a hand and star, in part with a jug, of two or three different

patterns. On the title page it is stated that the book was printed, corrected and augmented out of diverse and sundry old written copies in parchment. This is no doubt true and an indication of Tottel's efficiency as an editor as well as printer; for although the Lucrece stanzas are omitted, as in most of the manuscripts (Rawl, 8117, Ecton Hall, Mostyn, Sloane, R and H2 excepted), the Daedalus lines, the Rome stanza, the Chapter on the Governance of Poets and the two Envoys to Duke Humphrey are included, a combination which occurs in no existing manuscript. The text is certainly very good, if one allows for a few misunderstandings and the inevitable tendency to modernize.

See Ames, p. 289; Herbert's Ames, II. 808–9; Dibdin's Ames, IV. 425–6, Library Companion, p. 678, note; Tanner, p. 492; Clement, IV. 343; Watt, articles Tottel and Lydgate; Zambrini, p. 392; Lowndes, I. 225; Hazlitt, Handbook, p. 42; C. E. Sayle, Early English Printed Books in the University Library, Cambridge, I. 221–22; E. Gordon Duff, Catalogue of the John Rylands Library.

Copies in the British Museum (three), Bodleian, Cambridge University (two), John Rylands, Morgan, Huntington, and many other libraries. Fine copies are rare; in 1911 a copy sold for £3:15, and the Hoe copy in 1912 for $350.

WAYLAND'S PRINT [1554?[1]] (P3)

Small folio, n.d. ($12\frac{7}{8}$ x $8\frac{1}{2}$, printed page $10\frac{13}{20}$ x $6\frac{4}{5}$), 212 leaves in sixes: ✠^{6}, A–Y^6, Z^4, &^{6}, W^6, ❧^{6}, ✠^{6}, ¶^{6}, Aa–Ff^6, Gg^4 = 34 sections of six leaves and two of four. It is probable that in most existing copies leaf 212 (Gg 4), which completes the last section and contains on its verso[2] "The copy of the quenes Maiesties letters Patentes," dated October 20, 1553,

[1] This print is usually conjecturally dated 1558. An inscription, however, in a contemporary hand on the title of the Huth copy, which states that "this booke was bought in the yere of our Lorde god 1555," (Hazlitt, Collections and Notes, 3rd Series, 1887, p. 279) and the fact that apparently no use was made of Tottel's edition, points to its probably having been issued before 1555, perhaps in the spring of 1554. Wayland set up in business in 1537; in 1539 he was in Fleet Street at the sign of the Blue Garland. Queen Mary was crowned on July 16, 1553, and at about that time Wayland took over E. Whitchurch's shop in Fleet Street at the sign of the Sun. On October 20 of the same year he was granted the patent referred to above. He was evidently a very unsuccessful man, for according to the DNB, "In his will dated 1556 he left nothing but 'desperate debts.'" See C. E. Sayle, Early English Printed Books in the University Library, Cambridge, Vol. I., 1900, p. 126.

[2] On the recto of the last leaf (Gg 4) is the title of the "Mirror for Magistrates," perhaps intended as an announcement:

authorizing Wayland to print all "Primers or Manual[s] of Prayers" for seven years and giving him a copyright during the same term in all the books first printed by him, is missing. As it is quite in place and completes the last section to four leaves, it may have been originally issued in all copies; on the other hand, it may only have accompanied some of the issues of the book, in which case there was probably a blank leaf 212, now lost in most copies.

Printed in black letter, in two columns, 46–49 lines to the column; the lines begin with capital letters, and at the beginning of chapters etc. there are various sorts of initials, many of them woodcuts with figure or flower design; at the beginning of books larger and more elaborate initials are used. Marks of punctuation very much as in Tottel. Headings both in table of contents and in text, running titles, as in Tottel, the number of book on left hand, "of Iohn Bochas" on recto; catchwords at the foot of each right-hand column. The leaves are numbered, beginning with A 4 (leaf 10), from i to clxiii (end of Book VII.) as leaves, and then without break from i to xxxvii (xxxix) as folios. (The leaf number xii is repeated and xiv omitted; lx is wrongly numbered liiii; lxvi is repeated and lxix is misprinted lxi. The folio number xii is misprinted for xi; xvii is repeated; xxviii is misprinted for xxii; and the last four folios are numbered xxxvi, xxxv, xxxvi, xxxvii instead of xxxvi, xxxvii, xxxviii, xxxix.)

The title is on the first leaf recto, enclosed in an architectural renaissance compartment,[1] with boy caryatides on pedestals supporting the entablature and two figures on each side, the Royal Arms at the top and a tablet at the bottom, on which is Day's rebus, the rising sun (the Sign of the Sunne) and one boy awaking another and the motto, "Arise for it is Day."[2] Except for the Latin phrase the title is in black letter:

THE TRAGE- | dies, gathered by Ihon | Bochas, of all such Princes as | fell from theyr estates throughe | the mutability of Fortune since | the creacion of Adam, until

"A memorial | of suche Princes, as since | the tyme of King Richard | the seconde, haue been | vnfortunate in the | Realme of | England. [ornament] ¶Londini | In ædibus Johannis Waylandi. | cum priuilegio per Sep- | tennium." It is enclosed in the same woodcut compartment as that used on the title-page of the "Fall of Princes." As the first edition of the "Mirror for Magistrates" was published early in 1555 (Haslewood, I. ii. ff.) this also points to the "Fall of Princes" having been issued not later than 1554.

[1] A very similar title page is that of Huloet's ABCdarium, printed by Riddell in 1562.

[2] See McKerrow, No. 116; Dibdin's Ames, IV. 41, for facsimiles.

his | time: wherin may be seen what | vices bring menne to destrucci- | on, wyth notable warninges | howe the like may be auoyded. | Translated into English by | Iohn Lidgate, Monke | of Burye. ‖ ¶Imprinted at London, by | Iohn Wayland, at the signe | of the Sunne ouer against | the Conduite in Flete- | strete. | Cum priuilegio per Sep- | tennium.[1]

The "Table" begins on leaf ✠ 2 a:

¶Here foloweth the Table | of thys presente Booke, called the fall of | Prynces, and Princesses. &c. Whiche boke | is deuyded in to nyne bookes, and euerye | booke contayneth dyuers chapters, as | here after foloweth: And fyrst of the | fyrste boke, whiche contayneth | xxiiii. Chapiters.

The table ends on leaf ✠ 6 b, of which the verso is blank. The Prologue to Book I. begins on leaf A i a and ends on leaf A iii b, "Finis." A iii verso is blank. Book I. Chapter 1 begins on A 4, with the usual chapter heading, beneath a woodcut representing the Creation of "Æve," who emerges from Adam's side, the Temptation by the Serpent, a bat-winged, faun-eared devil, with his tail twined around the Tree of Knowledge, and the Expulsion, from a mediæval walled town or large castle, which represents the Garden of Paradise. Jehovah, attended by three angels, appears attired in ecclesiastical robes and with a nimbus. His face is like that of the conventional Jesus, and he holds Eve's clasped hands in his left hand, his right hand raised, with two fingers extended (continuous method). The woodcut is flanked by two ornamental half-figures in Renaissance style, male and female, armless, bearing baskets of fruit on their heads. Such figures were very popular at the time; e.g., see the title page of Thos. Becon's edition of "The Booke of Matrimony," facsimile on p. li of Dibdin's Ames, Vol. I. There are no other woodcuts. The book ends on fol. Gg 3 b with the Verba Translatoris, "The ende of Bochas | Uolumes."

[1] In the Dyce collection at the South Kensington Museum, there is, according to the Catalogue (Vol. I. p. 100, London, 1875), a copy of Wayland's print with the following title: "The fall of Prynces. Gathered by John Bochas, from the begynnyng of the world vntyll his tyme, translated into English by John Lidgate Monke of Burye. ¶wherunto is added the fall of all such as since that time were notable in Englande: diligently collected out of the Chronicles. Londini in ædibus Johannis Waylandi."

A slight variation in the title page (the sixth line apparently ends with "his" in some copies and with "until" in others) would point to its having been issued at least twice, which is of course highly probable.

Lowndes, I. p. 224, suggests that the book was printed at two presses, no doubt on account of leaf Gg 4, which does not appear in all copies. It is certainly not at all probable that the text was set up more than once: the queen's letters patent could have been printed on leaf Gg 4 at any time, or omitted at any time; the title page could have been reimposed, as it no doubt was, at the one press.

Tanner, p. 492, mentions a print dated 1562, and in Dibdin's Ames, III. 520, an edition of 1550 is said to have been in the Egerton catalogue of 1788. Both of these statements would seem to be blunders.

See Dibdin's Ames, III. 530–31; Herbert, p. 565; Ames, 1749, p. 214; Ritson, p. 67; Zambrini, 1875, p. 393; John Rylands Library Catalogue under P2; Watt, arts. Lydgate, Wayland, and Boccaccio; Allibone, art. Lydgate; Plomer, A Short History of English Printing, 1900, p. 113. There are copies in most of the large libraries.

THE PROUERBES OF LYDGATE

In 1519 Wynkyn de Worde printed a quarto pamphlet partly made up of extracts from the *Fall of Princes*, which include the last three stanzas of the Verba Translatoris, the Envoy to Adam and Eve (I. 967–1001), the Envoy to Theseus (I. 4530–57), the Commendation of Patience (IX. 2371–2433), ten stanzas from the Story of Tullius (VI. 2948–54, 3151–57, 3214–76) and the Envoy on Ingratitude (V. 2509–2536). Besides these selections from the *Fall*, two other poems by Lydgate ("Loke in Thy Merour and Deme None other Wight," and *Consulo Quisquis Eris* [1]), and Chaucer's "Fortune" and "Truth" are contained in the little book, which was entitled "The prouerbes of Lydgate". There were at least two different issues, one of 12 (A^4–C^4) and the other of 14 leaves. In the 12 leaf issue, which is the best known, the title is on the first leaf recto [A i] within a scroll below three woodcuts, each printed from a separate block and together representing three men in conversation. The man to the right is on a much larger scale than the two others. He wears a cap, jerkin and hose and loose hanging sleeved coat to knees, and has flowing hair over his ears and holds a staff in his left hand; his companions are bearded men in caps and academic robes. Above and below the woodcut is a horizontal line of six stylized floral ornaments similar to those used in the Pynson 1527 and Tottel prints. In the 14 leaf edition there is another woodcut on the verso of the title page representing a scholar sitting before a reading desk, "which turns on a pivot and has cupboards underneath for his books, some of which lie on the top." [2] The book ends on C 4 verso: "¶Here endeth the

[1] See MacCracken, Lydgate Canon. [2] Herbert's Ames, I. 230.

prouerbes of Lydgate, vpon the fall | of prynces. Imprynted at London in Flete strete at the | sygne of the Sonne by me Wynkyn de Worde."

Printed in Gothic type (see Sayle), in single columns, 30–31 lines to the column, capital letters at beginning of lines, virgules and full stops for punctuation, paragraph marks, no running title or catchwords. In the 12 leaf edition the first fol. of A and the last leaf of each section are without signatures; on fols. B ii and C i the signature: "prouer. Lyd." The text is not very good.

See Dibdin's Ames, II. 359; Ritson, p. 69; Brunet, 5th ed. III. 1249; J. P. Collier, Bibl. and Crit. Account, I. 1865, p. 501; Hazlitt, Handbook, p. 359; Schick, Temple of Glas, p. clii, note; C. E. Sayle, Early English Printed Books in the University Library, Cambridge, I. 1900, No. 233.

EDITIONS OF BOCCACCIO'S *DE CASIBUS* AND LAURENT DE PREMIERFAIT'S *DE LA RUYNE DES NOBLES HOMMES ET FEMMES*

I. BOCCACCIO'S FIRST VERSION

1. Hussner, Strasburg [1475]

Of the two editions of Boccaccio's first version, the first was printed by Hussner in Strasburg, without name of printer, place or date, in 1475; folio, ff. 156, including three leaves register at end (quire count = a^{10}, b^{12}, c–e^{10}, f–s^{8}); a 1 is blank. No signatures, pagination or catchwords; printed in early round semi-Gothic letter, 35–36 lines to the page, with illuminated or painted initials. The title is in finely cut ornamental capitals, somewhat resembling in general form a style of letter frequently seen on mediæval brasses and perhaps derived from the Roman Rustic characters:

IOHANNIS BOCACII DE CERCALDIS HISTORI- | OGRAPHI PROLOGVS IN LIBROS DE CASI- | BVS VIRORVM ILLVSTRIVM INCIPIT

The text is relatively complete, but there are many printer's errors. The colophon:

Finit liber Nonus & vltimus Iohānnis Boccacij | de certaldo· de casibus virorum illustrium· (Fol. 152 verso.)

See Dibdin, *Bibliotheca Spenceriana*, IV. 455 ff., who says that the printer "has been supposed to be Husner; from the resemblance of the types to those in the 'Preceptorium Nideri,' of the date of 1476, with the name of the latter expressly subjoined." Dibdin also gives a rather poor facsimile of the title, which Hortis (p. 764) simply states is in "caratteri capricciosi." See also H. W. Davies, "Catalogue of the C. Fairfax Murray Library, German Books," Vol. I., 1913, p. 150. Copies in the British Museum, J. Pierpont Morgan, Henry E. Huntington libraries, also in the library of Dr. C. L. Nichols, Worcester, Mass.

2. Paris [1507?]

The second edition of Boccaccio's first version was edited by J. Theodericus Bellovacus (J. Thierry de Beauvais) and printed in Paris for Jean Gourmont and Jean Petit, small folio, undated (about 1507), 12 + 108 + 1 (probably 2) = 122 leaves, in sixes (AA–BB^{6}, A–S^{6} + 2). Title on [AA i]; preliminary matter, AA ii–BB 6; leaves numbered in Roman figures from A i, i to cxvii (i-xviii, xviii, xix, xx,

xxii, xxii-xxxiii, xxxiii, xxxiii, xxxv-lxix, lxxx-xc, xc-xcv, xciii, xcvii, xciii, xcix, c, xci, cii, xcxiii, ciiii, cxi, cvi-cxii, xcii, cxiiii-cxvii). The text is printed in a well-designed small Roman type, with headings to the books in Roman capitals, and a handsome full-faced Gothic; small square initials with white decorated letters on an ornamented black ground; side notes in a smaller Roman than that used in the text. As an example of typographical design the book is of exceptional beauty (see fols. 1, 13, 47, 57 verso, etc.). The title is in Roman and Gothic:

> **Ioannis Boccacii Certaldi de | casibus Illustrium virorum | LIBRI Nouem quum historiis adfatim cognoscendis | tum præclare instituendis hominum moribus | Longe vtilissimi.˙.**
>
> [Woodcut emblem of Petit's two lions supporting a shield with "I. P." above a fleur de lis in front of a tree, "Iehan Petit" on ribbon below, the background black, with white dots.]
>
> **Vaenũdantur ab Ioãne Gor= | mõtio Bibliopola de re literaria optime merito de cuius ædibus pendet duarum | cipparum insigne.**

To another impression of the title Jean Petit's name was added and the last seven words omitted: "Vaenũdantur ab Ioãne Gor= | montio & Ioãne Paruo bibliopolis de re literaria optime meritis." The book ends with a short life of Boccaccio, and on the last printed leaf recto is the colophon, printed as a part of the text:

> **¶Finis Nouem Librorũ IOANNIS Boccacii Certaldi e Variis rerũ Scriptori= | bus cura diligentiaque solertiore collectorum. Qui nunquam antea apud Gallos | Impressi tãdem stãneis characteribus excusi sunt Parrhisiis ab Ioanne Gormõtio | Bibliopola de bonis literis optime merito.**

The text is quite complete and much more correctly printed than in the edition of 1475. See Dibdin, "Bibliographical Decameron," II. 48; Hortis, p. 765. Copies in the British Museum, Boston Public Library, library of Miss Eleanor Prescott Hammond, etc.[1]

II. BOCCACCIO'S SECOND VERSION

Boccaccio's second version has been printed but once, in a volume edited by Hieronymus Ziegler and published by Philip Ulhardt in Augsburg, 1544. Small folio, 12 unnumbered leaves, including title, commendatory verses, index and life of Boccaccio, 137 paged leaves, and one unpaged leaf, in fours (α–γ^4, A–Z^4, a–l^4 + 2) = 150 leaves (paged from A i, 1–225, 231, 227–230, 226, 232, 240, 234–239, 233, 241–258, 251, 260–261, 254, 263–273). Well printed in a clear square Roman type, woodcut initials, notes in italics. The title, on the first leaf, is as follows:

[1] On the questionable authority of Brunet and Graesse, Zambrini and Bacchi della Lega (*Il Propugnatore*, Vol. VIII., 1875, I.) mention two reprints of this edition: Paris, 1532, fol. and 1535. Neither is included by Hortis.

IOANNIS BOCATII | DE CERTALDO HISTO= | RIOGRAPHI CLARISSIMI, | de casibus virorum illustrium | libri nouem. || HIC LIBER IAM OLIM ETIAM, SED AN= | tiquissimis, incultis'*que* characteribus impressus, & nunc primum | ab innumeris, quibus passim scatebat, mendis, studio | & opera Hieronymi Ziegleri Rotenbur= | gensis repurgatus, adiectis'*que* paucis | scolijs eiusdem, in lucem | nunc denuo edi= | tus est. || HVC ACCESSIT HISTORIARVM FA= | bularum, & rerum aliarum scitu dignarum | index copiosus. || AVGVSTÆ VINDELICORUM. | CVM GRATIA ET PRIVILEGIO | Cæsareo singulari, Anno | M. D. XLIIII.

On the first paged leaf is the Letter to Mainardo dei Cavalcanti; on the third the Prologue. Chapter I. begins on the fourth. On the verso of the leaf paged 273 is a list of errata and Ulhardt's colophon:

AVGVSTÆ VINDELICORVM PHILIP= | PVS VLHARDVS EXCVDEBAT. Mense Maio. Anno Domini | M. D. XLIIII.

On the verso of the last leaf is a rectangular woodcut design of Pegasus before a tree on Mount Parnassus, on the summit of which stands a small, round, domed Roman temple. The woodcut is surrounded on its four sides by the four lines, "Pegase, qui Musas Parnassi fonte sacrato | Potasti, volucris numinis instar equus, | Perge poëtarum'q*ue* choros potare futuros, | Te duce digna canant sedibus æthereis." The arms of Leonard Beckh von Beckhstain, to whom Ziegler dedicated the book, are printed from a large woodblock on the verso of the title page. See Hortis, p. 767, Clement, p. 340, Graesse, p. 446. Copies in the British Museum, Boston Public Library, etc.

III. LAURENCE'S FIRST VERSION

1. Colard Mansion, Bruges, 1476

Of Laurence's first version only two editions were printed, the first by Colard Mansion in Bruges, 1476. Large folio ($14\frac{1}{2}$ x $10\frac{1}{2}$), ff. 289 + 3 blank leaves (two after the table and one at the end), without signatures, pagination or catchwords; quire count[1]: 1^8, 2–9^{10}, 10–11^8, 12–16^{10}, 17^8, 18–19^{10}, 20^8, 21–22^{10}, 23^{12}, 24–30^{10}; minuscule guide letters in place of initials, which were to have been inserted later by hand, small spaces left for paragraph marks, and large spaces for the insertion of copperplate engravings covering the upper halves of the pages at the beginning of Boccaccio's Preface and of each Book except I. Printed in Mansion's large *lettre bâtarde* in double columns of 33 lines. On fol. 1 (British Museum copy):

[1] In the John Carter Brown Library copy, although sections 19 and 20 have together 18 printed leaves, two cancels were apparently inserted (the first leaf of section 19 and the second of section 20) and the corresponding blanks (last of 19 and seventh of 20) cut off, so that, according to the quire numbering as supplied in a contemporary hand, each of the two sections consists of 9 printed leaves and one stub.

Cy commence Iehan bocace | de Certald son liure jntitule | de la Ruyne des nobles hom= | mes et femmes. Lequel con= | tient ensemble .IX. liures par= | ticuliers comme il apperra | ou proces de ce present volu= | me. Et premiere-ment le pro= | logue du premier liure.

The colophon, on the last printed page verso, is as follows:

A la gloire et loenge de di= | eu et a linstruction de tous | a este cestui euure de boca= | ce du dechiet des nobles | hommes et femmes, jm= | prime a Bruges par Co= | lard mansion .Anno. M.CCCC.lxxvj.

See David Laing, "Facsimiles of Designs from Engraved Copperplates illustrating Le Liure de la Ruyne des Nobles Hommes et Femmes . . .", Edinburgh, 1878 (lithographed reproductions of the eight plates in the Newbattle Abbey copy); Sir Sidney Colvin in *L'Art, Revue Hebdomaire Illustrée*, Nos. 177 and 178, 1878. Laing's book, of which only 50 copies were printed, has been superseded by the admirable monograph of Henri Michel[1] with excellent facsimiles of the copperplates in collotype and an abundance of bibliographical material. According to Michel, p. 33 ff., there are copies in the first state (see note *infra*) in Lille, Glasgow University, Bruges (3874), Vienna, and John Carter Brown Library; in the second state, Paris, Bruges (3873), British Museum; third state, Marquess of Lothian's Library at Newbattle Abbey; fourth state, Advocates' Library, Edinburgh; fifth state, Goettingen, Amiens. There is also a copy in the Henry E. Huntington Library. The Sunderland copy (two leaves mended) sold for £920 in 1881; the Ashburnham copy (eight leaves in facsimile) was bought by Quaritch for £695 in 1897 and fetched $7000 in the Hoe sale in 1911 (now in the Huntington Library). The book is one of the most beautiful ever printed. See also Hortis, pp. 821–23, Updyke, Printing Types, Vol. I., facsimile facing p. 96.

2. Huss and Schabeler, Lyons, 1483

The second edition of Laurence's first version was printed at Lyons by Huss and Schabeler in 1483, small folio, ff. 228 (a^6, b–z, &, C, A–C^8, D^6), double columns, 37 lines to the column, round Gothic

[1] Of this book, Henri Michel (*L'Imprimeur Colard Mansion et la Boccace de la Bibliothèque d'Amiens*, Paris, 1925) distinguishes five different states, according to the size of the spaces left at the beginning of the Books, the number of lines to the column on these leaves, and the headings to the Books, which in the copies having larger spaces for miniatures or copperplate engravings are printed in red. There are also many small variations in the headings to the different Books owing to the resetting of the type, as well as in the text printed on the first leaf of each Book (except Book I.) and of the Preface. Thus the title in the John Carter Brown Library copy reads: Cy commence Iehan Bo | cace de Certaldo son Liure | jntitule De la Ruine des | Nobles hommes et Fem- | mes Lequel contient en | semble . ix. liures particu- | liers comme il apperra ou | ou (*sic*) proces de ce present volu | me. Et premierement Le | prohe.

type, without pagination or catchwords. Leaf 1 blank, title and first prologue 2^{a}–3^{b}, table of chapters 4^{a}–6^{b}, second prologue and text from 7^{a}. There are small grotesque, outline woodcut initials of two sizes, also guide letters at the beginning of paragraphs, and nine woodcuts. The title is on fol. a ii recto:

> **Cy commence Iehan Bo | cace de certal son liure intitu | le de la ruyne des nobles hom | mes et femmes. Lequel con | tient en semble .ix. liures parti | culiers cõme il apperra ou pro | ces de ce present volume. Et | premierement le proheme.**

The colophon is as follows:

> **A la gloire et louenge de | dieu et a linstruction de tous | a este cestuy oeuure de Iehan | bocace / du dechiet des nobles | hommes et femmes / imprime | a lyon sur le Rosne / par hõno | rables maistres maistre Ma | this husz & maistre Iehã scha | beler Lan Mil. CCCC. qua= | tre vingtz et troys.** (Last fol. recto.)

Hain 3342, Proctor 8559. See Pollard, Morgan Catalogue, III., p. 49; Claudin, *Histoire de L'Imprimerie en France au XVe et au XVIe siècle*, Paris, 1901–1904, Vol. III. pp. 256 ff.; Hortis, p. 823. Copies in the British Museum; Morgan Library, formerly in the possession of William Morris.

IV. LAURENCE'S SECOND VERSION[1]

1. Jean du Pré, Paris, 1483–84

Laurence's second, amplified, version of the *De Casibus* was printed at least five times during the 15th and 16th centuries. The first edition is that of Jean du Pré, Paris, 1483–84, small folio, ff. 416 (A^{10}, B–F^{8}, a–k^{8}, l^{10}, aa–ll^{8}, mm^{6}, nn–rr^{8}, rr^{8}, ll^{8}, ss–yy^{8}, zz^{10}, &&^{8}, ƆƆ^{8}, ::^{10}, AA–EE^{8}, FF^{10}), double columns, small Gothic letter, 34 lines to the column, without pagination or catchwords:

> **Cy commence Iehan boccace | de certald tresexcellent historien son | liure Intitule de cas & ruyne des no | bles hommes & femmes reuersez par | fortune depuis la creacion du mon= | de Iusques a nostre temps / lequel cõ | tiẽt en soy neuf liures particuliers | cõme Il appert par la table des ru= | briches & chapitres cy apres desclai= | rez & fut translate de latin en lãgai | ge francois par honnorable hõme & | saige maistre laurẽs de premier fait | en ensuiuant precisement & au Iuste | les sentences prinses du langaige de | lacteur qui est moult subtil & artifi | ciel. Et si est a entendre que la ou | lacteur ne touche de plusieurs**

[1] Apparently the best and most complete manuscript of Laurence's second version in England is Royal 18 D. vii. See note on p. xiv of Part I. of this edition.

histoi | res que deux ou trois parolles en | brief / ledit translateur les a voulu | descrire & mettre en forme autentique | si distinctement & en si beau stile que | facillement les lisans ou escoutans | qui les Ignorēt / les pourront sans | trop long trauail dentēdement com | prendre. (Fol. A ii.)

The colophon is as follows:

Cy fine le neufiesme & derrenier | liure de Iehan boccace de certald tres | excellent historien des cas des no= | bles hommes & femmes Infortunez | translate de latin en francois precise | ment & au Iuste par honnorable hō | me & saige maistre laurens de pre= | mierfait secretaire de treshault puis | sant & tresredoubte prince Iehan filz | du roy de frcāe (*sic*) Iadis duc de berry & | dauuergne. Et fut cōpilee ceste trās | lacion le quinziesme Iour dapuril | mil quatre cens & neuf / cestassauoir | le lundy apres pasques. Et impri= | mee a paris de p*ar* Iehā du pre en lan | mil quatre cēs quatrevingtz & trois | le xxvi. Iour du mois de feurier. | T L.

At the beginning of the Books are the nine woodcuts which were subsequently used by Richard Pynson in his edition of 1494. This edition of 1483 is the first illustrated book published in Paris. See Hortis, p. 825–26, Claudin, I. p. 222 ff. The volume is very rare. British Museum, I. B. 39,797; Bibl. Nat.

2. Antoine Vérard, Paris, 1494

Folio, 8 unnumbered (sig. a) followed by 306 leaves numbered in Roman numerals, with errors, i-ccc; printed by (?) Vérard in his *lettre bâtarde* (type, No. 3), in double columns, 47 lines to the column; no catchwords. Collation: a–m^{8}, n^{6}, o–z^{8}, A^{6}, B–E^{8}, F^{6}, G–L^{8}, M^{10} (last blank), AA^{8}, BB^{6}, CC–EE^{8} (last blank). The title, in large letters below woodcut, is as follows:

BOCCACE DES NOBLES MALEUREUX.
IMPRIME NOUUELLEMENT A PARIS.

Of the title there are two variations, that in the vellum copy in the *Bibliothèque Nationale* ends with the word "maleureux." The colophon is,

Cy finist le neufuiesme & dernier li | ure de Iehan boccace des nobles hō= | mes et fēmes infortunez translate de | latī en frācois Imprime nouuellemt | aparis le quatriesme iour de nouem | bre mil iiii^{c}. quatre vingtz et xiiii. par | āthoine verad (*sic*) libraire demourant sur | le pont notre dame a lymage sainct | iehan leuangeliste ou au palaiz deuāt | la chapelle ou on chante la messe de | mes seigneurs les presidens.

At the beginning of the prologue and of each of the nine Books is a large woodcut illustration. Several of these are repeated (Prologue at II., V. at VII., VI. at IX). See Hortis, p. 826; J. Renouvier,

Des Gravures en Bois dans les livres d'Anthoine Vérard, Paris, 1859, pp. 32, 33; Davies, Fairfax Murray Catalogue, No. 48; Macfarlane, No. 38; Pellechet, *Incunables*, 2485. Copies in Bibl. Nat. and Palatina.

3. Antoine Vérard, Paris [1506?]

Vérard's second (undated) edition, except for the use of a smaller *lettre bâtarde* (his type, No. 12), different woodcut illustrations,[1] and small ornamental initials, is very similar to his edition of 1494. The collation is the same. Double columns, 47 lines to the column: eight unnumbered, followed by 306 leaves numbered, with errors, ccc; no catchwords. The title is as follows:

Boccace des nobles malheureux. | Imprime nouuellement a paris.

The second line is omitted in some copies, as in the edition of 1494. The colophon, fol. ccc recto, differs only in small details from that of the earlier edition:

Cy finist le neufuiesme et dernier li | ure de Iehan boccace des nobles hom | mes & femmes infortunez translate de | latin en francois Imprime nouuelle= | ment a Paris pour Anthoine verard | libraire demourant deuant la rue neuf | ue nostre dame a lymage sainct Iehan | leuãgeliste ou au palais au premier pil | lier deuant la chappelle ou len chante la | messe de messeigneurs les presidens.

See Davies, No. 49; Macfarlane, No. 157. British Museum, imperfect, Bibl. Nat., Arsenal, Chantilly, Maz. imperfect.

4. Michel Le Noir, Paris, 1515

Folio, six unnumbered leaves, and i-ccxliii, last leaf unnumbered, verso blank, Le Noir's woodcut emblem on recto. The numbering of the leaves is correct, except that lxiii, lxxxv, cxxxv, cxcii and cxcviii are misprinted respectively for lxii, lxxxvi, cxxxvi, cxciii and cxcv. Collation: a^6, A–X^6, AA–SS^6, TT^6, VV^6. Printed in *lettre bâtarde* in double columns, no catchwords, ornamental initials at the beginning of Books, and woodcuts at the beginning of the Prologue and of each Book except I. (the woodcut of IV. repeated at IX.). The title is on the first leaf above a large woodcut of a clerk dictating and four scribes writing:

BOccace des nobles | malheureux. Nou= | uellement Imprime a Paris. Mil cinq cens et quinze.

The colophon is as follows:

¶Cy finist le neufuiesme & dernier liure de ie= | han boccace des nobles hommes et fēmes infor | tunez translate de latin en francoys. Nouuelle= | ment imprime a paris Par Michel le noir Ly= | braire iure en luniuersite de Paris /

[1] The first is the same as in the edition of 1494.

demourant | en la rue sainct Iaques / a lenseigne de la Rose | blanche couronnee.

Copies in the British Museum, Columbia University, etc.

5. Nicholas Couteau, Paris, 1538

Folio, six unnumbered leaves and i-ccxx (i-xx, xxiii, xiiii, xxiii-xlviii, xlvii-lxiiii, lxvii-lxxxii, lxxxv, lxxxvi, lxxxv, lxxxvi-ccxvii, ccxvii, ccxviii, ccxx last leaf); collation: ā⁶, A–X⁶, AA–PP⁶, QQ⁴. Printed in *lettre bâtarde* in double columns, various woodcut initials, no catchwords. The title, on the first unnumbered leaf, is printed in black and red within a fine border, with coats of arms in the two upper corners flanking a Christ overcoming Satan; at the sides, the four evangelists with their attributes within circular borders, and below, the Adoration of the Magi:

Bocace des nobles | maleureux | Nouuellement imprime a Paris Lan Mil | Cinq cens. XXXVIIJ. || On les vend a Paris en la rue sainct Ja= | ques a lenseigne de lelephant.

Other copies have, "a lenseigne de la fleur de lys dor," or, "a lenseigne des deux Cochetz" (Harvard copy), and others again, "On les vend a Paris en la rue neufue no= | stre dame a lenseigne de lescu de France." There are small rectangular woodcuts at the beginning of each Book except VII. and IX. (II. and V. repeated).[1] The colophon is as follows:

¶Cy finist le neufuiesme & dernier liure de | Iehan Boccace des nobles hommes et fem | mes infortunez / trāslate de latin en frācoys. | Nouuellement imprime a Paris par Nico= | las couteau Imprimeur demourant audit | lieu / Et fut acheue de imprimer le penulti= | me de Decembre mil. D. xxxviii.

On the verso of the last leaf is Jean Petit's emblem of two lions and shield on a white ground, with motto, "Petit a Petit."

Copies in the British Museum, Harvard University Library, in the possession of Miss Hammond, etc.[2]

V. WITART'S TRANSLATION, PARIS, 1578

Large octavo, four unnumbered leaves, then paged 1–696.

Traite des Mesadventures de | Personnages | signaliz. | Traduict du Latin de Jean Boccace, & reduict en neuf | liures par CL. Witart, Escuyer, Sieur | de Rosoy, Gastebled, Belual & de Beralles, | Conseiller au siege Presidial de | Chasteau-Thierry.

[1] Four of these woodcuts are reproduced in the present edition.

[2] Other editions of 1515 (Graesse); Le Noir, n. d. (Brunet); "Jean Petit et Nic. Cousteau," 1515 (Graesse from Heber Cat.); J. Petit, 1538; and "Petit et Couteau, 1539," are cited by Zambrini and Bacchi della Lega. It is probable that most of these editions are either incorrectly described or apocryphal. None is mentioned by Hortis.

A Paris, | Chez Nicolas Eue, Relieur du Roy, demeurant | au cloz Bruneau, rue Chartiere, à l'en- | seigne d'Adam & Eue. | 1578. | Avec Privilege dv Roy.[1]

VI. HIERONYMUS ZIEGLER'S GERMAN TRANSLATION, AUGSBURG, 1545

Ziegler's vigorous, but far from literal version (written only a year or two before the death of Martin Luther) is more remarkable as an example of 15th century German at its best than as an accurate rendering of Boccaccio's Latin; nevertheless it is not only the most scholarly but the most powerful of the prose translations of *De Casibus*, for Ziegler was an artist as well as scholar. The book is a small folio, 6 ([i] ii [iii] iiii + 2) + 250 leaves numbered in Roman numerals and signatured in sixes, A–Z⁶, a–s⁶, t², 2 leaves = 256. Printed in a large *Fraktur*, with many woodcuts, a large number of which are by Hans Weiditz (others by Hans Burgkmair and Hans Leonard Schaeufflein). These woodcuts had already been used in Stainer's edition of Petrarch's *Trostspiegel*,[2] for which they were originally made, and most if not all of them are out of place in the *Fall of Princes*,[3] excepting of course the admirable "Fortune and her Wheel" by Weiditz, which has been used as a frontispiece in the present edition. On the verso of the title page are the arms of Leonhard Beckh von Beckhenstain and on fols. ii and iii (unnumbered) a dedication to him by Ziegler. On fols. iiii–6 the table of contents. The book begins with Boccaccio's Letter to Mainardo on the first numbered leaf. The title is as follows:

FOrnem̄ſte Hiſtorien vnd exem- | pel von widerwertigem Glück / mercklichem vnd er- | ſchroᵉcklichem vnfahl / erbaᵉrmklichen verderben vnnd ſterben / groß | maᵉchtiger Kayſer / Künig / Fürſten vnnd anderer namhafftiger | Herrn / Jn neün Buᵉchern / durch den fürtreflichen hochberuᵉmbtē Hiſtoriſchrei- | ber vnd Poeten Ioannem Boccatium von Certaldo / in Latein beſchriben / | darauß ein jeder die truᵉbſaᵉligen ſchnellen zergaᵉngklicheyt menſch- | lichs lebens / gleich augenſcheinlich warnemen / vñ ſich durch | tugendt daruor verhuᵉten mag / Jetzt zum aller erſten | von Hieronymo Ziegler fleyſſig verteütſcht.

[Woodcut representing the fate of various Princes and Princesses, continuous method.]

[1] An imitation of the *De Casibus* entitled *Bocace, de la ruyne daulcuns nobles malheureux* . . . by George Chastelain, was published by Galliot du Pré in 1517 and subsequently reissued.

[2] "Franciscus Petrarcha. Von der Artzney beyder Glück / des gůten vnd widerwertigen," Steyner, Augsburg, 1532.

[3] For example, on page lxi there is a cut representing a number of men in scholastic dress sitting in a shower of toads and wasps, which has nothing at all to do with the *Fall of Princes* but well illustrates a chapter in Petrarch dealing with academic titles (Von mancherlay Tittel der Kunst vnd Lere).

Getruckt zu° Augſpurg durch Hainrich Stainer / vnd mit ſonderli= | cher Keyſerlichen freyheyt nit nachzu°trucken / Priuilegiert. | Anno M. D. XLV.

The colophon is printed on the recto of the last numbered leaf (ccl):

Gedruckt vnnd vollendt in der Kayſerlichen vnnd des Reichs ſtatt | Augſpurg / durch Heinrich Steyner / in koſten und verlegung des / Erbarn Lenhardt Porthenbachs / Burger vñ bu°ch-fu°rer da | ſelbſt / den xxviij. tag Februarij / im jar M. D. XLV.

Copies in the British Museum, Harvard Univ. Library. See Hortis, p. 846.

VII. THE ITALIAN TRANSLATION BY GIUSEPPE BETUSSI

Of the Italian version three editions were printed in the 16th century. The first was issued in 1545 by Arivabene in Venice, octavo, Italic letter, eight unnumbered leaves, 9–262 numbered in Arabic figures and 13 unpaged. The title (Hortis):

I CASI DE GLI HVOMINI ILLVSTRI | OPERA DI M. GIOVAN | BOCCACIO PARTITA IN NOVE LIBRI | *Ne quali si trattano molti accidenti di diuersi Prencipi; In* | *cominciando dalla creatione dil mondo fino al tempo suo,* | *con le Historie, et casi occorsi nelle uite di quelli; insieme* | *co i discorsi, ragioni, et consigli descritti dall' Auttore, se* | *condo l'occorrenza delle materie, tradotti, et ampliati* | PER M. GIVSEPPE BETVSSI DA BASSANO, | con la tauola di tutte le sentenze, nomi, et cose notabili | che nell' opra si contengono. | AL MOLTO ILLVSTRE SIGNORE IL | CONTE COLLALTINO DI COLLALTO.

IN VINEGIA DEL POZZO — AL SEGNO ·M·DXLV

The colophon, on the recto of the last leaf:

IN VENEGIA PER MESSERE AN= | *drea Ariuabene alla insegna del pozzo.* | MDXLV *à sei di ottobre.*

Copies in the Arsenal and in the possession of Signor Hortis. See Hortis, p. 838.

A second edition, resembling the first in title, and consisting of 8 unnumbered leaves, 9–264 numbered, and 12 unnumbered at the end, octavo, was published in 1551 in Venice by Pietro and Giovanni Maria de' Nicolini da Sabbio. The colophon is as follows (Hortis):

In Vinegia per Pietro & Giouan Maria fratelli de i | Nicolini da Sabbio. Nell'Anno del Signore | MDLI. à tredici d'Agosto.

Copy in the British Museum. See Hortis, p. 839.

A third edition of consisting of 16 leaves, pages numbered to 828, and 27 unnumbered leaves, octavo, was published in Florence in 1598 by Philippo Giunti, with a very similar title (Hortis):

> **I CASI | Degl' Huomini Illustri. | DI MESSER | GIOVAN BOCCACCIO | *Ne' quali si trattano molti accidenti | di diuersi Principi. . . .* Tradotti di lingua latina in volgare per | *M.* Giuseppe Betussi. | *Con vna nuoua giunta fatta per Messer* | FRANCESCO SERDONATI. | Con due tauole l'vna de capitoli, e l'altra copiosissima | DELLE COSE NOTABILI. || IN FIORENZA, | Per Filippo Giunti, MDIIC. | *Con licenza, e Priuilegio.***

Copies in the British Museum, Riccardiana, Florence, possession of Signor Hortis. See Hortis, p. 841. According to Henri Michel, *L'Imprimeur Colard Mansion et la Boccacce de la Bibliothèque d'Amiens*, p. 23, note, there was an edition printed in Florence in 1662.[1]

VIII. THE SPANISH TRANSLATION, BY PEREZ LOPEZ DE AYALA AND ALFONSO GARCIA[2]

The first edition was printed in Seville in 1495 by Mainardo Ungut and Lanzalao Polono, folio, 5 leaves (probably originally 6, first blank), A–R^8, S–T^6 + 1 leaf, numbered from A 1, i to cxlix. Printed in a clear round Gothic type in double columns, 45 lines to the column, large woodcut initials, no catchwords. On the first folio is a large woodcut of Fortune and her wheel, below which the title, "Cayda de principes," is printed in large black ornamental Gothic letters. On the second fol., at the beginning of the Table:

> **Comiença el arenga que fizieron & ordenarõ Juan alfonso de çamora secretario de nuestro señor el Rey de Castilla. E el muy reuerendo & sabio varon el doctor Juan garcia dean enlas yglesias de santiago & segouia & oydor dela audiencia de nuestro señor el rey & del su consejo. E comiẽça assi. La qual dicha arenga ordenaron sobre el libro de juan bocacio.**

The colophon, on fol. cxlix verso, above printer's emblem (M S), is as follows:

> **A loor & alabãca de dios to | do poderoso: & dela immaculata soberana rey | na del cielo virgen sancta Maria madre su- | ya. E en exemplo & castigo de todos los gran | des Emperadores Reyes Señores & Seño- | ras que sobre la haz dela tyerra eneste circular | orbe dominan: cuyos**

[1] This may be a misprint for 1602, for Zambrini and Bacchi della Lega mention a Giunti, Florence edition of 1602. Graesse cites a da Sabbio, Venice, 1581 and a Giunti of 1705.

[2] Edited with a preface by J. A. de Zamora. The translation is arranged in ten books, of which the first eight (to the middle of the chapter on King Arthur) were done by P. Lopez and the ninth and tenth by A. Garcia.

señorios no pueden exce | der de passar por tal via como los tales sean so | juzgados ala mayor parte so el desordenado | poder dela fortuna & su rueda Finido & acaba | do fue el presente libro llamado Cayda delos | principes. Impresso enla muy noble & muy le | al cibdad de Seuilla por Meynardo vngut Aleman: & Lançalao polono compañeros a. xxix. del mes de deziẽbre. Año del señor de mill | & quatrocientos & nouenta & cinco años. | Finis.

Hain, 3339; Escudero, p. 90, No. 45; Conrad Haebler, 1902, No. 53, 1917, No. 54. Of great rarity. Copies in the Library of the Hispanic Society of America (title in facsimile), and Bibl. Nat.

The second Spanish edition was issued in Toledo in 1511, without printer's name (perhaps Juan Varela), folio, 4 leaves, A–Q^{8}, numbered from A i, i-cxxvii. Printed in Gothic letter, double columns, 49 lines to the column. The title and woodcut of Fortune are as in the edition of 1495. The notice at the beginning of the Table is also the same except that it is on fol. 1 verso. The colophon, of which the first part is as in the first edition, ends:

Impresso enla muy noble & imperi | al cibdad de Toledo. Año de neustra sal= | uacion de Mill & quinientos & onze años | A. xviij. dias del mes de setiembre. | ¶Finis.

See Pérez Pastor, *La Imprenta en Toledo*, Madrid, 1887, p. 32, No. 48. Copies in the Bibl. Nat., British Museum, Hispanic Soc. of America.

The third Spanish edition was printed in 1552 by Juan Brocar in Alcala de Henares. Folio, Gothic letter, double columns, 6 unnumbered leaves, A–S^{8}, numbered i-cxliiii in Roman characters. The title, printed beneath a woodcut illustrating the same subject of Fortune and her wheel as in the other two editions, but by a different hand, is as follows:

Libro llamado Cayda de Principes. | Compuesto por el famoso varon Juan Bocacio | de Certaldo, florentino. En el qual se cuentan las caydas | y los abaxamientos que ouieron de sus estados en este | mundo, muchos nobles y grandes caualleros: | para exemplo que los hombres no se enso= | beruezcan, con las prosperidades | de la fortuna, | M. D. LII. | Vendense en casa de Adrian Ghemart en Medina del Campo.

The colophon is on fol. cxliiij recto:

¶Fue impresso el presente libro llamado | Cayda de Principes en Alcala de Henares, | en casa de Juan de Brocar que sancta | gloria aya. A ocho dias del mes | de Agosto, Año de. | M. D. LII.

See Hortis, p. 842, ff., Arturo Farinelli, *Nota sulla fortuna del Boccaccio in Ispagna nell' Età Media*, Herrig's Archiv, 114: 397–429; 115: 368–388. Copies in the British Museum, Hispanic Soc. of America, Mazarin, Paris, possession of Signor Hortis.

NOTES, GLOSSARY AND INDEX

NOTES ON LAURENCE AND BOCHAS

The following extracts from Laurence and Boccaccio have been chosen partly on account of their own interest, for neither the *De Casibus* nor *Des nobles malheureux* has been reprinted since the 16th century, and partly in order to show how Lydgate and to a lesser extent Laurence handled his original. Further details in regard to the sources of the work are to be found in Emil Koeppel's *Laurents de Premierfait und John Lydgates Bearbeitungen von Boccaccios De Casibus Virorum Illustrium, Ein Beitrag zur Litteraturgeschichte des 15. Jahhrunderts. Habilitationsschrift . . . München*, 1885, in Wilhelm Perzl's *Die Arthur-Legende in Lydgate's Fall of Princes . . . München*, 1911 (see p. 30 *supra*) and in Miss Eleanor Prescott Hammond's notes to her forthcoming "English Verse between Chaucer and Surrey." The passages from the Latin and French texts are mainly reprinted from Petit's edition of Bochas and Le Noir's edition of Laurence; a few quotations from Couteau's text, which is almost identical with Le Noir's, are marked as such.[1] I have found no evidence that Lydgate made use of the Latin original. The passages cited by Koeppel are all from Boccaccio's second version (Ziegler's edition), which was not used by Laurence.

The four woodcuts which appear in this section are reproduced in approximately the size of the originals from Nicholas Couteau's edition of Laurence, *des nobles maleureux*, Paris, 1538.

[1] The original punctuation of both the Latin and French has been preserved, although I have added an occasional comma to the French (virgules and colons are used in the printed editions) and more rarely a full-stop at the end of sentences, where they were sometimes omitted by inadvertence. A few corrections and alternate readings have been added to Petit from Ziegler, but there has been no attempt at a complete collation.

BOOK I.

I. 1–469, the Prologue, is in the main by Lydgate, but compare 8 ff. with Laurence's Prologue and 165 ff. with Laurence's translation of Boccaccio's Preface (see pp. li and lii of the present edition).

I. 470–1001.

¶ *DE ADAMO & ÆUA*

BAiorum nostrorum dum flebiles casus mente percurro: vt satis dignum principem infortuniis / ex multitudine deiectorum adsumerem: Ecce senes adstitere duo tam grandi annositate confecti: vt vix artus tremulos posse trahere viderentur. Quorum sic alter. Vti primi vir & vxor authore deo cælum auximus: Sic suadente diabolo fortunæ lubricum experti sumus: Et ideo praeter nos nemo decentius operi tuo praestabit initium. Ego intueri decrepitos: mirari homines / extra naturae officinam productos / mortalium parentes omnium: & paradisi ante obitum incolas: stupens cœpi: & lubens præferendos adsumsi. Fuit igitur ex limo terræ / dei digito compactus adamus: et diuino adflatu viuus: et aetatis integræ homo factus: Et ex agro qui postea damascenus / datis animalibus cæteris / creatoris ductu / in paradisum deliciarum translatus est. Ex cuius primam quietem sumentis latere / artificio summi patris / æua matura viro producta / ei non ad solicitudinem (vt hodie sunt coniuges) verum ad solatium iuncta est. Qui tam celebris tamque sublimis loci possessores effecti: vnica tantum coerciti lege / sibi Inuicem complacentes / circumuagari: Intueri cuncta: secum loci delicias meditari eisque frui cœpere lætantes. Erat ibi videre / solum distinctum mille florum coloribus / virore[1] perpetuo gaudere. Proceras in cælum arbores / placidas vmbras æterna fronde præstantes. Inter[2] quas illa vitæ stabat egregia et spectabilis sapientia boni malique. Fluuios insuper ex fonte purissimo adque viuo / mira scaturigine vndis argenteis pleno alueo effluentes: & tinnitu quodam suaui / facilique fluxu / cunctam terram irrigantes. Inuisa mortalibus nemora / leni aura percita / et inaudita auium garrulitate sonora. Quid multa? Sol ibi maior. Luna candidior. Sydera clariora. Et inuiolata serenitas. Ibi res noxia nulla. Securitas integra. Et tranquillitas sempiterna. Huius tam exoptandæ regionis habitantibus primis / loco circumstrepentis turbæ regnantibus colloquutor et socius deus erat / cuius profecto præsentia lætantur omnia. Officia longissimi ordinis ministrorum: quibus vtuntur vt plurimum celsiores: supplebat vltro angelorum cohors inclyta: et natura rerum desyderiorum omnium conscia. Vestes ostro conspicuas / gemmis insignes et auro / splendor verus et indeficiens / nudorum ambiens corpora / faciebat. Ergo (ne longius

[1] et viriditate perpetua, grandes, et proceras in cœlum arbores, placidas vmbras aeterna fronde præstantes (2nd version, Ziegler's ed. p. 4).

[2] Inter quas crescebat illa arbor egregia, & spectabilis, sapientiæ boni, maliqve (*Ibid*).

per infinita commoda vager) grandis immo incomparabilis parentum nostrorum fuit fœlicitas. Sed expecta paululum. Vti quammaxima erat: sic repente in extremam fere miseriam versa est. Nam dum noui tam mundo quam loco incolæ cura soluti læta fruerentur amœnitate. Inuidia motus adfuit hostis: falsaque suggestione / in ardorem superandæ legis impositæ: mentem mulieris illexit: et illa viri. O cæca rerum cupiditas. Hi quibus rerum omnium dante deo / erat imperium: dum se etiam per inobedientiam deo similes effici arbitrantur: misere cœperunt esse mortales. Hoc tam detestandum facinus / malorum omnium radix: et humani generis exitium fuit. Per hoc / quasi reseratis postibus / victricia vitia orbem intrauere terrarum. Nuda egestas. et solicitudines anxiæ. Pallentes morbi. et suo graui pondere miseranda senectus. Seruitus. Exilium. Labor indeficiens. Et (vt multa in vnum colligam) fortunæ ludibrium. ac cum his mors hominum certa et in nihilum fere redigens cuncta. Hi vero / qui peccantes secum posteritatem omnem suam / damnauerant: patrato scelere / abeunte luce qua erant amicti / suam aduertentes ignominiam: cum petiissent latibula: obiurgati primo / demum splendida pulsi patria / inter inertes glaebas: et consitas deuenere vepres [neptes, Ziegler]: et fame conciti / sudore victum quærere: Immite cælum / nunc algore / nunc æstu / nunc peste pati: coruscationes crebras / tonitrua / ignitas fulgurationes / ventorum impetus / ferarum / serpentium / auiumque rabiem / adque mille rerum pericula / et ipsam sibi quæsitam mortem pauescere coeperunt. Hinc suspiria lachrymæque / voces querulæ / et pœnitentia sera / et cupido pacis inanis / loca læticiæ / quietisque perditæ occuparant. Quas insuper eis mentes suspicer / cernentibus ex duobus filiis alterum alterius mactatum nequitia / cadauer exanime: immobile corpus / tabido cruore respersum et insensibile? Quas lachrymas / quos dolores / quos horrores / et pauores illo vsque incognitos arbitrer? Inde alium transfugam / exulem / vagabundum & postremo inter vepreta / lustraque ferarum delitescentem / nepotis sagitta confossum? Quanto res quidem nouior / tanto illis durior & amarior toleratu credenda est. Nouissime quum canos occupasse tempora / ægritudines annositatemque hebetasse corporeas vires sensissent? qui immortales creduntur producti / in mortem / suo crimine / deuenere. Nam multis iam exanclatis laboribus / viso que orbe nongenties bis & tricies reuirescere totiesque senescere / magnam filiorum adque nepotum cohortem relinquens in hebron descensurus ad inferos subtractus est adamus: ibidemque sepultus. Eademque lege æua senio fessa deficit.

¶ *ADUERSUS INOBEDIENTIAM*

SI cætera desint exempla / vnum istud / ad euacuandam mentis proteruiam suffecisse debuerat his qui elata in cælum ceruice / pedibus calcare sydera arbitrantur. Quid enim dum insatiabilem cupiditatum voraginem complere contendimus: dum caelum subigere stulta cordis opinione pensamus: dum in ipsum deum naturæ imbecillitatis obliti /

consurgimus: exitiale praecipitium ante pedum nostrorum vestigium non videmus? Pro dolor. Si adamus diuina manu compositus / ob inobedientiam vnam / tam graui pœna multatus est. Quid de te homo natus ex muliere quod faciendum sit existimas? Qui vilipensis iussionibus sacris / superstitionibus / ambitionibus / rapinis / fraudibus / & mille peccandi generibus vno quo quam die / dum opere nequis / cogitatione saltem / in redemtorem tuum nefanda committis. Miramini miseri rerum perituraru*m* reuolutiones adsiduas. Et lenibus pii correptoris torqueri flagellis conquerimur: audenterque improbi dicimus / patrem optimum mandatorum mole nimia / ceruices honerasse debilium. O stolidi. An vt chimeram lyciam subigamus: vt colchis aureum vellus eripiamus: vt minotaurum agonibus superemus: aut quos euristeus labores iniungebat alcidae perficiamus / imperat deus? Absit. Leuia quippe iubentur: si inertia & amor improbus deprimantur. Quid enim decentius quam deum verum & vnicum credere: Eundemque prae caeteris venerari: & tota mentis adfectione diligere? Quam parentes colere: & amicos æqua secum charitate seruare? Quid sanctius aut facilius quam ab alienis substantiis / ab ineptis amoribus / ab humano sanguine / a mendacio & huiusmodi spurcitia abstinere? Crucem insuper suam sumere: & eius imitari vestigia qui pro salute nostra se cruci permisit adfigi? Hæc dei iussa sunt: quæ etiam si non præcipiantur toto tamen ad ea capessenda studio deberemus vacasse: vt qui ratione animalia superamus cætera / moribus et quadam vitæ facetia etiam superiores essemus. Aperiamus ergo grauatos in vitium oculos: volentesque turgida colla flectamus: et timore deposito sacrum patiamur obedientiæ iugum. Vt dum illi vltro pauculos hos nostræ mortalitatis dies dicamus alacres / in sempiterna gloria quam parentum inobedientia abstulit / eius merito suscipere mereamur æternos.

I. 848–882 are a good example of the manner in which on occasion Laurence, and Lydgate after him, weakened the original: ... dieu ne nous commande pas que nous luictons contre la chimere du pays de licie qui est tant sauuaige beste quelle a la teste dung lyon / le ventre dune chieure & les iambes dung serpent laquelle fut desconfite et tuee par vng vaillant cheuallier nomme bellorophon ou pays de lycie pres de la cite du caire. Dieu aussi ne nous commande point que nous voisins en lisle de colcos pour prendre la toison dor mucee en icelle isle / & gardee par horribles bestes iectans feu par les narines. Dieu aussi ne commande pas que nous desconfisons par luicte celle horrible monstre appellee minotaurus qui par moytie eut la figure dhomme & de toreau / lequel minotaurus fut filz de pasiphe femme du roy minos / lequel monstre fut desconfit et tue par le vaillant cheualier Theseus moyennant le conseil de adriane fille du roy minos et amye dudit Theseus. Dieu auecques ce ne nous commande iamais que nous acomplissons si grans labours en armes comme euristeus le roy dathenes commandoyt a son escuyer hercules qui apprint la discipline darmes soubz ledit euristeus le filz de stelenus [fol. ii c].

The envoy, I. 967–1001, is Lydgate's.

I. 1002–1281. The Story of Nimrod. Lydgate follows Laurence throughout this chapter.

I. 1047. de vng bon homme appelle chus nepueu de noe nasquit nembroth Geant qui fut homme hault gros et fort plus que autres hommes de ce temps . . . (ex cur nepote noes Nembroth natus est gigas: qui ob immanem tam corporis formam quam membrorum fortitudinem venantium principatum sortitus est).

I. 1058–1068. Laurence says merely that he was, "maistre des veneurs & eut entre eulx seigneurie."

I. 1116. Et estoit la chose telle que membroth (*sic*) pouoyt veoir tous les hommes et femmes perser les boyaulx de la terre pour asseoir les fondemens de la tour . . . [fol. iii a].

I. 1143. Laurence does not mention the wicked air and corruption, but speaks here of the venomous serpents, of which the place is full.

I. 1282–1379 correspond to Laurence's fourth chapter: ¶ Le quart chappitre qui raisonne contre les orgueilleux en les reprenant de leur orgueil & en leur remonstrant la confusion aduenue en babilone par lorgueil de nembroth. . . . Tous nobles hommes orgueilleux drecez maintenant contre dieu et contre le ciel voz haultes roches et orgueilleuses tours, enuironnez voz chasteaulx de murs de fer, de palez et de fossez / serrez les portes de aymant et y mettez hommes armez qui veillent a la garde de vous & de voz tours et pensez en voz cueurs tout ainsi comme si vous voulsissiez forger vne seure forteresse pour vous cuyder garantir et sauuer que dieu ne puisse faire vengeance de vous & de voz iniquitez / ne changer les estatz des choses de ce monde / mais ains que vous drecez contre dieu telles roches ne que vous pensez telles follies. Ramenez voz yeulx premierement le merueilleux amas de pierres de babilonne fondee par nembroth qui par la voulente de dieu fut cassee et demolie par vne petite fouldre / affin que quant vous orgueilleux aurez veuz voz chasteaulx foibles et meschamment bastiz au regard de celle grant et forte tour que massonna nembroth / vous congnoissez que ia soyt que engin ou bombarde faitz par subtilete de homme ne se puisse ioindre aux murs / Ne arbalestre ne dondaine / Toutesfoys selon la desserte de voz pechiez le trembleiz de la terre abbatra voz murs iusques aux fondemens. Ou dedans voz tours ou chasteaulx se rebellera vng traystre varlet qui rendra et liurera la tour et le seigneur a ses ennemys mortelz / dieu a mil mains / dieu a mil iauelotz / dieu a mil arcz & manieres de pugnir les pechez et pecheurs.[1] Et se pou de chose fut a dieu de abbatre la haultesse de si grant ediffice comme estoit la tour nembroth et a la parfin de muer les langaiges / combien pensez vous que dieu soit puissant contre noz petites maisonnettes. Pourtant se vous estes saiges mettez ius orgueil et mectez vostre conseil en humilite / car aulcune tempeste ne puet arracher humilite, nulle soubdainete de vent, force ne la peust abbaisser

[1] Mille sunt deo manus: mille tela: & artes totidem ad nocuos puniendos.

quant vraye humilite est entre les tortus et reployez heurtiz des contraires et diuers flotz des adue[r]sitez mondaines / elle ressault et se redresse plus florie quelle nestoyt par auant et si vainct et surmonte tribulacions quelz conques [fol. iii c].

I. 1380–1400 are Lydgate's lines.

I. 1401–1841 correspond to a comparatively short chapter in Bochas (¶ Nihil non absvmit Tempvs) which Laurence expands into more than eight columns. The Latin text (Petit, fol. iii) is as follows:

NON INCONGRVE Saturnum ex se genitos deuorantem celebres olim finxere poetæ: volentes sub hoc tam rudi cortice / Saturnus sumatur pro tempore in quo quæcunque gignuntur ab eo procul dubio consumuntur. Nam si cuiuis [cuiusuis, Ziegler] rei productæ consumtor pepercit ignis: Si ferrum conterens: Si delens aqua: Si terra vorans: tempus præter labens non relinquit inesse. Quinimmo quadam occulta taciturnitate / et insensibili dente / dum fluit / minuit / & extenuat / adeo vt quod quondam fuerat / tanquam non fuerit / in nihilum redeat. Quot imperatores olim inclyti / quot illustres philosophi / quot insignes poetae / quot etiam plurimas summa cum difficultate suis saeculis meruere laudes: quorum (ne reliqua dicam) nomen etiam tempore consumtum est / adeo vt nulla penitus ex eis sit memoria apud nostros? Innumerabiles arbitror. Inter quos non erit absurdum credere fere omnes euanuisse priores. Et iccirco [idcirco] lector discretus mirabitur minus / si hoc in principio / a fortuna deiectos rariores inueniet. Longum quippe fuit inter Adam et Nembroth saeculorum spatium: eo quod ex mediis nil memorabile fere vetustas ostendit. quod ad præsens potissimae opinioni pertineat. Longum est inter Nembroth et Cadmum / de quo sumus euestigio inituri sermonem. Eo quod et si Vexoris vetustissimi ægyptiorum regis [1] / et Tanais scytharum / qui primi bella mouere nomina sunt: Reliqua labentes anni adeo abrasere: vt latinis et mihi potissimum / nil vlterius notum sit. Sim[i]liter & Zoroastris Bactrianorum regis quem magicae artes a se repertæ nequaquam iuuare potuerunt quin esset regno perdito cæsus & postrema gloria nini. Sic [2] de regibus Sodomorum / quos / liberi quondam et florentes potentia quum essent: Assyriorum tributarios factos tantummodo legisse meminimus. Et pestes etiam agente mose nouimus pharaonis: eiusque submersum exercitum: set quæ eius regalis fastigii gloria fuerit / quod ad fortunae mutationem monstrandam opportunum est / vidisse non recolo. Sunt praeterea & ogigis ac deucalionis diluuia: phaetontis incendia, Isidis fuga. Apis laceratio. & Erisicthonis fames. exiliumque gelanoris ab argis. & danai ab ægyptiis post nepotum excidium transfretatio. Necnon pandionis / philomela perdita / miseranda senectus. Et therei nefanda libido. scelestum stuprum. & nati Itis [illius, Ziegler] occisi

[1] In his second version, as edited by Ziegler, Bochas omitted from "regis" to "notum sit," inclusive.

[2] Bochas omits also from "Sic" to "transfretatio" in his second version. For Vexores, Ziegler refers to Justin in prin. Volat. lib. paralip. 38 & lib. 12. Geo Paulus Oros. lib. 1. cap. 14.

lachrymabile malum. & alia multa tam græca quam barbara in tantum longaeuitate semesa vt ex illis / nisi hariolari velim / de residuo nil fere amplius quam dictum sit dixisse potuerim. Coactus ergo / non dicam in saltus / set in volatus longissimos / vsque ad Cadmum thebanorum regem cætera omittendo / deueniam.

I. 1401 ff. Laurence begins his Chapter 5: Les renommez poetes feignirent par leurs vers bien & partinemment que saturnus[1] roy de crethe deuoreroit les enfans engendrez de luy / les poetes vouloient dire soubz ceste rude maniere de parler que ce mot saturnus / soit prins pour ce nom temps / car certes toutes choses sont engendrees en temps / et par temps sont gastees et vsees / car se le feu *qui* toutes choses gaste & aneantist / se le fer despiece les choses qui sont plus molles que luy laissent aulcunes choses sans les gaster et despecer / le temps qui court et passe les aneantira. Car par vne taisible maniere et par vng dent q*ue* len ne peust sentir. Le temps amoindrist la chose que nature fist et actaint tant que aucunesfois celle qui auoit este retournee a neant ainsi comme selle neust oncq*ues* este.

Lydgate is not clear. The word children not being mentioned, "Echon" is meaningless.

[1] Throughout his book Laurence, in order to preserve the appearance of historical accuracy, supplies rationalistic explanations of the classic myths and almost always reduces the Greek and Roman, etc. deities to the level of human beings, whereas Boccaccio, who had already written in a matter of fact way about them in his *De Genealogiis Deorum Gentilium*, is apparently indifferent whether his briefer accounts in the *De Casibus* are strictly historical or not. In addition to the desire for historical verisimilitude Laurence, as a clerk in orders, no doubt preferred to have no gods or miraculous events other than those of his own cult, and consequently, when he wanted to expand the *De Casibus*, instead of going to Ovid for information, made consistent use of Boccaccio's *De Genealogiis*, and, as Koeppel has pointed out (p. 23), whenever there were alternate explanations, always chose the most reasonable one. The earliest and most important work in which Greek myths were rationalized seems to have been Euhemeros of Cassander's novel of travel Ἱερα ἀναγραφή, (it was followed by other mythological novels) written in the first or second generation after Alexander and one of the first Greek prose works to be translated into Latin (by Ennius). Later on it was used by the Church Fathers and approved of by them as true history (comp. E. Schwartz, *Fünf Vorträge über den Griechischen Roman*, Berlin, 1896). Traces of rationalism of course existed before Euhemeros, and as Professor Harnack has said, a rich material was supplied by the Stoics, Sceptics and Cynics, and by satirists like Lucian (*Die Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*, 2nd ed., I. 242 ff., Leipzig, 1906). Hekataios, who lived in Egypt under Ptolemy I (323–285 B.C.), wrote a book called Αἰγυπτιακά, in which he explained that many of the Greek and Egyptian deities were the elements etc., personified, and that there were also earthly gods, who invented various products useful to the human race and taught mankind milder customs; e.g., Osiris invented corn, founded Thebes and encouraged agriculture (see Paul Wendland, *Handbuch zum Neuen Testament*, I, 1912, p. 115 ff). Another author, quoted by Diodorus, 15. 6–8, said that Dionysos invented the cultivation of the grape. Dionysius Skytobrachion (2nd century B.C.) and Dictes and Dares are also referred to in this connexion. The influence of books such as these, or of books derived from them, on Boccaccio is obvious in his *De Genealogiis Deorum Gentilium*. See also A. D. Drachmann, *History of Atheism in Pagan Antiquity*.

I. 1429 ff. Laurence then goes on to say: Qui est celluy qui puisse droit penser quans glorieux princes ont ia pieca este / quans haulz et soubtilz philosophes / quans nobles poetes / quans aucteurs hystoriens ont ia pieca este / qui a tresgrans difficultez & peines ont desserui louenge desquelz le nom a este gaste et aneanty par cours de temps. Et aussi leurs autres choses que ilz firent en telle maniere que de iceulx nest du tout aucune memoire enuers noz aucteurs hystoriens. Et si croy que ilz ont este sans nombre. Entre lesquelz princes: philosophes / poetes et acteurs ainsi gastez et aneantiz ceste chose assez croyable que tous les nobles premiers hommes & leurs faitz soyent presque euanuis et effacez du tout. Et pource le saige liseur de ce present liure ne se deuera pas merueiller se au commencement du monde il trouue[1] pou dhommes abbatuz et trebuchez par fortune. . . .

I. 1562. Moides is a misreading by Lydgate of Laurence's: Aussi a la congnoissance des hystoriens latins et par especial de moy des roys-des sodomes ne est aucune chose venue fors quil nous souuient seullement auoir leu en hystoires que comme yceulx roys et leurs peuples feussent francs et trespuissans ilz deuindrent tributaires des assiriens dont babilloine est le chief [fol. iiii b].

I. 1646. Nous auons aussi veu par anciennes hystoires les grans chaleurs & embrasemens qui aduindrent au monde au temps de Cicrops premier roy & fondeur de la cite Dathenes. Auquel temps vne tresgrant challeur de soleil aduint en Grece et es parties de Orient / laquelle challeur fut naturellement engendree par linfusion et vertu des corps celestiaulx. Par ceste chaleur respandue et trassant au long et au large diuerses parties du monde. Les fontaines et plusieurs riuieres seicherent et tarirent / les bledz et toutes les herbes furent conuertis et redigees en cendres / les forestz et boys moururent. Les habitans laisserent leurs citez et manoirs / les peuples relinquirent leur pays et toute la mer sembloit bouillir. Et comme celle ardeur eut longuement dure il aduint que par pluyes elle fust estaincte vers le meillieu de autonne. Et fut comme lembrasement de Pheton qui en grec signifie feu ou challeur [Couteau, fol. iiii b].

I. 1660 ff. Isis and Apis, merely mentioned in Bochas' first version (Isis fuga. Apis laceratio) and omitted in his second version. In Laurence there is more than a column of 52 lines about them. Lydgate's allusion to Ovid means nothing, as Epimetheus was already in Laurence.

I. 1695. Mercure son filz homme tresbeau parlant & plein de hardyesse & de grande subtillite fist tant par ses baratz que le roy Argus fut tue.

I. 1744 ff. Et apres que ysis eut longuement cherche et quis Apis son mary, elle le trouua a la fin en telle maniere detrenche et mys par pieces et fut au temps de ysaac le patriarche. Et pour ce que ysis recueillit en vng van les membres de son mary il fut trouuve[2] en

[1] trouue] trrouue, Le Noir. [2] trouuve] tourne, Le Noir.

religion que es sacrifices de febrius aultrement dit pluto le dieu denfer len vseroit de vens. Et les os dudict apis furent transportez par ysis en vne ysle loingtaine / et affin que au temps aduenir len ne trouuast en hystoires lhorrible mort de apis on luy mua son nom et fut appelle serapis [fol. v a].

I. 1749–50. This fact is not mentioned by Laurence.

I. 1771. "Nous auons aussi congneu par les hystoires le bannissement & exil de Gelanor roy des Arginoys qui succeda au roy Stelenus." Danaus was "filz de lancien Bellus," not of the "god Belus." Lydgate omits Laurence's account of Danaus as well as the story of Tereus and Philomela and Procne.

I. 1849 ff. Neither Boccaccio nor Laurence alludes to Jupiter as other than the king of Crete.

I. 1897. Laurence speaks of the god Appollo here. He does not mention Ovid (I. 1945).

I. 2003 ff. There is no mention of Bacchus or Diana in either Bochas or Laurence: "Semele siquidem (vt aiunt) dilecta Ioui pregnans et icta fulmine / abominabili morte et adulterio infectam regiam linquens / periit. Hinc Acteon autonoes ex aristeo filius / spectabilis iuuenis in syluis a propriis canibus fere in oculis eius membratim discerptus est" [Petit, fol. iiii recto]. Lydgate's source is Ovid's Metamorphoses.

I. 2031 ff. "Et apres tandis que les femmes de Thebes faisoient selon leurs coustumes les festes de Bachus / Agane fille dudit cadmus . . . meurtrit son filz Pantheus qui se mocquoit des sacrifices que len faisoit a Bachus dieu du vin. Et comme aucuns dient elle le meurtrit dung iauelot ou dune massue tandis que ledit Pantheus ne se gardoit en riens."

I. 2138. Zeto is not mentioned by either Laurence or Bochas. Lydgate obtained him by misreading Boccaccio's *De Genealogiis*, Lib. II. c. 63: "Dicit enim Eusebius in libro temporum . . . Cadmum ab Amphione et Zeto regno pulsum" (Koeppel, p. 60).

I. 2143 ff. There is nothing about the serpents in either the Latin or the French. Cadmus and Hermione sought refuge in Illyria, "& illec mourut dune mort si estrange & si celee que presque les historiens nen ont peu riens scauoir." (et apud quos ignota fere morte decessit).

I. 2150. This envoy like the others is by Lydgate.

I. 2171–3157. See Oetes, Jason, etc. in the following chapter (7), but not numbered in Petit's edition, fol. iiii recto, which corresponds to chapter xx in Boccaccio's second version, Ziegler's ed. p. 31, the last section of Book I, and to chapter 7 in Laurence.

¶ *CONCVRSVS INFOELICIVM*[1]

VTI IAM per varias successiones dilatatum genus humanum / omne terræ fere compleuerat spatium: Sic & fortuna reuolutionibus crebris / multorum miseria / sese perituraru*m* rerum dominam demonstrarat. Nam prout hactenus insignium infortuniorum raritate / sæcula multa / inter deiectum vnum & alterum necessitate præterlabi dimiseram: Sic iam agmine flentium circundari me video. Nam dum vnum quærerem: repente adfuere quamplurimi. Stabat enim ante alios æta colchorum rex ob insignem magnificentiam / & diuitiarum nondum visum splendorem / a barbaris solis creditus filius: & querula voce execrabatur / in colchos thessali Iasonis aduentum: eo quod eius perfidia aureum raptum sit vellus. ægialeus filius nece flebili oppressus: & in insanam libidinem adque fugam medea deducta: & suum senium ex fulgore præcipuo in detestabiles tenebras deuolutum. Hinc[2] p*ro*ximus erat minos multitudine titulor*um* spectabilis adque decor*us*. Na*m* ante alia / natali*um* splendor erat. Quia qua*m*uis ex asterio creten*si*u*m* rege & europa agenoris natus sit: ob *in*signe*m* tame*n* iustitia*m* et legu*m* p*ri*ma*m* traditione*m* creten*si*bus Iouis s*em*p*er* e*st* habitus filius. Erat et insuper tam solii quam diadematis regii fulgor: et clarissimum eo æuo coniugium Pasiphaes scilicet solis filiae / ex qua (si fausta fuisset) satis conspicua proles suscepta Androgeus. Ariadna. & Phædra. Set vti androgei a megare*n*sibus et atheniensibus indigne interemti mors doloris inexperti causa fuit. Sic dolor irritati animi illi incendiu*m* memorandae victoriae. Nam indicto bello non solu*m* megarenses & athenienses vicit. Veru*m* etiam. Niso Megarensium rege fraude filiae occiso / illos sibi cum atheniensibus vectigales fecit: Iussitque sibi quodannis pueros ingenuos mitti: quos loco præmii statuebat agonis super androgei morte ad solamen uiuenti. O instabilis mortalium gloria. Ex medio quippe tui / lachrymis oppletus querebatur minos nube*m* surrexisse / caligine sua cuncta fœdantem. V*idelicet* compertum praedilectæ coniugis adulteriu*m*: inde partu*m*. Solutas iugo athenas virtute victoris Thesei? Filiarum cum victore fugam. & suam du*m* Dedalum sequeretur mortem apud siculos a crotali filiabus illatam. Erat & Sysaras praesens ingemiscensque se cananeorum regis praefectum illustrem / cum ingenti exercitu a Delbora & baracho fusum. Seque nuper israelitis formidabilem / pauidum & cuncta timentem ab Iahele muliere celenidaru*m* apud qua*m* fugiendo diuerterat: epoto lacte et in sopnum solutum altissimum adposito temporibus clauo ictu vnico ignominiose peremtum. Quid reges principesque madianitarum sequentes cum gemitu a parua Gedeonis manu deletos? Quid Iabinum qui primo israelitas subegerat: ab eis inde fugatum cæsu*m*que recenseamus? In longum nimis euaderem. Et o*mnium* insuper mœstissima iocasta thebarum Regina / summa cu*m* maiestate malor*um* obuia facta / vt de se scriberem maximis viribus impetrasse nunc potuit.

[1] Petit, fol. iiii recto.

[2] Hinc] Huic, Ziegler.

In Laurence: ¶ Le. vii. chapitre compte briefuement les cas de oetha roy de lisle de colcos / de Minos filz de Iupiter et de plusieurs autres nobles hommes & femmes . . . [Couteau, fol. vi. recto].

Ainsi comme par diuerses successions & generations dhommes et femmes lhumain lignage qui se espandit ca et la auoit presque occupe toute espace de terre / aussi fortune a monstre quelle estoit dame des choses perissables & mondaines par les diuers tournoyemens / et par la misere et pourete dont elle a trauaille & batu plusieurs hommes et femmes: car ainsi comme ie par necessite auoye laisse trespasser plusieurs aages sans riens escripre entre vng malheureux & lautre pource que iay trouue peu de cas malheureux aduenus qui fussent tesmoignez en escript. Aussi pource que les hommes sont maintenant multipliez et accreuz / ie me voy ia enuironne dune grant compaignie de nobles hommes et femmes plorans pour leurs cas malheureux. Et quant ie queroye vng noble malheureux pour racompter son cas plusieurs vindrent deuant moy / & deuant les autres estoit Oetha roy de lisle de colcos que les gens cuyderent estre filz du Soleil / pour la noblesse & grandeur de luy / ou pour la resplendisseur de ses richesses qui encore ne auoient este veues aucune part si grans comme ledit Oetha les auoit. Cestuy Oetha souuent de son noble & riche estat mauldissoit en soy complaignant la venue de Iason nepueu de Peleus roy de thessalie / qui auec autres Grecz vint en ladicte isle de Colcos / et par le barat dudit Iason et de Medea fille dudit Oetha fut rauy & emporte le tresor dudit Oetha / qui estoit tel & si grant que en ce temps on lappelloit vne toison dor / pource que dune toison len ne peult nombrer les poilz / & par le barat dudit Iason fut meurtry Egialius petit enfant dudit Iason et de Medea fille dudit Oetha / et Medea aussi fut embrasee de forcenee luxure / & apres deuint fuytiue / et Oetha ia vieillart qui estoit roy de grant renom & noblesse fut par fortune bestourne / et en tenebreux & miserable estat: car ceste Medea fille dudit Oetha fut fiancee secrettement de Iason / & par le conseil delle il print & emporta les tresors de son pere. Et apres sen fuit auec ledit Iason retournant en Thessalie. Et affin que Oetha qui les poursuyuoit ne les detenist / Medea trencha par menues pieces vng sien petit enfant appelle Egialius / et sema les membres par les chemins ou deuoit passer le dit Oetha / affin quelle sen fuyst tandis quil recueilleroit & ensepueliroit les membres dudit enfant. Apres plusieurs tournoyemens faitz en la- mer elle auec Iason vint en thessalie / Iason finablement delaissa medea et print Creusa fille de creon roy de corinthe / comme Medea fust de ce malcontente elle enuoya ses deux enfans a Creusa auec aucuns ioyaulx enclos en vng coffret. Si tost que Creusa ouurit le coffre tout le palais de Iason & Creusa furent embrasez de feu que Medea auoit ainsi appreste par art magicque. Apres comme Iason courrouce voulsist pugnir Medea de si desloyal meffaict / la cruelle femme meurtrit ses deux petis enfans / & par ses enchantemens elle eschappa dillec & alla a Athenes & se marya a Egeus roy dillec qui ia estoit vieillart / duquel elle eut vng filz quelle appella Medeus / mais comme Medea eust appreste

vng breuuage au filz de son mary appelle Theseus le noble cheualier q*ui* retournoit dune loingtaine et si longue guerre que le roy Egeus si ne recongnoissoit son filz Theseus / et Theseus eut apperceu la mauuaistie de Medea sa marastre elle se eschappa par fuyte. Medea finablement fut reco*n*seillee a Iason par vne maniere inco*n*gneue / & retourna auec luy en Colcos / et par layde & force de Iason / co*m*me die*n*t aucuns / Oetha fuytif et chasse fut remis en son royaulme. Aupres du roy Oetha estoit Minos filz de Iupiter roy de crete & de Europa fille de Agenor roy de thir. Cestuy minos fut delectable et beau par la multitude de tiltres & loue*n*ges: car deua*n*t toutes louenges & tiltres Minos estoit resplendissant et noble par lignee / car iacoit ce q*ue* il fust filz de Asterius roy de crethe et de Europa fille co*m*me dit est de Agenor roy de thir / toutesfois Minos pour sa noble iustice / et pource quil bailla premier les loix a ceulx de Crethe / il fut tousiours repute estre filz de Iupiter / auec ce le roy Minos fut noble tant p*ar* le royaulme de crethe do*n*t il tint le siege & porta la couronne / co*m*me par le tresnoble mariage de Pasiphe fille du Soleil roy de lisle de Roddes q*ue* Minos eut a femme / en laquelle il engendra assez noble lignee tant filz co*m*me filles silz eussent bieneurement vescu / entre lesquelz fut Androge*us* son filz / Adriana & Phedra ses deux filles / mais ainsi co*m*me Androgeus q*ui* mauuaisemen*t* & par enuie fut tue des Mesgarensois & Athenie*n*s pource q*uil* surmo*n*toit en force et proesse de luycte tous autres / la mort duquel Androgeus fut cause dune tresgra*n*t douleur q*ui* suruin*t* a son pere Minos et fut embrasemen*t* dune victoire digne de recorder: car en vne bataille qui sourdit par la ve*n*geance de la mort Androgeus son pere Minos desconfit non mye seulement les Atheniens / mais apres ce que Nisus roy des mesgarensoys fut occis moyennan*t* le barat de sa fille cilla / Minos les feit tributaires a soy auec les Atheniens / & leur co*m*manda & a ce les co*n*traignit q*ue* chascun an en crethe ilz enuoyassent certains nobles enfans lesquelz il mettroit en lieu de pris dung ieu q*ui*l trouua pour soy co*m*forter de la mort de Androgeus son filz. Helas ho*m*me considere co*m*ment est muable la gloire & lestat des choses mortelles. Certes le roy Minos plein de larmes se complaignoit de fortune / pource q*ue* ou meillieu de sa gloire et bieneurete cestoit leuee vne nuee q*ui* ordoyoit toutes les choses que Minos auoit faictes par auant ceste orde nuee / dont minos se co*m*plaignoit / cestoit ladoultrie de Pasiphe sa tresaymee femme et sa ribaulde prouuee par vng filz que elle enfanta q*ui* fut en elle enge*n*dre de Taurus vng secretaire et clerc dudit Minos tandis quil guerroyoit en estrange pays. Minos se co*m*plaignoit po*ur* les Atheniens qui par la victorieuse force de leur roy Theseus furent affra*n*chiz du truage que Minos leur auoit impose de luy enuoyer chascun an certain nombre de nobles enfans pour la cause cy dessus-dicte. Le roy Minos aussi se dementoit pource q*ue* sa fe*m*me Pasiphe & Adriana & phedra ses deux filles sen fuyrent hors de son royaulme / car Pasiphe honteuse et confuse de laduoultrie que elle feist auec Taurus le clerc de son mary Minos: ne se osa en apres comparoir ne mo*n*strer deua*n*t luy. Adriana et Phedra sen fuyrent auecq*ues*

Theseus lors messager en crethe enuoye de par les Atheniens / car Adriana sen amoura dudit Theseus qui apres secretement coucha auec elle & luy bailla la foy de lespouser et de emmener a Athenes Phedra sa seur pour ypolitus son filz. Adriana doncques ainsi en amouree / et creancee de Theseus luy enseigna par quelle maniere il entreroit en la tour appellee Laberint que len dit la maison Dedalus ou estoit enclos Minotaurus / et comment il le desconfiroir. Et apres il sauldroit hors du laberint par vne cordelette atache a lentree. Apres celle chose faicte / theseus voulant retourner a athenes mist en sa nef Adriana & Phedra & se partit coyement et descendit en lisle Chios / ou comme aucuns dyent en lisle naxos / esquelles isles treshabondans de vin ladicte Adriana sen yura et par yuresse mere de luxure se habandonna a diuers hommes / & Theseus dillec partant de nuyt laissa illec Adriana dormant laquelle esueillee et voyant soy toute seulle commenca a plorer et tant que de son cry elle emplit tout le riuage / mais comme Bachus roy de Thebes par illec nageant dauenture eut veu Adriana et se fut amouree delle / il lespousa & eut delle thoas roy de lamos. Apres que Bachus eut desconfit les indois et leur roy / et eut prinse en amour sa fille il espousa icelle. Et Adriana soy longuement complaignant de ce que Bachus auoit surespouse la fille du roy de inde il la rappaisa par accollemens et flateries. Apres Bachus luy osta la couronne quelle portoit comme royne et luy tollut tout estat. Phedra doncques et sa seur Adriana qui comme dit est partirent de Crethe et vindrent auec Theseus. Apres que Theseus eut laisse Adriana yuresse & endormye / ceste Phedra fut femme de Theseus dont elle eut deux enfans Demophon & Antiochus. Finablement tandis que Theseus auec son compaignon darmes appelle Perithous estoient allez en certain bas pays de sicille pour rauir Proserpine fille de Iupiter & de Ceres / ceste Phedra pria son fillastre ypolitus de coucher auec soy et comme il ne se voulsist consentir a ce meffait elle embrasee de courroux accusa ypolitus par deuant Theseus retourne a athenes / en disant que ypolitus lauoit voulu congnoistre a force / pour laquelle chose ypolitus voulant escheuer le courroux de son pere sen fuyt / & en fuyant ses cheuaulx pour aucune occasion se espouenterent sur le ruiage de la mer qui le trainerent & meurdrirent. Comme toutesfois renommee fust ou pays que ypolitus estoit tue / Phedra soy repentant de la faulse accusation faicte par elle confessa son peche a Theseus / & apres elle se tua de lespee de ypolitus / ou comme aucuns dyent elle se pendit a vne corde. Entre les malheureux nobles plorans deuant moy estoit Sisara gemissant pource que comme il fust iadis noble connestable de Iabin roy des Chananeois qui demouroient ou pays de midy / cestassauoir en affricque et Fenice / il auec son grant ost desconfit et foule par Delbora vne femme propheteresse qui lors gouuernoit le peuple dysrael / & aussi par Baruth son mary filz de Abineon de la lignee de Neptalin / lequel Baruth fut autrement surnomme Lapidoch / & oultre en gemissant disoit ledit Sisara que il qui nagueres estoit espouentable aux iuifz est maintenant paoureux et espouente des iuifz et de toutes autres gens. Et que depuis que Sisara eut beu du

laict en lhostel de Iabeth vne bonne femme thenelidoise / il a cause de son grant trauail et du laict quil eut beu sendormit tresfort / et en dormant fut tue dune cheuille que ladicte Iabeth luy appointa aux temples quant il sestoit destourne en sa maison pour paour quil auoit de ladicte Delbora et de Baruth son mary. En ce temps perdirent les arginois leur roy et leur royaulme / & furent transportez aux Micenois qui autrement sont nommez Lacedemonois. Et ylus fonda ylion qui apres fut nomme la grant troye / il nest ia mestier que ie racompte les roys et princes des madianites qui me suyuent gemissans pour leurs malheureux cas / lesquelz iadis furent destruitz par pou dhommes armez / cestassauoir par trois cens desquelz estoit cappitaine Gedeon / qui autrement eut nom Ieroboal filz de Ioas de la lignee Manasses tresfort homme de corps / capitaine et deffendeur des iuifz. Il nest aussi besoing que ie racompte le cas de Iabin roy des cananeois / cest a dire des Affricans et des Feniciens / qui premierement auoit vaincu lost des iuifz / et qui depuis fut chasse hors de son pays et tue / car se ie comptoye son cas ie sembleroye estre trop long. Et auec ce la noble Iocasta royne de thebes qui est la plus marrye de tous les malheureux nobles nommez en ce present chapitre et qui me vient a lencontre en grant maieste / nonobstant ses malheuretez a peu tant faire enuers moi que maintenant ie escripuisse lhystoire et le cas delle.

Throughout this chapter Lydgate makes a considerable use of Ovid's Metamorphoses, especially in regard to Medea (I. 2171 ff.),[1] Minos (2411 ff.), Scylla (2483 ff.) and the Minotaur (2658 ff.). In the stories of Deborah and Gideon he follows the Vulgate.

I. 3158–78. This is mainly Lydgate. Boccaccio says no more than, "ERAT QVIDEM satis semel intrasse thebas: Set vt iterum illo regrederer / Iocastae grande infortunium potuit," and Laurence: "Certes il souffisoit que vne fois ie eusse entre en lhystoire de la cite de thebes quant ie parlay cy deuant de cadmus fondeur dicelle / mais la grant maleurete de la royne iocasta a peu tant faire que encore ie y retourneray" [fol. viii recto].

I. 3230. The name of the shepherd is Phorbantus in the Latin, Forbencas in Laurence.

I. 3277, 93. There is no mention of Fortune personified in Laurence . . . "mais or considerons comment les choses de ce monde tournent soubdaines et despourueues aduantures."

I. 3337–38. Laurence says that Oedipus killed his father in a battle between the "citoyens" of Phocis and foreign peoples. Lydgate was evidently not familiar with the word "citoyens" (comp. Koeppel, p. 91).

I. 3352 ff. In regard to the Sphinx Boccaccio says: "Thebas deinde veniens nec cognitus interemtor laii / ob meritum (vt placet aliquibus) occisæ sphyngos: vel (vt alii dicunt) quia polybi regis credebatur

[1] As Koeppel points out (p. 59), Medea's reconciliation with Jason is in Laurence and was obtained by him from *De Genealogiis*, Lib. iv. c. 12, or Justin, Lib. xlii, 2.

filius: Iocastæ adhuc cæsum virum flenti coniugio iunctus est." This Laurence expands as follows: . . . "Iocasta print edipus a mary pour lune des deux causes. La premiere fut pour le beau fait prouesse que edipus fist quant il occist vng cruel et merueilleux serpent appelle spon qui reparoit enuiron thebes qui aux hommes et femmes trespassans le chemin faisoyt diuerses et obscures questions / et quiconques ne les scauoit souldre il estoit deuore par ce serpent." [fol. viii. c.]

I. 3477. Although Lydgate refers to Statius here, Statius says nothing about the Sphinx (Koeppel, p. 63).

I. 3844 ff. The Story of Atreus and Thyestes. One of the sections in the form of conversation between Bochas and various of the characters in his book (comp. Book VI. 1 ff., Fortune; VIII. 1 ff., Petrarch; IX. 162 ff., Brunhilde).

¶ *THIESTEIS ET ATREI IURGIUM*[1]

SVmseram calamum: et petenti theseo obsequium daturus eram: Et ecce festinans pelopis infausta proles thiestes venit clamans. Siste quæso. Ne scripseris. Oedipo ceu iocasta memoratu non indignior ego sum. Si tibi tantus ardor est animo: vt scelestos aut infœlices homines vno plus testimonio futuris linquere cures: ego quod post terga relinquor? steti. & ipse sequutus est. Orbi toto / suis sceleribus / impiae factionis homo atreus / notissimus est. Hunc ego fratrem / cum hostis esset / arbitratus sum. Hei mihi. eo agente quam dignas querelas habeo. Nam (vt annorum & iuuentutis meae fulgores omittam) ad inauditam illo tunc vsque miseriam veniam. Hinc enim miserum me fraude ab exilio / quod ipse violenter indixerat / quasi praeteritorum malorum pœnitens / se velle fratrem regni participem fingens / in patriam suasionibus plurimis reuocauit. In quam postquam summa cum mycenarum laetitia in casses ignarus veniens icidi: quasi optata præda potitus hilaris (vt sinam fictos amplexus: nefaria oscula: lachrymas præ laetitia quibus ab eo susceptus sum: & amicabilia verba ob reditum meum) diis inquit se velle litare patriis. Nesciebam quas hostias illis iam atrox mente dicasset. Permisi lubens: iturus ipse si permisisset / quamuis mei meorumque in mea simplicitate praenimio gaudio oblitus essem: rata cordi eius credens / quæ ficto monstrabat ore. Sed dum mihi quietem suadet: it ipse immanis cum consciis [sociis] scelerum ad scelestas aras: ibique non satellitis manu (diffidebat quidem auidus nimium. Et quis praeter eum fuisset tam impius?) cultro iniecto / vulnere vario / in specu domus abditissimo / trium innocentum[2] filiorum meorum sanguinem fudit & animas. O fœdum apud thracas inferis / ne dum apud spartanos diis domesticis / sacrum. Nec hoc illi sat fuit. quinimmo quasi conuiuium fratri celebre paraturus / vndis pruinisque[3] mollitos filiorum artus / epulanti patri in mensa comedendos adposuit. Quod vtrum fuerit infandum / nolo verbis meis fidem

[1] Petit, fol. v. verso. [2] innocentium, Petit. [3] prnuisque, Petit.

adhibeas. Testis est sol rerum spectator omnium: qui stygia nebula obuoluto capite / tam impium facinus abhorrens / contractis equis in ortus rediit suos. Noctemque quam expulerat orbe festinam danais reuocauit. Nec in hoc sceleris finis. Aureas pateras gemmasque in poculum aptatas / innocentum natorum dissoluto sanguine spumantes / sitienti genitori iussit adponi. Ignarus igitur membra filiorum comedi & sanguinem bibi. Nec ante cognoui / quam nefarius homo occisorum ora / vocanti [notanti, Z.] mihi filios / præsentaret. Sinam exilium meum. Sinam pœnas exilii / quæ fere intolerabilia infœlicitatis genera sunt. Sinam que post haec superuenerunt: lachrymas / calamitates / erumnasque. Et hoc vnum inducam [iudicaui, Z.] miser: vt consyderate videas / num quid alius me merito infœlicior dici possit: et truculentior hoste fratre. Iam finem verbis faciebat thiestes quum ex transuerso / adspectu ferox / ardensque Atreus veniens adstitit clamansque inquit. Quid hic adcusator egregius: quid impudicus senex sua scelera refundit in alios? Ego infœlix sum: Hic scelestus homo. Et ne per cuncta discurram. si nescitis. sumsi vxorem ætate & forma valentem: cuius pudicitiam mentemque integram suasionibus et blanditiis suis / exornator iste facinorum / corrupit violauitque Inde genialem torum / filiosque ex mea suscepit: quos ego simplex et de fratre nil suspicans meos existimabam. Set quid hoc forte miraris? His voluptuosus sus [voluptuosus, & luxuriosus, semper aestuans, etc. Z.] / & luxurioso semper æstuans igne / sciens volensque / pudicitiæ pelopiae filia suæ non pepercit: ex qua satis constat ægyptum [Aegistum] suscepisse filium / in totius tantalei generis cladem. Horreas nunc / si potes / in matris œdipi infœlicis errorem. Set plura supersunt. Mycenarum regnum duorum capax / et iam duobus diuisum dum sibi soli insidiis occupare conatur omne: iusti sibi exilii causam adinuenit. Quæ inaudita facinora etiam intolerabilia vt purgarem / dum forte vires non sufficerent / ad artes / quas ipse doli fabricator eximius docuerat: quas agendo præmonstrauerat ipse / tantum infortunium meum diuertendum censui. Ea feci quibus ipse causam dedit. Filios edendos dedi: fateor. quos ipse diu mihi ante dedisset nisi suos suspicatus fuisset. Ergo infœlix ego vxoris adulterio. Infœlix fraude fratris. Infœlix expiationis desyderio. (qui mortalium mentium communis est morbus). Infœlix quia in nepotes seu priuignos sæuire oportuit: volui æqua lance vltionem cum offensione pensare. Meum violauerat torum. Eius violaui mensam. In meo vtero suos conceperat filios. In eius aluo condendos existimaui. Non poteram aliter nefarios ortus in pristinum / tanquam non fuissent / reuocare locum. Fraude regnum occupare voluit. At ego fraude illum / cui non sufficiebat cum libertate exilium / in carcerem catenasque coniaeci. Arte quidem ludendæ sunt artes. Ex his tamen omnibus infœlicissimum me / illum omni fera immaniorem existimo. Insurgebat acrior aduersus hæc irritatus senex: At ego tam inhumana tam bestialia audiisse fastidiens / data repulsa theseo calamum praestaturus adsumsi [Petit, fols. v verso and vi recto].

I. 3844–3913. Ie auoye prins ma plume & estoye tout prest de escripre le cas du vaillant theseus roy dathenes qui de ce me prioit. Et voicy theistes malheureux filz du Roy philestenes et de la royne pelopes / sen vint hastiuement cryant que ie me arrestasse / et que ie ne escripuisse pas le cas dudit theseus / disant ledict theistes que il nestoyt pas moins digne de memoire ne que est edipus ou iocasta / et quil ne deuoit pas estre laisse derriere / puis que dit il tu as grant ardeur et voulente de laisser en escript a ceulx qui apres toy viendront les cas des mauluais & malheureux hommes qui sont prouuez par plusieurs tesmoignages, ie me arrestay / et theistes me poursuyuoyt en disant mon frere atteus homme desloyal qui par ses pechez est congneu par tout le monde estoyt mon ennemy et si cuydoye quil maymast comme son frere que ie suis. Mais point il ne me aymoit / dont iay digne & iuste cause de moy plaindre de luy pour le mal quil ma fait. Car sans ce que ie racompte les grans estatz & noblesses de mes predecesseurs et de ma ieunesse / ie vueil venir a compter vng tel miserable cas qui oncques ne fut ouy iusques ou temps quil aduint.

I. 3956–3969 are typical Lydgate lines. Comp. also 3991–4004 and 4009–11, 19–22.

I. 4018–25 . . . et pource il ne voult pas mes trois enfans innocens tuer par la main daucun varlet / mais atteus mesmes appointa vng couteau a leurs gorges / et leur fist maintes playes parquoy il espandit leur sang et bouta hors les ames de leurs corps / et ceste cruaulte fist il en vne tressecrete fosse de son hostel royal. Cestuy sacrifice que fist mon frere atteus de mes trois filz innocens fut ort et puant aux dieux denfer iasoit ce que ceulx de trace qui demourent pres de la dinoe leussent fait / si sont ilz cruelz et sans pitie. Cestuy sacrifice aussi fut ort & puant aux dieulx priuez / iasoit ce que les greecz appellez spartains leussent fait & si sont ilz doulx et piteux. Ce cruel fait ne suffist pas a mon frere. Mais ainsi comme sil me voulsist apprester vng grant disner / il quant ie seoye a table me presenta les membres de mes trois enfans les aucuns cuytz en eaue, les autres rostis sur les charbons. Se ceste chose fut mauuaise et cruelle ie ne vueil mye que tu adioustes foy a mes parolles / mais ou miracle qui apparut ou ciel / Car le soleil qui regarde tout ce que len fait ou monde fut tesmoing de ceste chose et cruaulte, lequel soleil estant lors au plus hault point du ciel & a heure de midy pour lhorreur de si desloyal fait enuelopa son visaige dune nuee obscure & retrahit son cours en orient. Et la nuyt que par le soleil sen estoyt allee de sur terre, elle retourna ou pays de grece pour couurir lhorreur de si desloyal fait. En cest horrible fait ne fut pas la fin de la mauuaistie de mon frere atteus / car puisquil eut destrempe le sang de mes enfans innocens / il commanda quant iauroye soif que les coupes dor & de pierres precieuses qui escumoient du sang fussent mises deuant moy. Ie qui ne scauoye aucune chose de ceste horrible entreprinse mangay les membres et si beu le sang de mes propres enfans / ie ne sceu riens de la chose iusques a tant que mon frere atteus desloyal homme me presenta les

testes de mes enfans quant ie les appelloye pour les veoir deuant moy / ie laisseray a compter la maniere de mon exil, etc. [fol. x a].

I. 4082 ff. Thiestes roy de micenes ia finoit ces parolles quant son frere atteus cruel homme et eschauffe de courroux au visaige trauersin vint deuant moy & sarresta & me dist en criant. Pourquoy est ce dist atteus que thiestes ce gentil accuseur et vieil ribault respant & seme ses mauuaises parolles contre moy & autruy. Ie confesse de plain gre que ie suis malheureux / saches mon amy iehan boccace que thiestes est homme desloyal et cruel / & affin que ie ne compte toutes les choses qui affierent a mon cas malheureux / saches mon amy se ia tu ne les scais que moy estant puissant en aage & en beaulte de corps espousay la noble europa / de laquelle mon frere thiestes corrompit la chastete & lentiere pensee par les admonnestemens & flateries de luy qui couloure & engendre mauuaistiez et baratz. Et apres que mon frere thiestes eut deceu ma femme europa qui estoit chaste et entiere il corrompit & ordoya mon lict & eut enfans de ma femme lesquelz ie cuidoye estre miens pource que iestoye simple homme & nestoye point souspeconneux de mon frere. & me dist atteus. Mon amy iehan bocace ne te esmerueille pas de ce que ie tay dit / car thiestes porc voulentif & eschauffe de luxure a son escient & de sa voulente despucella & corrumpit sa fille pelopia. . . .

I. 4172. Laurence adds here: "Et egistus finablement fut tue par horestes filz dudit agamenon." Laurence does not mention Jocasta and the Theban brothers.

From this point on Lydgate abridges his original considerably.

I. 4181. . . . affin que ie purgeasse les pechez de mon frere thiestes iay delibere en mon couraige de muer seullement ma malheurete / cestassauoir de faire mon frere ainsi meschant comme moy. Et pource que par aduanture ie ne pouoye pas faire ceste chose par ma force et puyssance ie me suis pourpense de vser dart et de barat contre Thiestes mon frere / pource que il qui de ce faire est noble maistre men auoit monstre la maniere / Car il a este cause que ie aye fait contre luy ce dont il maccuse. Ie atteus confesse que a Thiestes mon frere ie donnay ses enfans a manger, lung boully et lautre rosty / car il les me eust ia par auant donnez a manger se il neust cuyde que ilz feussent ses enfans. Thiestes est malheureux par ce quil a mange ses deux enfans / mais ie suis malheureux par la fornication que Thiestes fist auecques ma femme europa / ie suis malheureux par le barat de mon frere qui ma deceu: ie suis malheureux par ce que ie ne puis contreuenger et pugnir le delict que mon frere a commis contre moy et si en ay grant desir. Le desir de soy contreuenger est vng commun desplaisir qui vient es pensees des hommes. Ie suis malheureux / car il ma conuenu faire cruaulte et raige contre les deux enfans de thiestes qui estoient mes nepueux ou fillastres / iay voulu peser en pareille balance la pugnicion auecques loffence que mon frere me fist / il auoit corrompu et ordoye mon lict par laduoultrie quil fist auec ma femme. Iay corrompu et ordoye sa table en luy donnant

a manger ses deux enfans. Il auoit engendre et conceu ces deux enfans au ventre de ma femme qui est comme le mien propre. Et ie me suis pense de mucer & remettre dedans son ventre ses deux mesmes enfans. ie ne pouoys aultrement faire que les enfans retournassent au lieu dont ilz estoient partis sinon en les faisant manger a leur pere / Car desloyaulment ilz estoient engendrez de son ventre. Et par ce que leur pere les a mangez ilz sont retournez en leur premier lieu / et sont ainsi comme silz neussent oncques este. Mon frere thiestes ordonna en son courage quil occuperoit par fraulde le royaulme de micenes / mais pource que sa part ne luy souffisoit mie a viure en franchise et en paix, ie par barat lay mis en exil et en prison lye de chaines de fer. Len doit dist atteus iouer de art et de barat pour estre seigneur de toutes ses choses. Ie me repute tresmalheureux pour les choses que mon frere ma faictes. Toutesfois ie repute mon frere thiestes plus cruel que quelzconques bestes sauuaiges. Le vieillart thiestes qui par les parolles de atteus fut courrouce et plus aigre que deuant se leuoit contre ces choses que ledit acteus luy opposoit / mais ie qui fuz ennuye descouter choses si cruelles et si bestialles donnay conge audit thiestes et lescondis. Et apres ie prins la pleume pour escripre le cas Theseus Roy de Athenes [fol. x d].

I. 4292. Petit, fol. vi. verso:

Nam fere adhuc illi aurea lanugo genas crispata non texerat: quam apud marathonem / taurum cuncta vastantem / frustrantem que duratæ iuuentutis atticæ vires / mira virtute superauit: Ioui que mactauit in hostiam.

Six lines further on, after mentioning the expedition of the Argonauts, the fights with the Amazons and the Centaurs, the Latin text reads:

Et (quod perpetua laude dignum fuit) athenienses cretensium vectigales superato in agone minotauro / immunes effecit. eosque variis actos casibus / dispersosque in patriam collegit auitam: ac illis morem formam que viuendi / ciuis exhibuit adque princeps.

Laurence, Chapter 10, fol. x d:

A peine theseus auoit encores ses ioues couuertes de prime barbe rousse & crespe quant par sa merueilleuse force il desconfist vng thoreau qui gastoit toutes choses a lenuiron dathenes: lequel thoreau par sa force & barat auoit desconfit aucuns fors et aspres iouuenceaulx & theseus tua ce thoreau par sa force & barat & le sacrifia a iupiter en son temple. Ceste proesse il fist en vng champ appelle marathon pres dathenes / auquel anciennement estoient fais les grans effors & les ieux darmes par les nobles du pays.

Thirty-four lines further on he speaks of the Minotaur. Lydgate evidently mistakes the bull for the Minotaur.

I. 4309. Ixion, Juno's secretary, is not in Laurence but was obtained by Lydgate from Boccaccio's *De Genealogiis* (Koeppel, p. 60). Lydgate also mentions Servius, the commentator of Virgil (I. 4307).

I. 4373. Hercules as a name of heroes. This Lydgate also got from Bochas' *De Genealogiis*.

I. 4558 ff. correspond to Laurence's Chapter 11, fol. xii b:

Combien quil nappartienne que aulcuns hommes se tournent et ployent ainsi comme les fueilles des arbres / toutesfoys par especial cest layde chose et dommaigeuse que ceulx se tournent et ployent quilz ont si grant puissance quilz acomplissent de legier ce que il veullent / car combien que dure et tardiue creance ait este aucunesfois nuysant / toutesfois legiere et hastifue creance a tressouuent este la destruction de plusieurs.

Boccaccio, fol. vii verso:

ETSI minime decet quoscumque / more frondium / quibuscunque flatibus flexibiles esse: his potissimum indecorum immo perniciosissimum est: quos penes est tanta potestas: vt quod velint facere exequantur.

I. 4719 ff. The "exclamation" against women occurs in the preceding chapter, "¶ Adversvs nimiam credulitatem": Etsi minime, etc. (Petit, fol. vii verso). After saying that Theseus ought in the first place to have known the character of his son better, Bochas continues: Parte altera aduertisset muliebre genus effraene / infidum mobile / mendax & insatiabili libidine semper ardens. Etsi reliquas castissimas existimasset: cretenses existimare non poterat pasiphaes memor & ariadnae.

All this is translated faithfully, if in a lumbering manner by Laurence, but the satirical turn in comparing the women of Crete with those of 'this contre' (down to line 4753) is Lydgate's.

I. 4778. "maner lawhhyng": Risisse sæpissime memini dum viderem in publico principes caterua satellitum stipatos incedere / domi clausis ianuis vigiles hostiarios habere: neminem præter inermem & examinatum introducere, etc. [Il me souuient que tressouuent iay ris quant ie veoye que les princes en lieu publicque alloient enuironnez de sergens et si auoyent huyssiers veillans en leur maison dont les portes estoient closes et que nul homme sil nestoit desarme et non puissant ne entroit eu leur maison.]

I. 5038 ff. Auec ceste royne Althea estoit Hercules filz de Jupiter et de Alcmena femme dudit roy Amphitrion / Hercules monstrant son atour & maintien auoit le visage hydeux / barbe noire mal agencee / aspres cheueulx et vne robe faicte de la peau dung lyon / lequel il print & tua en vne forest de grece appellee valz et portoit en sa main dextre vne massue. Et en monstrant le cas de sa dure fortune il cryoit descordeement en tous lieux ou il alloit en disant que par ses bons merites il deuoit estre mis deuant tous hommes pour les horribles monstres & tempestes du monde quil auoit surmontees & vaincues par sa force et sagesse. Et oultre disoit Hercules quil auoit acomply par oeuure et de fait tous les commandemens de Euristeus roy Dathenes soubz qui et de qui ledit Hercules apprint la discipline de cheualerie disant icelluy Hercules que il fut surmonte &

vaincu par la seule pestilence damours qui tant le contraingnit que comme il reposast ou giron de la mechante yolle vne de ses amyes / il par le commandement delle attourna ses cheueulx en guyse de femme & arrousa son visage de oignemens et de fars / et vestit robes de pourpre a facon femenine / & mist en ses doidz anneaulx a pierres precieuses. Et apres vint en la compaignie des femmettes affin q*ue* elles prensissent plaisir en luy. Et se ceste chose fut treslaide au noble fort & preux Hercules / pas nest merueille / car celle chose est tres desconuenante et orde a homme / mesmement a vng villain foible & paoureux co*m*me femme. Comme do*n*cques Hercules par ces choses ordes et femenines eust ahontage les nobles oeuures q*ue* parauant il fist meust attraict de sa partie pour escripre ses faictz. Mais ie me suis pense que chose impertine*n*te seroit que par mon rude langage ie appetissasse la noblesse et la gloire dudit Hercules duquel to*us* les dictz des glorieux poetes sefforcent de luy esleuer par dessus les estoilles / pource q*ui*l fut cheualereux et philosophe ensemble [Couteau, fol. xii b].

Then follows an account of the Labours of Hercules, all represented in Lydgate except the Stag (vng cerf cruel [et] dommageux qui tant estoit isnel et legier que homme ne beste ne le pouoit aconsuyure). In regard to the Apples of the Hesperides Laurence adds: "et combien quil semble ceste chose estre fainte et poeticquemen*t* dicte / toutesfois est elle assez pres de vraye hystoire / car il fut vray que ledit roy Athlas qui eut trois filles / cestassauoir Neptusa / Egle et Arepe*n*sa fut moult expert ho*m*me en astronomie. Et de celle science composa plusieurs et diuers volumes / diligemment gardez et enclos lesquelz Hercules par sa proesse conquesta et les apporta en Grece affin que les hommes dillec peussent scauoir astromonie [*sic*] qui est du ciel et des estoilles / qui sont precieuses comme lor au regard des choses du bas monde / et affin que la vertu de Hercules fust par ses glorieuses oeuures co[n]gneue en tous les climatz du monde. . . [Couteau, fol. xiii a and b].

After Diomedes and the parting of the Achelous (en plusie*u*rs & diuers ruisseaulx) Laurence again mentions the centaurs, "q*ui* par eschauffement de vin et de viandes voulurent par force prendre proserpine la femme de Perithous . . ." Finally in regard to the Lernaean Hydra, Laurence, rationalizing the story, says: "il estouppa vng lac en archadie appelle lerne qui ta*n*t auoit de sources quil degastoit les pays et aussi les labourages champestres / Hercules selon raiso*n*s naturelles assembla sur toutes les sources excepte vne tresgrant quantite de busches / et mist le feu deda*n*s parquoy la terre serra et restreignit ses veines / et par ainsi ledit Palus neut fors vne source & vng ruz par ou elle couroit." [Couteau].

The death of Hercules is told by Laurence in great detail and occupies nearly three columns. Hercules shot Nessus with an arrow dipped in serpent's poison, and Deianeira, after she had been displaced in her husband's affection by the returned Iole, sent the envenomed shirt to Hercules by Lichas, one of her servants, while he was sacri-

ficing in the forest of Oetha to Jupiter. After a long and highly realistic account of the first effects of the venom on Hercules (le sang de Hercules bouillonnoit et se cuisoit par la force du venin ainsi comme leaue se cuyst et bouillonne quant len boute dedans vne bende de fer ardante, etc.), Laurence goes on to say: car par la douleur que il sentoit si tresgriefue il couroit par la forest comme vng thoreau qui porte vng iauelot fiche dedans son corps / il transgloutissoit dedans soy les gemirs et les plours / il trembloit il sessayoit a arracher celle venimeuse et mortelle chemise / il par rage rompoit les arbres de la forest / il arrachoit les pierres de la montaigne / il tendoit aucunesfois les bras deuers le ciel. A la parfin Hercules estant en celle grant et horrible fureur rencontra Lichas le varlet qui la chemise luy auoit apportee / qui sestoit destourne dedans vne cauerne si le happa hercules & le rua a lenuiron de luy / puis le frappa contre vng rochier pres dung riuage de mer et la cheut tout froisse et tout mort / & apres que Hercules eut donne a Philottes son escuyer son arc & son carquoys plein de sayettes / apres il luy commanda que pour lamour de luy il les portast en la bataille de Troye se autresfois les Grecz faisoient guerre contre les Troyens comme de fait il aduint / car ce dist Hercules ie les en apportay quant ie reuins de la premiere destruction de Troye qui fut du temps de Laomedon. Et ces parolles finees ledit Hercules cheut mort / et apres longs pleurs & haulx criz philottes son escuyer dessusdit selon la maniere ancienne gardee entre les nobles brusla le corps du preux & noble cheualier hercules [Couteau, fol. xiiii a].

In contrast to Laurence and Lydgate, Boccaccio wrote briefly about Hercules; Lydgate's account, especially of his death, is much shorter than that of Laurence, and as Koeppel has noted, in it clearness is sacrificed to brevity. The difference between Lydgate and Laurence, apart from Lydgate's greater conciseness, is largely due to Lydgate's memories of Ovid's Metamorphoses. All that Bochas says [Petit, fol. viii recto] is:

Erat & insuper hercules vultu incedens horrido / atra & incomposita barba / hirsuto crine / et nemeaei leonis amictus spolio / clauam dextra gerens / et omnia clamore dissono complens. Aiebat se prae caeteris meritum qui orbis pestes & monstra virtute inclyta subegisset omnia. Et euristei regis iussa operibus superasset: vnica tantum superatus a peste: cupidine videlicet: Cuius impulsu captiuæ Ioles requiescens in sinu / ea iubente crines composuisset / vnxissetque: purpuras induisset: digitos gemmis ornasset: Et (quod turpissimum etiam homini effœminato): vt placeret inter mulierculas neuisset: quibus tam abiectis operibus cuncta præcedentia suo infortunio maculasset. Huc [Hic, Ziegler] equidem traxissem calamum ni cogitassem incongruum vt eius ego gloriam fœdassem literulis / cuius gloriosorum poetarum omnium clamor astra est super conatur extollere.

I. 5678 ff. Of Narcissus, Byblis and Myrrha Laurence makes three quite long stories, Narcissus dying for love of a "femme moult belle appellee Echo" (he did not fall into the well), Byblis expiring

near a fountain, which afterwards was named after her, and Myrrha miserably slain by Cynarus in Arabia. There is not a word about her being turned into a tree, nor is Adonis mentioned. Lydgate follows Ovid rather than Laurence, especially in the Story of Narcissus. Boccaccio says nothing more of them than that: eiusd*em* cupidinis ignes ignominiososque su*ae* turpitudinis exitus deplor*an*tes. Orpheus [1] also is summarily dealt with: Aderat & orpheus tu*m* perdita*m* eurydicen [*sic*] sua*m* / tu*m* dura*m* inferoru*m* lege*m* / & bacchantiu*m* mulieru*m* atrocitate*m* perdite deflens. In his second version Bochas inserts: si hanc historiam potius, quam fabulam credere velimus. In his excellent German version Hieronymus Ziegler expands his original as follows: Nit weyt von dannen volget auch hernach der koestlich Musicus Orpheus / welcher mit seinem künstreichen gesang gegen die Euridicen ein wasser Goettin zů einem Weyb erworben hat. Der klaget sich hart / wie jm sein Weyb Euridice erstlich gestorben / und er in die hell kummen / daselbst allen seelen dermassen gesungen vn*d* geyget het / das sie ja jrer aignen peen vergessen / vn*d* die Teüffel bewegt / das sie jme sein Weyb widerumb geben hetten / doch mit dem geding / das er sie nit ee ansehen solte / biss das er sie widerumb auff erdricht gepracht. Orpheus aber auss lieb und begird sahe nach jr vmb / in dem warde sie jm widerumb vnnd ewigklich genommen. Daher er in solches trawren kummen war / das er ya alle Weyber verschwůr / vnnd hinfür in ewiger keüschayt zů leben / jm fürgenommen het / darumb jn hernach (so wir anders woellen glauben / das dises ee ein Histori dann ein fabel sey) von Weybern mit hawen / schaufflen vnnd hacken erschlagen / vnnd sein kopff sampt der geigen in den fluss Hebron geworffen sey / bewainet er erbarmlich.

Laurence (Couteau, fol. xv a) rationalizes the story as follows:

Apres les malheureux dessusditz venoit le noble Orpheus qui desespereement ploroit tant pour samye Erudice qui luy fut tollue par force comme pource que arriere il la perdit par ce que il ne garda mye la loy qui luy fut mise en luy rendant sa femme. La loy estoit q*ue* Orpheus en remenant sa femme ne regardast derriere luy / mais de ce riens ne feit pourtant de rechief elle luy fut tollue & remenee de celluy qui premier lauoit prinse. Celle loy assez estoit legiere se amour dho*m*me et femme peust garder aucune loy. Cestuy Orpheus tesmoingz hystoriens et poetes fut filz du roy Apollo et de Caliope sa femme / il estoit ney du pays de Tarce / et fut noble en science et en armes et moult expert et bien apprins en tous instrumens de cordes / pour les singuliers dons de sciences et de prouesse / il comme compaignon alla auec Iason pour conquester la toyson dor en lisle de Colcos / il espousa la noble Erudice et layma moult / mais ou pour la trop grant beaulte delle ou pour aucun droit de marque qui des lors estoit dung ge*n*til homme a autre Erudice luy fut rauye a force / & comme dit est luy fut rendue soubz la loy cy deuant dicte. Et

[1] Lydgate probably made independent use of *De Genealogiis* in his Orpheus lines (see Koeppel, p. 60).

combien que Orpheus en son temps eust moult grant nom en science & renommee en faictz darmes / fortune neantmoins acompaignee de vertu luy donna auctorite et puissance telle comme iadis enuers les payens auoient les euesques / car il premierement ordonna en vne montaigne appellee Citheron les festes & sacrifices de Bachus dieu du vin / et selon les loix sur ce faictes et approuuees il commanda aux hommes de Tarce que les femmes du pays feissent les festes et sacrifices ou temps que elles souffrent le flux. Orpheus en ce faisant eut principallement regard affin que les hommes ne habitassent a elles durant leurs maladies. Mais attens & aduise quon grief salaire receut le noble Orpheus pour si honneste loy et si belle ordonnance / car comme les femmes cruelles et sans raison aduisassent que par ceste ordonnance estoit descouuerte aux hommes la laidure des femmes elles conuindrent toutes a tuer Orpheus. Orpheus qui pouoit quant a ce se iuger innocent et bien voulu de tous ne se contregarda point de la faulse entreprinse des femmes de tarce qui contre luy tendoient leurs espees / si le trouuerent ou tout seul ou moins fort et le tuerent de houes / et puis gecterent son corps dedans le fleuue ebrus. O las il sembla a fortune quelle ne auoit assez este marastre & aduersaire au noble Orpheus en luy ostant Erudice sa tresamee femme et le beau don de vie ains apres la mort fortune luy osta les sainctz droitz funeraulx et lhonneur de sepulture [Couteau, fol. xv b].

I. 5945 ff. Of Laurence's translation of Boccaccio's chapters on Priam and Troy and on the return of Agamemnon, Ulysses, etc. Lydgate makes little use, saying to the reader that it is all to be found in the *Troy Book*. On the other hand, he used the chapters "Contra Superbos," following the Story of Troy in Bochas, and "Pauvertati adplaudit," which comes after "De Agamennone Mycenarum Rege." In fact, Boccaccio himself said nothing more about the return of Ulysses than: Vlysses per altiora deuectus quorsum adpulerit non satis certum est [fol. x recto]; and Laurence: Vlixes roy de ytalie en grece auec son nauire fut demene par tempeste de ventz par tant et par si diuerses mers que len na peu scauoir les lieux par ou il passa / combien que aucuns aucteurs ayent vng particulier liure des diuers voyages.

I. 6175. Seneca is not mentioned by Laurence or Bochas.

I. 6191. Both Boccaccio and Laurence say that had Agamemnon been like Zenocrates, Clytemnestra would not have been unfaithful nor would he have been murdered. As for Zenocrates, "il desprisa tant richesses que de cinquante marcz dor a luy presentez par le roy Alexandre Il nen print que trente onces." [Couteau, fol. xix d.]

I. 6336. "PRAENVNTIANTE Igitur per angelum deo ex manue israelita quodam / et pulcherrima eius vxore Sampson progenitus est." This, the beginning of Boccaccio's chapter on Samson, is expanded as follows in Laurence: "Lan quatre mil quarantequatre apres la creation du monde pour lors que ascanius filz de Eneas fonda

la cite dalbanie Sanson qui par vingt ans gouuerna le peuple des iuifz fut auant sa natiuite denonce par lange de Dieu. Sanson fut filz dune iuifue appellee Anne qui fut tresbelle femme / mais elle fut brehaigne fors que de son filz Sanson qui fut sainctifie de Dieu des le ventre de sa mere." [Couteau, fol. xx a.]

Laurence's chapter on Samson is considerably shortened by Lydgate, who also follows the Vulgate more closely.

I. 6490–6510. The envoy is by Lydgate.

I. 6511–6706, the famous Chapter on the Malice of Women is as follows in Bochas and Laurence:

¶ *IN MVLIERES*[1]

BLANDVM Et exitiale malum mulier. Paucis ad salutem ante cognitum quam expertum. Hæ quidem / quod / admodum dei vilipenso iudicio / non ad societatis gradum resumendum / a quo suo deiectæ sunt merito / quinimmo dum ad imperium conantur industria quadam innata sibi faciem roseo colore ac niueo fulgidam / oculos longos graues adque caeruleos / auream caesariem / os purpureum / extensum nasum / eburneum collum recte ex rotundis surgens humeris / pectus duplici quadam duritie ac rotundo tumore leuatum / extensa brachia / manus tenues protensosque digitos / et gracile corpus / paruum que pedem / plurimum posse cognoscunt: tota sollertia in id vigilant / vt his agentibus habeant quod intendunt. Se deinde inuicem consulunt. Et quod videtur superfluum resecant arte: & defectus mira sagacitate resarciunt. Nam nimia macilentia tenuem mellitis cibis & offis in corpulentiam trahere: Pinguem ienuniis[2] aut acutis iunceam reddere / curuam aduersa contractione dirigere / humeros superbos deprimere / et demissos extollere / colla distrahere / breues oblongare / claudas etiam rectas reddere satagunt. Quid manuum tumores / quid faciei lentigines / quid oculorum maculas / quid aliarum partium defectus dixerim: quibus omnibus hippocrate non vocato medentur doctissime? Hinc fuscos / aquis aureos reddere crines / porrectos calamistro crispos & anulatos facere / frontem minus latam subtractione pilorum amplificare / supercilia extensa iunctaque forcipe disiungere / et in tenuem reducere gyrum / Dentes casu sublatos ebore reformare / exili nitro quos alias carpere nouacula nequiuere pilos e facie tollere cutisque crassitu dinem radentes minuere / Seque suis artibus tales facere cognouere: vt quas incompositas / ante putasses deformes: cultas / ipsam venerem arbitrareris. Quid si addidero quibus modis crines flauos componant: quibus ornent floribus: quibus corollis: quibus aureis gemmeisque infulis aut coronis ceu tenuissimis et in aurem paululum demissis velis insigniant? Quid si vestes scripsero? Ad regum purpuras deuenere auro preciosisque lapillis refulgentes. Hæc allobrogas / heduos illa / ista cyprios / alia ægyptios aut græcos fingit ritu vel arabas: Quum italo non sufficiat habitu incedere. Demum astutia muliebri mentes

[1] Petit, fol. xi verso. [2] ieiuniis, Petit.

hominum obtenebrantes sensere eis acutius quis incedendi modus: quando pectoris deliciæ / quando cruris paululum ostendendum sit / qua oculi parte prospiciendi sint homines / qua lubrica gesticulatione trahendi / quis faciem deceat risus / et (quod optime nouerunt) dum tempus est / id nole quod velint ostendere. Set quid earum artes nescius explicare conor? Ante maris harenas dinumerares. Hæc tamen palam omnia / quae sint in conclaui mellita verba / blandiciæ / quae lasciuiæ / quae opportunæ sint lachrymae / quae illis plurimum obsequiosae sunt / honestius tacuisse arbitror quam narrasse. His igitur tot & talibus vel eorum aliquo saepissime capiuntur spectatores egregii. quibus maiori curae obiectum voluptatis est / quam virtutis labor. Qui dum aduertentes quas ipsi sibi confecere catenas / eas confringere nequeunt: in exitium sæpissime ruunt. Hei mihi: satis ne ad perniciem erat humani generis rudis forma / nisi tot superadderentur / mysteria? ea forsan captus est primus homo. His captus est paris / captus aegyptus. Et sampson / his est decipulis grandis prae caeteris hercules in excusationem mortalium cæterorum fuit occupatus. Adeo vt non solum deianiram sibi dilectissimam. Verum etiam seipsum amplissimamque famam suam obliuisceretur omnino: seque sic dilectæ puellae iussis obsequentem redderet / vt fortitudinis argumento deposito nens muliebre officium exerceret. Tantum igitur in tantem hominem morsicantes[1] oculi. venustas formae: et artificiosa Ioles lepiditas potuere: Et (quod turpius est) non ea in aetate in qua plurimum solet cupidinis excandescere flammae. Verum iam senescens correptus est. O mortalium prædulce malum mulier. Quid concupisci potest / quod nolis? Quid vis quin audeas? Quid audes quin perficias? Ego in tam validas humanae libertatis hostes velim iuuenes reseratis oculis dum formarum muliebrium arbitri ad spectacula sedent: Troianum intueantur incendium / Agamemnonis necem herculis desidiam & Sampsonis orbitatem. Earum ingenia meditentur / artes / & laqueos / & mentis intueantur acie quot & quae nefaria scelera etiam vulturibus ab horrenda sub illa oris colorata pigmentis pellicula / sub vestibus aureis adque purpureis abscondantur. Insuper qui sint & ad quid nati perspiciant. Liberique animali tam indomito colla subiicere recusent. Et si haec non moueant / saltem efferati mores earum / timorem iniiciant: Et cautiores earum in amplexibus faciant. Auarissimum quippe animal est fœmina / iracundum / instabile / infidele / libidinosum / truculentum / vani potius quam certi auidum. Si mentior: acta patent. / Auro dalila sampsonem tradidit hostibus. Eriphyle cupiditate monilis amphiaraum latitantem detexit. Danae Iouem in aurum versum per tegulam effluentem suscepit in gremio. Arachne se a pallade victam suspendio confessa est. Amata ob æneae victoriam laqueum induit. Phyllis amore demophoontis impatiens se suspendit. Cui se nisus megarensium rex / tutius credidisse debuerat: quam Scyllæ? Haec feruens libidine hosti patrem cum patria tradidit. Qua in parte securior quam in coniugis sinu esse debuerat agamemnon? Hæc vrens semiuinctum adultero perimendum

[1] mortificantes, Ziegler.

concessit. Sino legem Semiramidis inclytam ob pruriginem. Herculem Iole blanda seduxit: Aegyptia solomonem. Antonium Cleopatra. Medea patrem spoliauit: Fratrem discerpsit. Propriis filiis non pepercit. Progne non Itim filium tantum occidit: Set etiam coctum patri comedendum adposuit. Ite igitur (ne plura referam) iuuenes. cœcique vos laqueis mulierum innectite: Tam pio animali / tam fido / tam benigno / Animas vestras committite: consilia referate: Et substantias credite. Si sint qui dicant nec Sampsonis esse vires / nec Herculem captum / prole posteritatem generis esse seruandam / nec omnes esse tam execrabiles mulieres / non inficiabor. Meminisse tamen hos volo si antaeum sternere / Diomedem perimere / Triplicem superare gerionem / aut cerberum trahere nequeamus / mente etiam constanti adque virili ipsum herculem lasciuientem superare: Et laborantem æquare nos posse. Non potuere Vlyssem circes pocula decipere: Sirenum cantus distinere / Nec maris exterrere pericula. Nemo alios rite vincit. Qui se ante vincere non potuit. Si ergo quam mente geris effrænatam conculcaueris libidinem: Frustra explicabunt retia / frustra adponent laqueos mulieres. Quae quidem et si prolis gratia adpetendae sunt (quod ego absit vt negem) Non tamen eis subiacendum est. Si homines sumus / Cur nobis sint charae monstrandum / nec quoquomodo diuidendum ne dum illis concedendum in nos / imperium est: vt effœminati quidam in maximam suam perniciem fecere quandoque. Nullis lachrymis / nullis earum querelis credendum. Ab astutiis earumdem tanquam a capitali hoste cauendum est. Nec animo teneo sic omnes esse peruersas. Quis dubitet quin in tam magna multitudine reperiantur aliquæ piæ / modestae / ac sanctissimae / Et dignissimæ reuerentia summa mulieres? Sino christianas ex quibus plurimæ grandi mentis / integritate / virginitate / simplicitate / castitate / constantia / aliisque meritis floruere. Set & gentiles aliquae summis praeconiis laudes meruere. Quæ siquando reperiantur amandae colendæ. Et pro viribus extollendæ sunt vltra quam homines. Nam sicuti magis quam in briareo in pygmaeo miranda esset virtus herculea: Sic in muliere quam in homine magis commendanda. Set quoniam rarissimæ sunt: Ne dum lucretiam quaeris in calphurniam aut semproniam cadas / omneis fugiendas censeo / debito posteritati concesso.[1]

[1] Speaking of the women of his own day Boccaccio says in *Il Corbaccio* (Parma, 1802, p. 51):

"Tacciasi adunque questa generazione prava e adultera, nè voglia il suo petto degli altrui meriti adornare; chè per certo le simili a quelle [i.e., the few who imitated the Virgin], che dette abbiamo, sono più rade, che le fenici: delle quali veramente se alcuna esce di schiera, tanto di più onore è degna che alcuno huomo, quanto alla vittoria il miracolo è maggiore. Ma io non credo, che in fatica d'onorarne alcuna per li suoi meriti, a'nostri bisavoli, non che a noi, bisognasse d'entrare: e prima spero, si ritroveranno de'cigni neri, e de'corbi bianchi, che a'nostri successori d'onorarne alcuna bisogni d'entrare in facita" . . . Also p. 49: . . . "il più vile e'l più minimo huomo del mondo, il quale del bene dello 'ntelletto privato non sia, prevalere a quella femmina, in quanto femmina, che temporalmente è tenuta più che niun'altra eccellente. Nobilissima cosa adunque è l'huomo, il quale dal suo Fattore fu creato poco minore che gli Angeli."

¶ Le .xviii. chappitre parle encontre les femmes en general en les reprenant de leurs curiositez et les subtilz baratz. Et en especial en ramenant a memoire la faulcete daulcunes et les grans maulx dont elles ont este cause. Et commence ou latin. Blandum exiciale. &c.

Femme est vng mal qui semble souef / et si est dommaigeux et prouffitable a pou dhommes, le mal qui en femme est auant congneu que experimente. Et certain est que ainsi comme les femmes ne se efforcent pas de recouurer le degre de compaignie dont elles furent priuees par leur demerite par le iugement que dieu fist contre eue enhortant a adam quil pechast / parquoy entre eulx la compaignie fut deffaicte en tant que lhomme fut ordonne seigneur et chief de la femme / et elle deuint subgecte par le diuin iugement duquel les femmes ne tiennent compte. Ains sefforcent par leur naturelle subtillite a recouurer seigneurie sur les hommes / et pource que les femmes scaiuent que a reprendre celle seigneurie les affectemens du corps leur peuent assez ayder elles entendent & veillent a auoir la face reluysante par couleur vermeille et viue, a auoir les yeulx longz persans et vers, la cheueleure iaune comme lor, la bouche ronde / le nez long / le col blanc et poly comme yuire, quil soit droit & esleue sur deux rondes espaules / la poictrine enflee par deux tetins / ou vrays ou contrefaitz / durs & rondz / les bras longz, les mains delyees & tenues & les dois estendus / le corps graelle & petit pied / les femmes qui doubtent que delles mesmes ne soyent pas saiges demandent apres conseil entre elles. Et ce qui est en leurs corps oultre mesure elles le trenchent par art et fournissent les deffaulx par merueilleuse saigesse / car se aucune partie de leurs corps par maigresse est trop tenue, elles lextendent & engressent par viandes emmiellees et par souppes. Se le corps des femmes est gras oultre mesure elles le scaiuent amesgrir par pou manger et par viandes agues / se ou corps des femmes est aucune partie courbe ou bossue elles ladressent par recourber a la partie contraire. Se elles ont les espaulles trop haultes elles sefforcent de les abaisser par leurs maintiens / se elles ont les colz bas elles sefforcent de les alongir en hault. Et ainsi font elles des autres parties trop courtes / elles adressent les parties recourbees. Il est bon que ie dye par quel art elles affaictent lenfleure de leurs mains / les lantilles de leur face / les taches de leurs yeulx & les deffaulx des autres parties ausquelles les femmes remedient sans appeller le saige medecin ypocras / les femmes apres sceuent faire iaunes leurs cheueulx et blons par eaus & par lexiues & les faire roides & crespes par vne esguille dacier chaulde, & les faire rons a maniere dung annel / elles sceuent eslargir le front quant il est trop estroit par arracher les poilz, elles scaiuent desioindre & departir les sourcilz se ilz sont trop estenduz et serrez et les attenuir. Se [Ses, in text] les dentz dauenture leur sont cheues / elles en font daultres diuire / elles ostent a vne piece de voirre les yeulx et les cheueulx que len ne peut oster au rasouer / et par souuent raire elles attenuissent leur cuir sil est trop gros ou trop rude / ainsi sceuent elles eulx affaicter par art que celles qui semblent estre laydes / ains quelles soyent attournees / tu iugeroyes que ce fut la

plus belle venus quant elles sont attournees. Il nest ia besoing que ie dye par quelle maniere. Elles ordonnent leurs cheueulx iaunes. Par quelles flourettes elles les aornent de chappeaulx / par quelles bendes dorees / et de pierres precieuses / de couronnes / de coeuurechiefz / elles agencent tellement leurs cheueulx quelles en laissent vne partye voller au vent. Il nest aussi ia besoing que ie parle de leurs robbes. Les femmes sont a tant venues quelles vestent robbes de pourpre reluysantes dor et de pierres precieuses ainsi comme les Roys. Les femmes de Grenoble contrefont les habitz aux femmes Dostun ou de celles de egypte / ou de celles de Grece / ou de celles darrabie / Car aux femmes de ytallie ne souffit pas habit ytalien. Finablement les femmes pour trespercer plus aguement les pensees des hommes ont vng aultre barat de decepuoir les hommes / Car elles ont aprins vne maniere de aller mignotement de monstrer a descouuert leurs poictrines et leur sein, de descouurir vng tantet de la cuisse comme elles sceuent aussi de quelle partye de loeil elles doyuent regarder les hommes en guygnant pour les attraire. Et comment elles leur doiuent rire. Vne chose aussi est que les femmes scauent bien / Cest assauoir monstrer quant il est temps que elles nont cure de la chose quelles veullent. Ie mefforce pour neant de monstrer les ars / et les baratz des femmes / car pas ie ne les scay/ car ie compteroye plus tost les grauelles de la mer que ie les sceusse escripre. Toutesfoys les choses que iay dictes sont toutes manifestes / Ie croy que ce soyt plus honneste chose de taire que de racompter quelles parolles emmiellees et doulces dient les femmes aux Hommes quant ilz sont en leur chambre / quelles flateries / quelles mignoties / quelles larmes se besoing est / lesquelles font grant seruice aux femmes / Car par leurs larmes souuent elles obtiennent tout ou partie de ce quelles demandent / Plusieurs nobles et aultres hommes qui regardent les femmes en sont prins et deceuz tressouuent / Car a telz regardeurs ne chault de vertu ne de honnestete / mais seullement de la delectation charnelle. Ces guygnardeux de femmes peuent veoir les chaynes quilz mesmes ont forgees par leur ardant desir / qui sont si fortes quilz ne les peuent rompre. Parquoy les hommes encheent souuent en perdition. Las moy la grosse et rudde forme des femmes estoit assez cause de dommager et de nuyre aux hommes sans ce que les femmes eussent controuue tant daffaictemens et douuraiges pour agencer le corps. Par celle rude forme de femme fut pour certain deceu le premier homme. Par ces affaictemens de femmes fut deceu paris filz du roy priam / egistus en fut prins, aussi fut sanson. Par ces fillez aprendre loupz fut pappe hercules qui fut si grant deuant tous hommes mortelz que les autres se peuent excuser par luy / Hercules fut tellement prins par les fillez des femmes que non pas seullement il oublya sa tresaymee femme deyanira, Mais il oublya soy mesmes et sa tresgrant renommee du tout / et Hercules se rendit si obeyssant aux commandemens dune pucellette. Cest assauoir de yolis samye quil filla et fist autres offices de femme / apres que il eust mys ius et delaissez tous les exemples de vertu et de proesse / se la femme dhercules yolis a peu faire si grande abusion en hercules si grant homme

par ses yeulx mignotans / par les attours de sa beaulte de corps / & par lengigneux beau parler il nest pas merueille se aultres hommes en sont prins. Cestuy Hercules fut corrumpu par samye yolis non pas en laage que les flambes damours sont eschauffees / mais qui est plus layde chose Hercules fust corrompu pres de laage de vieillesse. O femme tresdoulx mal dhommes mortelz / Or nest il chose qui puisse estre couuoytee que tu ne vueilles. Il nest chose que tu ne assouuisses puis que tu loses entreprendre. Puis doncques que les femmes sont si fortes ennemyes de la franchise des hommes / ie vueil que contre elles les iouuenceaulx regardent a yeulx ouuers et iugent apres ce que ilz ont veues les beaultez de leurs corps / Le destruyement de Troye qui par femme fut arse / le meurtrissement de agamenon qui luy aduint par clitemestra sa femme / la paresseuse vie de hercules fillant ou giron de yolis samye / et laueuglesse de sanson. Ie vueil que les iouuenceaulx pensent lengin / les ars et les laz des femmes & quilz regardent soubtillement quantes et quelles choses desloyalles soient mussees soubz celle deliee pellette de la bouche des femmes qui semble pigmentee et si portent dedans elles aulcunes choses si horribles que neiz les voultours ny oseroyent toucher / et si doyuent les iouuencealux regarder par les yeulx de la pensee quelles choses soyent mucees soubz les robbes des femmes qui sont dor et de pourpre / se les hommes regardoyent quelz ilz sont / et pourquoy ilz sont nez francz ilz ne vouldroient point eulx soubz mettre a femme que est vne beste que homme ne peult dompter. Et ce ses choses par auant dictes ne peuent mouuoir les ieunes hommes des laz des femmes / ie vueil au moins que les meurs les espouentent et les facent caulx de non soy embraser en lamour des femmes. Certes les meurs des femmes sont telles / car femme est vne beste tresauaricieuse / courrouceuse / muable / desloyalle, luxurieuse / cruelle et qui plus couuoyte choses vaines que certaines. Se ie mens aumoins le foys ie apparent / car dalida liura sanson a ses ennemys pour lauarice de lor quilz luy donnerent / Euridice encusa amphiaraus son mary soy mucant / affin que erudice eust vng fermail dor quelle auoyt couuoite. Ceste erudice fille de thalaon [Thelamon, 1538] roy des arginois fut femme de amphiaraus euesque de la cite argos. Comme amphiaraus eust eu responce de dieux que il mourroit en la bataille de thebes se il y alloyt il se destourna / et son destour il reuella seullement a Erudice sa femme. Le roy adriascus chief dicelle bataille et les autres nobles de Grece queroyent amphiaraus & ne le pouoyent trouuer pour le mener en la guerre. Or aduint que Erudice vit que argia femme du roy Polinices portoit vng beau et riche fermail / lequel elle couuoita et dist a argia que selle luy donnoyt elle luy enseigneroit son mary / laquelle chose faicte Amphiaraus alla en la bataille de Thebes et illec par vng tremblement de terre il fut anglouty, et Erudice apres fut tuee par almeon filz de amphiaraus, auquel filz il auoit enioinct de faire la vengence quant il alla en ladicte bataille. Danes fille de Acrisius roy des arginois qui ouyt dire quil mourroit par la main de celluy qui naistroit de sa fille. Il fist enferrer Danes en vne tour / comme Iuppiter

roy de Crethe eust ouye la renommee de sa grant beaulte / il qui par la porte ne pouoit entrer monta par les tuyelles du toit et apres plusieurs dons et promesses dor et dargent iupiter angrossa danes / et depuys quelle sceust soy estre condampnee par son pere acrisius, elle fist son complot auec Iuppiter de sen aller par nauire auecques luy / pourtant les poetes qui fables meslent auec hystoires dient que iuppiter descendit en son giron par les thieules en guise dor / car par les dons dor et dargent iuppiter corrompit la virginite de Danes. Aragnes se pendit a vng tref pource que palas la desconfist de faire plus soubtilz ouuraiges tant eut de courroux en elle. Cest aragnes fut vne femme innoble du pays dasie et fut fille de Idinouius vng taincturier de layne selon aulcunes Hystoires elle fist premierement les rethz et les fillez a prendre [1] poissons et oyseaulx et eut vng filz appelle clostor qui trouua la maniere de faire les fuyseaulx a filler lin et laine. Et pource aragnes eut seigneurie & renom singulier de tixeranderie en son temps / ouquel mestier elle fut de si grant engin que par tixure elle faisoit tout ce que vng paintre faisoit de vng pinceau / & comme elle fust renommee nompas seullement en asie mais en estranges pays / Elle fut si esleuee en son couraige que elle estruia et disputa de son mestier contre Pallas trouuerresse du mestier de lin et de laine / mais comme aragnes ne peut endurer paciemment soy estre vaincue de pallas, elle se pendit a vng laz / mais par ses amis qui la furent elle fut sauuee et gardee destrangler amatha la mere de lauinia fut femme du roy latin / et lauinia fut femme de eneas. Quant ceste amatha vit que eneas eut desconfit turnus et que lauinia demoura femme & espouse dudit eneas,[2] Elle se pendit par courroux et desdaing pource que autrement remedier ny pouoit. Philis impaciente et enragee de luxure se pendit a vne hart pour lamour de demophon. Nisus roy des megarensois ne deuoit soy mesmes ne sa cite plus seurement habandonner fors que a scilla sa fille. et toutesfoys elle eschauffee par luxure liura son [3] pere nisus et son pays au roy minos ennemy dudit roy nisus. Car quant scilla vit que le roy minos auoit assiegee la cite du Roy nisus, elle consentit et traicta la mort de son pere et la prinse de la cite affin quelle dormist auec ledit minos. Aucune part ne deuoit estre plus seur. Agamenon que ou giron de sa femme clitemestra et toutesfoys elle lya et enueloppa son mary agamenon et le liura a son ribault egistus pour occire et tuer. Ie laisse a racompter la mauuaise loy que fist semiramis la Royne de babiloine affin quelle assouuist lentreprinse de son orde luxure. Ceste semiramis tresancienne royne des assiriens fut femme du roy Ninus / et pour la grande anciennete delle / on ne treuue pas desquelz parens elle fut fors, que la poetes dient quelle fut fille de neptunus que les payens appellent dieu de la mer / parquoy ilz donnent a entendre quelle fut de noble lignee. Elle fist tant grans prouesses et si notables faitz en armes et autrement quilz souffiroient a vng homme de quelconque force. Mais toute la clarte de ses faitz elle

[1] prendre et, blunder in text.
[2] Full-stop after "eneas" in text.
[3] son is "sost," misprint in text.

obscurcist par vne loy quelle fist et donna a ses subgectz / cestassauoir que .par quelconque maniere que il leur plairoit ilz feissent sans difference de lignaige les oeuures de nature affin que semiramis fust excusee de ce quelle auoit dormy auec plusieurs hommes / et par especial auec son propre filz, yolis comme dit est deceust hercules par flateries. Bersabee femme egiptienne deceust le roy salomon tant quelle le fist ydolatrer. Cleopatra royne degipte deceut anthoine nepueu de iulius cesar / car par lenhortement de cleopatra Anthoyne tendit pour soy a lempire de romme / et il finablement par desespoir se tua. Medea fille du roy oethes desroba les tresors de son pere, elle detrencha son frere et par sa grant cruaulte elle meurtrit ses propres enfans. Prognes ne tua pas seullement son filz itis / mais elle le presenta tout cuyt a manger au roy Theseus son pere comme iay dit au .V. chappitre precedent. Il nest ia besoing de compter plusieurs exemples pour monstrer les meurs et les condicions des femmes. Vous doncques ieunes hommes et aueuglez par lamour des femmes allez et vous mettez en leurs laz / habandonnez voz ames et voz vies a si loyalle / si piteuse, si benigne beste comme est femme / dictes voz conseilz aux femmes / donnez leur voz substances et richesses. Se aulcuns hommes dient que ilz nont pas si grandes forces comme auoit Hercules et quilz dyent aussi que hercules fut deceu par femme / et quilz dyent que il conuient soy adonner a conuerser les femmes pour en auoir lignee / et que toutes femmes ne sont mye si mauuaises comme celles que iay cy parauant nommees. Ie leurs responds quil est vray ce que ilz dient / mais toutesfoys ie vueil quil leur souuiengne que se nous ne pouons estre si fors comme Hercules qui acrauanta le geant antheus / se nous ne sommes si fors que nous ne puissons tuer le tyrant diomedes. Se nous ne pouons desconfire le fort roy gerion qui auoit comme len dit troys testes ou se par noz forces nous ne pouons trayner et abbatre le cruel chien cerberus a troys testes / lesquelles prouesses toutes fist hercules comme dit est cy deuant ou. xii. chapitre, nous pouons toutesfoys par bonne vertu de couraiges estre plus fors que ne fut oncques hercules / car nous pouons a laide de raison resister a la dissolue luxure qui fist mignoter et pourrir Hercules ou giron de samye yolis / et aussi comme hercules par force de corps batailla contre les cruelles bestes et contre les hommes fors aussi pouons nous combatre par vertu et par force de courage contre les vices du corps / comme nous pouons veoir par lexemple ensuyuant. Les poetes et aussi les hystoriens dient que le roy Vlixes apres la destruction de troye chemina en la mer par quatorze ans & arriua a vng port dune cite de champaigne de romme que len appelle gayette pres dune montaigne appellee cireus. Ceste circe enchanteresse et magicienne fut fille du soleil roy de colcos / & de persa sa femme. Ceste circe nee en lisle de colcos vint en ytalie par vne maniere que len ne scet. Et selon ce que dient les poetes elle mua plusieurs hommes et en especial les compaignons dudit roy vlixes en figure de diuerses bestes comme sont chiens / loups / lyons / ours et oyseaulx: Et telles mutacions des figures faisoyt circe par faulx ars de magicque / & ceste

fiction contient celle vraye histoire / car certain est que circe seur de oetha roy de lisle de colcos fust femme dissolue en luxure, belle et gente de visaige et de corps / et pour desseruir les folz hommes satournoyent en diuerses manieres tant pour luy plaire en [1] luxure / comme pour la fournir a ses attours. Et vray est que quant femme est dissolue a diuers amans ilz groncent lung a lautre & abayent comme chiens. Ilz robent eulx mesmes & aultruy comme loups. Ilz vollent et saillent de lieux en lieux comme oyseaulx / Ilz se en orgueillent comme Lyons / ilz rampent et montent comme font les ours. Ceste circe par ses bruuages ne peut deceuoir le saige roy vlixes / les doulx champs des sereines ne le peurent arrester / ne tenir / les poetes faignent que en la mer sont trois sereines, la moytie de leurs corps est en figures de pucelles / et lautre moitie est en figure doiseaulx & ont esles et ongles, lune de ces trois sereines chante de bouche a voix serie, lautre chante en vne chalemie et lautre chante en vne harpe. Ces trois sereines par leurs doulx champs tellement attrayent les hommes nageans en mer que ilz entroublient de gouuerner leurs nefz / et par ainsi perissent. Ces trois sereines selon la verite furent trois folles femmes qui demouroient & habitoient iadis en diuers portz de mer / ces trois femmes par leurs deceuables doulceurs mettoient a pourete tous ceulx qui sapprochoient delles / elles auoient esles et ongles / Car amour de folle femme blesse et volle dung lieu en autre / elles habitent es portz et es isles de la mer / car venus la deesse damours fut engendree en la mer / [2] Cest a dire en labondance des richesses mondaines fut et encores est nourrie luxure. Il nest homme qui droictement puisse vaincre les autres se premierement il ne peut vaincre soy mesmes. Se doncques tu soubzmarches & desconfitz la desordonnee luxure que tu portes dedans ta pensee, les femmes ne te pourront prendre ne enlacer en leurs filez ne en leurs laz. Et combien que les femmes soyent desirables pour lamour du bien de lignee qui vient par moyen des femmes, a quoy ie me consens / touteffoys nous ne deuons pas soubzmettre a elles se nous sommes hommes viuans selon raison. Nous deuons monstrer aux femmes par quoy nous les auons en chierte et en amour. Mais len ne doit pas seullement soy garder de donner seigneurie aux femmes enuers les hommes / ains ne leur en doit on departir aucunement / ainsi comme aulcuns effeminez ont fait en leur tresgrant dommaige. Len ne doibt point aucuneffoys croire aux larmes des femmes ne a leurs complainctes. Len se doit garder des malices des femmes ainsi comme len se garde dung ennemy mortel. Et pas ie ne dy ne afferme en mon couraige que toutes femmes soient ainsi peruerses & mauuaises comme sont celles que iay dessus nommees. Il nest homme qui ne sache que est si grant multitude de femmes soyent aulcunes piteuses et attrempees tressainctes et tresdignes de souueraine reuerence / ie ne compte pas entre celles que ie parle les femmes crestiennes dont les plusieurs ont este de grant entierete [3] de pensee en gardant virginite / simplesse /

[1] There is a mark of punctuation after "en."
[2] The printer has inserted here by a blunder "car en la mer."
[3] "enterinete"; misprint.

chastete auec constance et autres grans merites. Et aussi entre les femmes payennes aulcunes ont desseruy tr[e]sgrans louenges / et se aucunesfoys len treuue telles femmes verteuses crestiennes ou aultres, on les doyt aymer, honnorer et les fort esleuer plus que les hommes qui pareillement seroyent vertueulx comme elles / car ainsi comme la force et la vertu de hercules seroit plus a louer et a merueiller en vng homme nayn que en briareus[1] qui fut vng grant geant / aussi doit len plus recommander vertu en vne femme que en vng homme / mais pource q*ue* trespou de femmes sont bonnes et vertueuses ie te conseille que tu les fuyes toutes / fors que en leur payan*t* la debte pour auoir lignee affin que tu ne rencontres vng mauuaise femme / tandis que tu quiers en auoir vne bonne / car tel quiert vne telle femme comme fut lucresse la treschaste qui rencontre sempronie ou calfurnie, qui furen*t* deux folles et luxurieuses femmes [Le Noir, fol. xxiii recto, ff.].

Lydgate was more considerate. He also omitted, perhaps through boredom, the stories of Jupiter and Danaë, Arachne, Amatha (mother of Lavinia), shortened the account of Semiramis and left out Bersabes, Cleopatra, Medea, Procne, Circe and the Sirens.

I. 6736 ff. Much of this was borrowed by Lydgate from Ovid's Metamorphoses, e.g., 6756 ff, 6770 ff; 6818, Pyrrhus and pirate, came from Boccaccio's *De Genealogiis*.

Bochas says (6736 ff.):

NONDVM satis in muliebrem libidinem / & stultitiam amantium perdite p*ro* votis scripseram / Et ecce flentium auditus est clamor. quos inter Pyrrhus Achillides fere primus post deuios cursus *a*equoris troia capta / et acta*m* pyraticam / co*n*cessa*m* Heleno Andromachen et deductam hermione*m* / se fraude macharei sacerdotis in te*m*plo apollinis delphici ab oreste querebatur occisum. Post hunc et Euander arcas sparsa canicie / squallida barba / scissa veste / tremula voce / gemens senectutem suam cæde pallantis vnici filii destitutam execrabatur. Sic et plurimi succedebant. Sane / q*uoniam* et si ad labore*m* no*n* tame*n* ferrei nati sumus / senties me defatigatum scribendo / quiescendum paululum ratus sum [xii verso]. He then goes on to speak about dividing his work into Books and compares himself to a traveller who marks the various stages of his journey: Nu*n*c insigni lapide / nu*n*c veteri q*uer*cu / q*uandoque* sacello aliquo / no*n*nunquam lympido fo*n*te / riuulo aut flumi*n*e q*uod* co*n*tinuum est distinctis signan*t* spatiis: vt tam p*ræ*teritum quam futurum facilius metiantur laborem. Of Canace he says nothing, and it is probable that the allusion to Machaire brought Canace to Laurence's mind; and of her Laurence says no more than that Machaire, son of King Eolus, loved dishonestly his sister Canace, who conceived and bore a son. He continues [Le Noir, fol. xxv d]: Co*m*me machare*us* par vne nourrice enuoyast lenfan*t* pour estre nourri hors de lautel royal / lenfan*t* co*m*me malheureux brahyt & crya si hault q*ue* le roy eolus lente*n*dit. Et il courrouce pour le desloyal fait co*m*manda q*ue* lenfan*t*

[1] "briarcus"; misprint.

fut donne aux chiens pour estre deuore, le roy aussi par vng varlet enuoya vne espee a sa fille canaces affin quelle fist de soy ce quelle auoyt desserui mais les hystoriens taisent se elle se occist toutesfoys macharaun [machareus, ed. 1538] sentant son horrible peche & le courroux de son pere sen fuyt et deuint prestre ou temple dapolo en la cite delphos qui est vne cite en grece ou fut en lhonneur dapolo fonde vng temple ouquel il donnoit responces aux demandes que on faisoit sur les choses doubteuses, etc., and no further word of Canace, only a reference to Book xxiiii of Justin, who described the temple on Mount Parnassus. For the story of Canace Lydgate had other sources, especially his memories of Gower (as in Canace's letter to Machaire).

BOOK II.

II. 15–21. The idea is Lydgate's. The entire section prints to but fifteen lines of Latin and forty-seven much shorter lines of French. The burden of Boccacio's discourse is, that if good men need to be reminded only once of the evil deeds of the vicious, there are others, "tellement appuyez aux choses temporelles que a peine sentent ilz lair bruiant par la force du tonnerre qui tousiours tempeste dedans les nuees. Et par ainsi ilz ne appercoyuent point les parolles de ce liure qui ne font pas grant son / mais ie pence que quant les hommes seront ferus du continuel rebondissement des cas & des fortunes des nobles tant hommes comme femmes qui apres seront racomptez / ilz amoliront leurs cueurs durs comme pierre de aymant par le long compte des histoires ainsi comme vne dure pierre se perse de leaue qui continuellement chet et degoute sur elle."

II. 136. "Dedli off face," etc: "en son cruel visage et puis rabesse sa voix en sangloutissant." The details of the story are told differently by Lydgate, who omits the incident of Saul's tearing off a piece of Samuel's mantle, while in Laurence there is no allusion to the Witch of Endor; nor does Lydgate mention the death of Saul's three sons, Ionothas, Abminadab and Melchis, in the last battle. It is evident that Lydgate drew largely on the Vulgate (comp. Koeppel, pp. 49 ff.).

II. 533 ff. Obedientæ Commendatio. This section is greatly extended by Lydgate, who however omits Boccaccio's and Laurence's chapter iii about Adraazarus and Adadus, slain by David.

II. 624 ff. Roboam, 687. In reply to the request of his people to lighten their burden of taxes, Roboam, who paid no attention to the advice of his old councillors, said: "certes mes hommes & subgetz ie vous forcloz de tout ce que vous me requerez. Car se feu mon pere salomon vous a batuz & destrenchiez de verges, ie vous despieceray de scorpions. Cestadire de bastons qui ont anx boutz pointes de fer ou plombees. Celle responce nest digne ne conuenable en la bouche dung roy. Car de la presence du roy presque nulz hommes ne se

doiuent partir dolens & mesmement quant ilz requierent chose honneste." According to Koeppel, p. 53, Lydgate used Josephus' *De Antiquitatibus Judaicis* as well as the Vulgate in adding to this chapter.

II. 806–1463 are based on Laurence's Chapter 5 (fol. xxix d–xxx d), which is a fair rendering of ¶ In Fastosam Regum superbiam (Petit, fol. xiv verso–xv recto). As Lydgate handled his material in a wholly different manner, the chapter from Laurence follows for the sake of comparison:[1]

¶ Le .v. chappitre parle contre les roys & princes orgueilleux en leur ramenant a memoire le grant orgueil & presumption de roboam quatriesme roy des iuifz. Et commence ou latin. Quid inquieuit.

Les roys & princes qui se fient et habandonnent aux choses mondaines et qui soubdainement les passent ainsi comme se elles feussent tresfermes et durables / que diront ilz quant ilz orront compter le cas de roboam roy de tous les iuifz qui sembloyt estre si ferme et si durable quil ne peust cheoir par quelconque tresbuchet de fortune / & neantmoins roboam estoit a paine assis sur son siege royal qui selon le iugement des folz estoit ferme et appuye par le long et grant trauail de dauid le begnin et de salomon le sage predecesseurs dudit roboam. Et voicy que tout le remenant du royaulme des iuifz luy fut oste fors que vne petite portion qui luy fut laissee / cestassauoir la lignee de iuda et celle de beniamin. Et les dix autres lignees iustement se rebellerent contre roboam en le delaissant & firent comme dit est ierob[o]am leur roy. Et ceste diuision du royaulme fut faicte pour vng pou de orgueilleuses parolles que ledit roy roboam isnellement conseil le respondit a son peuple. Ces orgueilleuses parolles furent semence & cause parquoy sen ensuyuirent tresgrans batailles / plusieu[r]s bruslemens de villes / desolacions de citez / occisons de roys et dautres gens / destructions de temples & dautres choses diuines. Par lexemple du cas aduenu au roy roboam les autres roys & princes doiuent entendre quilz ne doiuent pas despriser le peuple subgect a eulx et ne le doyuent pas submarcher ne escorcher. Les seigneurs terriens doyuent soy remembrer que le peuple nest mie serf / mais il est conserf. Car seigneurs & peuple seruent tous deux / et chascun doyt lung a lautre certaine et differant seruitude. Car ainsi comme honnorable et grant estat du roy vient du trauail & de la sueur du peuple / aussi doit le roy veiller a procurer et garder le salut et

[1] II. 1009. Miss Hammond tells me that Collucyus is Linus Collucius Pierius, or Colucio Salutato, the friend of Petrarch. His "declamation" on Lucrece, together with another, is in MS. Royal 8 E xii. Duke Humphrey owned a MS. of Colucio's *Epistolae*, and perhaps also the *Declamationes*, or at any rate the one about Lucrece. At line 1006 ff., Lydgate says that Duke Humphrey requested him to include an account of Lucrece in the "Fall of Princes," and the probability is great that it was Humphrey who placed the declamation by Colucio in Lydgate's hands. See also Miss Hammond's note on Colucio in her "English Verse between Chaucer and Surrey." Koeppel, pp. 71–72, misunderstood the name Pierius (III. 983, where the declamation is again referred to) and was consequently unable to explain the allusion. The greater part of this chapter in Latin is reprinted from Ziegler on p. xviii. Part I. of this edition.

repos du peuple / mais dieu vueille veoir comme les princes de maintenant font leurs deuoirs enuers le peuple / car les meurs et les coustumes royaulx sont conuerties et ramenees en tyrannie. Celluy certes est tyrant qui contre le droit diuin et humain gouuernent la chose publicque du pays subgect a luy. Les princes de maintenant desprisent la petite puissance de leurs subgectz / et veullent soy attourner et reluyre de robes tissues dor et de pierres precieuses / ilz veullent estre enuironez dune longue trasse de sergens et varletz / ilz font bastir haulx palais pour secretement et seurement mal faire. Ilz se delectent en troppeaulx de folles femmes & en iangleurs desguisez. Ilz se delectent a emplir leurs oreilles dordes parolles. ilz se delectent boire et manger a table iusques a la nuyt profonde. Ilz entendent a yuresse et a aultres delectations ordes et diffamables. Ilz se delectent a perdre les iours par les longz dormirs et aultres ieux que ilz font. Ilz se delectent a faire veiller le peuple pour les garder quant ilz dorment. Ilz se delectent a entreprendre batailles iniustes et a tort et cuydent que ce soyt grant et recommandable chose de despriser les conseilz des prudens hommes & de croire a eulx mesmes. Ilz pensent que ce soyt grant et louable chose de abbaisser les bons Hommes et de esleuer les mauluais / de charger les citez de truaiges / et de tourmenter les citoyens / de les bannir / de les faire mourir / et les marcher du pied a maniere de boe. O desloyalles mauluaistiez. O deshonnestes et horribles ouuraiges de larrons / de gloutons et non mye de Roys. O longue et paresseuse souffrance de peuple et folle fiance de seigneurs se ilz cuydent en faisant telles choses que le peuple leur soyt obeissant et loyal. Or disons ie te prye comme vray est que au commencement les Roys et aultres princes terriens furent esleuz par consentement et ordonnance de peuple pour le garder et deffendre. Quant doncques ie vy vng homme ainsi enferme et subgect a maladie comme ie suis / auquel iay donne de mon plain gre mon honneur ma franchise toute mageste et office et toute preeminence a qui ie rends seruice pour qui ie trauaille / A qui ie depars mes substances et pour la sante duquel respans mon sang & metz en peril ma vie / et ie regarde que par ces dons et ces prerogatiues que ie luy faictz il comme mescongnoissant du bien que faict luy ay / il veille et estudye a amoindrir mon corps et ma cheuance et a moy mectre en desolation / en vitupere et en dommaige. Et quant ie voy mon prince voullentif de succer et espuyser mon sang et de donner oultraigeusement a femmes diffamees / a garcons / et gloutons et a aultres hommes tresdommaigeux et dignes du gibet les possessions et richesses desquelles il deuroit soubstenir les poures et miserables creastures. Et quant ie voy que mon Roy ou mon prince sefforce dauoir auecques soy tresmauluais conseillers et de ensuyure leur conseil et de soy delecter en tresmauluaises oeuures et aussi ie le voy en tous maulx et dommaiges prompt et esueille / et ie neant moins considere quil est negligent endormy et paresseux enuers le bien et salut publicque / Se tu me demandes se ie lappelleray Roy et se ie le honnoreray comme prince et se luy garderay foy comme on doit a seigneur. Ie te respondz que nenny. Car vng tel roy ou tel

prince nest ton prince ne ton roy ains est ton ennemy. Cest oeuure dhomme vertueux en couraige / cest vne tressaincte chose et du tout necessaire de faire coniuracion de prendre armes / de mettre espies / de employer ses forces contre vng tel roy comme iay maintenant dit. Car il nest sacrifice a dieu tant aggreable comme est le sang du tyrant et mauluais prince pource que il corrompt les droitz diuins et humains / dure chose est et griefue a endurer a vng peuple de recepuoir iniures et villennies pour les biens fais & pour les bons merites que il rend a son roy ou a son prince / car iacoit ce que les roys regibent tant comme il leur plaist et nyent par cent foys que ilz soient obligez pareillement au peuple comme est le peuple a eulx / toutesfois les roys & les princes seigneurisent par layde et par les forces du peuple et sans luy riens ne peuent par voye de fait ne de droit. Et les forces du peuple font les Roys estre crains & doubtez. Et se aulcun roy ou prince sans iuste cause affoiblist son peuple par occisions ou aultrement il apparceuera tantost sa seigneurie estre moindre que elle nestoit par auant / ainsi comme ceste chose est legerement demonstree par le cas de roboam / Car sil eust eu auec luy le peuple des dix lignees qui se delaisserent sisoth le roy des iuifz ne autre roy lors viuant neust peu greuer roboam. Il nestoit ia besoing que ie deisse que les roys et les princes seigneurissent par le confort et ayde de leur peuple. Car au peuple sont comprins la gent riche et poure et de moyenne noblesse. Si dy que le moindre homme du peuple poure et innoble ne doit estre despite ne tenu vil. Il nest si petit homme quon heurte ou mefface quil ne prengne grant couraige et hardement en soy. Et ia soit que les roys pour viure seurement se scauent enuironner de varletz et de sergens armez pour eulx garder et deffendre. Toutesfoys la vie des roys et des princes ne peult estre plus longue que celle du varlet qui est commis a employer sa vie pour lamour du seigneur a qui il sert. Et par lexemple cy apres racompte les seigneurs terriens doiuent entendre quil nest si petit homme puis que il soit par iniure heurte ou meffait qui nayt courage et hardement en soy dentreprendre et accomplir grans choses / car vng consul rommain appelle mucius sceuola entra tout seul dedans les pauillons de porsenna roy de toscane qui lors estoit enuironne de son ost & qui a tort guerroyoit les rommains. Se mucius eust distinctement congneu la personne du roy porsenna selon ce que mucius auoit le couraige il eust tue Porsenna au meillieu de tous ses hommes armez. Car pour ce que mucius faillit a le tuer il de son plain gre mist sa main dextre contre vng grant feu ardant et tant que ledit roy ennemy de mucius se tint quoy en regardant celle main dequoy le sang et la moelle degoutoient dedans le feu et si fut tant fort le courage dudit mucius quil ne retyra ne osta sa main degoustant & dont les os estoient descouuers et nudz et de peau et de chair iusques a ce que porsenna commanda luy oster et destaindre le feu.[1] En chascun estat ont este aucuns qui ont ose entreprendre & acomplir tresgrans choses / car iunius brutus vng cytoyen de romme

[1] Koeppel considers it probable that Lydgate obtained lines 960 ff. from Livy.

et cousin de la treschaste Lucresse tourna a sa partie tout le peuple de romme contre tarquin lorgueilleux roy des rommains pource que son filz sexte tarquin auoit par malice et par force charnellement congneue ladicte lucresse tandis que son mary collatin tarquiniam noble citoyen de romme estoit en puille auec le roy tarquin comme plus a plain est racompte en son hystoire. Aussi virgineus esmeut tout le peuple de r*o*mme contre appius claudius. Pareillement pausanias vng cheualier grec filz de terrestres du lignaige de horrestes occist philippe roy de macedoine seant entre son filz et le pere de sa femme. Vng homme serf tua hasdrubal duc de cartaige et frere de hanibal. Il nest donc ia besoing de compter tant dexemples / car cest chose notoire que la vie des roys / combie*n* quelle soit en choses de varletz et de serge*n*s armez si ne peut leur vie estre estimee plus longue que celle du peuple qui est ordonnee a employer sa vie pour la deffence de son roy ou seigneur. Se doncques ceulx qui veullent seigneurier aux hommes veullent que leurs royaulmes soient longs et leur vie et que le peuple leur soit ferme en loyaulte ilz doiuent oster de leurs courages toutes couuoitises / cest assauoir couuoitise de delict charnel & de richesses mortelles. Les princes doiuent appre*n*dre vne tressaincte chose / cestassauoir tant et si saigement faire quilz soyent plus aymez que doubtez affin quilz apparent plus estre peres que seigneurs du peuple subgect a eulx / car les poethes et philosophes anciens appellerent en leurs liures le roy iupiter pere / car le roy doit ainsi faire enuers le peuple comme le pere enuers son naturel filz.

As Miss Hammond has pointed out to me, Lydgate no doubt used both the Prologue and parts of Books V. and VI. of John of Salisbury's *Polycraticus* in the above Chapter on Good Government.

II. 1415. The name "Salamator" is not mentioned in either Bochas or Laurence, both say "a slave" (comp. Koeppel, p. 75).

II. 1464–1666. There is no mention of Jeroboam's idolatry or golden calves or of Jadan or of Jeroboam's wife and son in Laurence. At the beginning of the chapter Laurence, translating Bochas, says of the unfortunate kings mentioned: "Et vray est quilz ont este malheureux plus par leurs negligences et paresses de faire leurs deuoirs enuers Dieu et enuers leurs subgectz quilz nont este par la negligence de fortune qui sestudie de renuerser les haulx estatz des hommes." [fol. xxxi a.] Lydgate has here drawn on the Old Testament.

II. 1667. In Laurence, Zareas was a descendant of Chus "le filz de cham leq*ue*l cham fut lu*n*g des trois enfans." There follows a description of the location of Ethiopia, which included "tout le pays q*ui* est entre le fleuue appelle indus iusques en celle partie de egipte qui est entre le nyle et la mer occeanne soubz le soleil de midy." Asaph was "roy de hierusalem." Zambrias was besieged and assailed in his palace in the seventh year of his reign. Zambrias "mist le feu dedans vng molon de busche ou millieu de son palais et ardit soy meme en son hostel royal." Then comes another Adab, son of the king of Damascus, defeated by Achab, whom Adab killed with

an arrow. Laurence's account of Achab and Jezebel follows in the next chapter, on Athaliah.

II. 1744–1862. In Laurence Athaliah marries Joram, son of Josaphat. The land of Ydumee was lost, and the Arabians who lived on the borders of Ethiopia invaded the kingdom of Jerusalem, sacked cities, outraged virgins and took the nobles prisoners. The story of Athaliah is told at great length by Laurence, but Lydgate evidently obtained II. 1838 from the Vulgate (II. Kings, xi. 12, Koeppel, p. 49). A short chapter on covetousness of worldly goods follows and a longer one on the Jews (ix) and their wicked, idolatrous kings, who came to an evil end. It furnished apparently the inspiration for Lydgate's Envoy on Evil Princes.

II. 1898–2170. Dido. Cadmus, who invented Greek letters, and Phoenix, the discoverer of the use of vermilion, are both mentioned in Laurence. Phoenicia was named after Phoenix. Thir (Tyre) was founded 240 years before Solomon built his temple. In a digression on Hercules (Sicheus being priest of the temple of Hercules in Tyre), Laurence says that Hercules "et plusieurs autres apres & auant luy en cas semblable sont et furent adorez comme dieulx de la gent simple et folle et commenca faulce religion qui autrement a nom vaine superstition" [fol. xxxiiii d.] The whole story is told much more circumstantially by Laurence and Boccaccio than by Lydgate. The latter however makes use of Servius (II. 1962), from whom he obtained the oxes head (1970), which is not mentioned by Laurence.

II. 2150–2170. These lines are Lydgate's. The envoy (2171–2198) represents Laurence's short Chapter 11, which is in turn a translation of Boccaccio's ¶ In Didvs Commendationem [Petit, fol. xvii verso]. The satirical Lenvoye direct to wydowis of the translatour (II. 2199–2233) is Lydgate's.

II. 2234–2338. The chapter on Sardanapalus is much longer and more detailed in Laurence.

II. 2255–2261. After succeeding to the kingdom, Sardanapalus, who was also called Conostancoleros, founded the two cities of Tarce and Ausile; "il se osta de la presence des hommes et se retrahyt en vng sien palais garny de merueilleuses delices / et dit len es histoires tandis que Sarda[na]palus pourrissoyt par oysiuete en ce palais il trouua plusieurs manieres de delectations / et dit len certainement que Sardanapalus trouua la maniere de faire les litz de plume attournez de Soye et enuironnez de courtines / il trouua les abruuoers dor et de pierres precieuses / il trouua les diuerses manieres de appareiller viandes par artifices / il trouua aussi maniere de traire le vin des grappes sans les fouler des piedz / et les odeurs & les oingnemens qui attrayent les hommes a luxure / il mist sus auant que nulz autres les ordonnances dauoir deuant soy seruans et varletz peignez et autres mignoties et oysiuetez vaines et dissolues." Here Laurence, following

Bochas, mentions in contrast to Sardanapalus, Foroneus, who at the time of Abraham gave laws to Greece (see Lydgate, I. 1730), Saturn, king of Crete, who brought agriculture to Italy, Erithonius, son of the king Vulcanus, and Pallas, who at the time of Joshua invented carts and wagons and the harnessing together of horses in teams. As for Sardanapalus, his life was "semblable aux choses quil trouua." His companions were cooks, "sentans la puanteur et loudeur de cuysine / et bouchiers brouillez du sang des bestes / et poissonniers reluysans des cailles de poissons / et glouton*s* qui tousiours routoient pour auoir trop englouty de vin le iour de deuant. Et aussi sardanapalus print auecques soy vne maniere de tresdommageux hommes / cestassauoir flateurs & iangleurs et ruffien*s* sentans la flaireur des bordeaulx qui sont fiente et reffus de toutes gens et sardanapalus aymoit principallement ces ruffiens," etc. [fol. xxxvi d].

II. 2311 ff. . . . il ordonna et dressa par soy mesme ou meillieu de son palays vng grant mulon de charbon de fagotz et de busches. Et mist sur ce grant tas de ses ioyaulx / vaisselle robbes et aultres choses precieuses et puys monta tout dessus. . . . Finablement apres que sardanapalus eut boute le feu dedans les busches / sur quoy comme dit est il auoit tous ses precieux ioyaulx il demoura en fort courage / car de plain gre il souffrit soy ardoir dedans le feu ou quel il fina sa vie dissolue et oysiue et par ainsi sardanapalus qui ou temps de sa prosperite precedant auoyt vescu en maniere de femme il mourut en maniere dung homme fort & courageux. (Et sic qui vixerat mulier / a fortuna aduersa visitatus Homo succubuit.)

II. 2339–2527. Both Bochas and Laurence (Chapter 13) mention the egregious scrivener who wrote the whole of the Iliad on a tiny scroll and the carvers of ivory, Callicrates and Mirmecides, and subsequently write at length about Pythagoras (as a philosopher, but not as the inventor of music), Plato and Apollonius. They also say that Miltiades, Leonidas, Epaminondas and the three Scipios had better ways of employing their time than Sardanapalus, and end up with a long disquisition on soberness and temperance. The other examples of industry, Tubal, Seth's children, Enoch, Cam, Catacrismus, Esdras, Isis, Carmentis, Tully, Pan, Mercury, Bacchus, Euclid, etc., except Fido, were introduced by Lydgate, who mentions Isidore as a source of his information; but as Koeppel has pointed out (pp. 52–53) he also used Josephus' *De Antiquitatibus Judaicis*, especially for Tubal, the children of Seth and the pillars of marble and brick.[1]

II. 2584. There is nothing in Laurence corresponding to these picturesque lines, which are taken partly from the Old Testament, partly from Josephus' *De Antiquitatibus*. Lines 2584–2940 represent with many differences in detail Laurence's Chapter 14. The incident of Uzziah's scorched face was also taken by Lydgate from Josephus.

[1] Lydgate may have obtained his account of the invention of Greek letters from Vincent (Koeppel, p. 68).

Towards the end of this chapter Laurence says, "Ou temps du regne de ozias fut vng philosophe apelle fido qui fut de la cite de argos en Grece / cestuy fido trouua la science de proporcionner les mesures et les poix a justement mesurer et peser toutes choses vendibles" (see Lyd. II. 2507 ff.); also, "les Grecz lors ordonnerent vng ieu appelle olimpias en lhonneur de hercules le preux et a ce ieu faire ou mont Olimpus de cinq ans en cinq ans se assembloyent les nobles de grece / pour eulx exerciter en toutes manieres darmes." The story of Zedekiah (Chapter 15) is told at much greater length in Laurence.

Laurence's next chapter (16, fol. xli verso), which corresponds to Boccaccio's ¶ In ærumnosam mortalium conditionem, is not translated as such by Lydgate, who after expressing its spirit in the envoy (II. 2941–61) goes on to Chapter 17. At the beginning of this chapter Laurence, following Bochas, mentions Job and Tobit and Nebuchadnezzar, "ausquelz troys leur premiere bienheurete a este doublee apres toutes leurs miseres." Astyages was son of "Ciasaris roy des medois."

II. 3039–3087. Laurence devotes a column and a half to his digression on Socrates, Euripides and Demosthenes.

II. 3137. Sparges, Laurence.

II. 3326 ff. The envoy represents an entire chapter (17) entitled ¶ Pauca de sopniis, in Boccaccio. In Laurence the heading is: ¶ Le .xviii. chapitre raisonne et prouue que les songes sont souuent vrays signes et demonstrances des choses aduenir en ramenant a memoire les songes que astrages roy des medoys auoit songez de sa fille mandanes et dautres songes daucuns approuuez par les aucteurs anciens et renommez / et commence ou latin. Quid precor &c. Laurence, translating Boccaccio, begins: Ie ne scay de deux choses laquelle est plus merueilleuse ou la tresgrant necessite de lordonnance diuine qui est presque inenarrable ou celle demonstrance des songes que len trouue tres certaine.... Astrages pensa tollir du destourber la demonstrance des deux songes quil fist par tous les moiens quil peult.... Certes nous pouons assez congnoistre par ce present et autres plusieurs exemples que la demonstrance des songes oncques ne deffaillit que on nen veist finablement quelque chose si certaine / car dieu qui veoit toutes choses comme se elle feussent / ne pourroit demonstrer aucune chose plus ouuertement a vng homme veillant que par songe. Car les couraiges des hommes ont en eulx aucune tresgrant et secrete chose fischee qui prent part et communique de la pensee diuine / & parmy ce que la diuinite oeuure en noz courages quant nous sommes frans & deschargez des charges terriennes ou au moins quant nous sommes deschargez de la pesanteur du corps quant le corps est endormi nous oyons & voyons maintes choses aduenir ou par vision trescertaine / ou soubz aucune tenue et subtille couuerture. Following Bochas, he then goes on to mention the dreams of Simonides, Calipurnia, Arterius (physician to Augustus), Pharaoh's dream of the

cows, and the vision of Nebuchadnezzar, all of which is passed over by Lydgate.

II. 3347–3423. Laurence prefaces the story of Candaules with an account of Lydia, omitted by Lydgate. Except for the bare outline of the story, the chapter is Lydgate's.

II. 3424–3492. Although Laurence speaks of the ants and the diviners, he does not mention the story of how Midas could touch things into gold. In regard to his death Laurence says: Et combien que la cause de sa tresgrant pourete & misere ne soit pas plainement congneue enuers les hystoriens neantmoins trouue len que midas par impacience et desplaisir de sa vie beut du sang dung thoreau eschauffe en amours affin quil mourust auant la fin ordonnee par nature.

II. 3494–3533. Laurence mentions that the vessels had been brought to Jerusalem by Nebuchadnezzar. He says further that the hand of an angel wrote in Hebrew letters, "apparoissant et cler le cas du destruisement de balthasar." The section is almost wholly by Lydgate (who used the Vulgate), as is of course also the envoy. Daniel does not appear in Laurence.

II. 3557. Laurence, following Bochas, is very circumstantial in giving the reasons for the prosperity of Croesus, "filz naturel et legitime de assiastes noble roy des lidois." II. 3634–47 are entirely Lydgate's.

II. 3712. Laurence (and Bochas) attribute the miracle to God, not to Jupiter.

II. 3732–4263 are represented by a long chapter (21) of nine columns in Laurence; in Bochas it amounts to less than a page.

II. 3772–73. . . . cestassauoir couuoytise de tousiours plus auoir et couuoytise despandre sang humain [fol. xlvii c].

II. 3778 ff. Si aduint que ou temps quil regnoit en sichie vne royne appellee thamaris seigneurisant aux sichoys / les Sichoys iadis par mil et cinq cens ans eurent la seigneurie de asie. Et est sichie aultrement surnommee Gochie [gothie, Couteau] de magot filz de iaphet qui fut le tiers filz de noe. Et par ainsi gochie et sichie est vng mesme pays qui iadis par deuers orient touchoyt aux indes deuers septemtrion aux passus meothides et se estendoit entre la dignoe [dunoe, Couteau] et la grant mer iusques en allemaigne. Mais sichie depuis a este amoindrie / car de la dextre partie orientale a lenuiron de la grant mer de surie elle sestend iusques a la mer occidentalle. Et dillec vers midy iusques au mont caucasus et deuers occident elle touche a hircanie. En sichie sont plusieurs gens / mais ilz sont dispers et espandus pource que la terre nest pas en fruict plantureuse. Aulcuns Sichoys labourent et viuent des fruictz de terre. Aulcuns sont merueilleux et cruelz et viuent de chair & de sang dhommes. En sichie sont plusieurs terres riches dont les plusieurs sont inhabitables. Car combien que en [plus]ieurs lieux les sichoys ayent grant coppie dor

et de pierres precieuses. Toutesfoys pou de gens se y retrayent pour paour de la cruaulte des griffons. En sichie sont plusieurs diuerses pierres precieuses. Et entre plusieurs sont deux notables riuieres / cestassauoir phazides & arrazes . . . [fol. xlviii d]. Of all this there is nothing in Bochas.

II. 3816 ff. Laurence makes a point that the food and drink were such as the Scythians were not accustomed to.

II. 3859. Laurence says, les montaignes horribles pleines de neiges & de gellee.

II. 3881. A bath, vng tonnelet plain du sang de ses cheualiers persois.

II. 3886. O roy cyrus saoule toy du sang ou ton chief baigne dont tu as eu si grant soif / car ton chief ne ton corps nest digne dauoir autre tombeau. Laurence, following Bochas, adds that the fate of Cyrus put the fear of God into his heart, and continues his moralizing through another column (Lyd. 3900–3941). Boccaccio however supplied in this case most of the material. One exclamation, "Haeccine in morte tam clari regis coniugum et natorum oscula?" which he might have used to advantage, Lydgate omitted. Hæc suprema amicorum officia? Hic illi rogus ingens & magnificus? Haec aurea vrna cinerum tam clari principis seruatrix? Hic titulus ingens tanto tamque terribili nuper imperatori / vter sanguinis mulieris improperantis turpia verba. Et relictum truncum cadauer laniandum auibus ferisque ac putrefaciendum inter lixarum saniem & iacentia membra sub diuo? O eximium cupiditatibus nostris adque superbiis si patiamur exemplum / si fragilitatem nostram / & dei potentiam velimus agnoscere. Set quid? dum Cyri infortunium toto spectarem animo: quorumdam clamor quod iter cœperam violentius auertit. [Petit, fol. xxi verso.]

II. 4000. Laurence says that Rhea was made a nun so that she could not marry and have a child who might afterwards take vengeance on the death of Numitor. Further he says, Anulius adiousta a la condampnation iniuste vne semblance & faintise de honneur cestassauoir que anulius voulut que rea sa seur fust nonnain et prestresse ou temple de la deesse vesta laquelle pour non desobeyr et aller a lencontre de la voulente de son frere anulius se laissa rendre au temple de ladicte deesse [fol. xlviii d].

II. 4005 ff. Et neantmoins rea conceut et enfanta deux filz / mais len ne scet de quel pere. Laurence has no respect for miracles; Lydgate is not wholly serious here.

II. 4019: vne louue qui de nouueau auoit faonne ses louueteaulx qui dauenture auoient este prins des chasseurs ou aultrement tuez . . .

II. 4052 ff. laurence / qui delaissa ses propres enfans pour ses deux estranges a laicter et nourrir / tant quilz furent parcreuz dont lung fut appelle remus et lautre romulus qui tuerent anulius leur oncle.

Si appert clerement de com noble lignee soient descendus & surnommez les rommains qui sans tiltre et a tort deuant toutes autres gens se nomment et reputent les plus nobles du monde / car remus et romulus dont les rommains prindrent leur naissance et le surnom furent comme dit est engendrez & nez par inceste dune nonnain prestresse & dung pere si meschant et si vil que len ne scet ou len ne ose nommer le pays ne le nom. Les ancesseurs des rommains furent bergiers & larrons assailleurs de chemins et murtriers de ceulx de leur propre lignage / car remus et romulus occirent leur propre oncle anulius qui auoit tue son frere munitor par mauuaise couuoitise dauoir plus grant seigneurie. Et oultreplus apres romulus tua ou fist occire remus son frere. Et romulus qui fut publicque rauisseur de femmes fut si chargeux et si importum que les senateurs de sa propre cite qui ne pouoient endurer ses cruaultez le tuerent ainsi comme cy apres ie diray.

II. 4200 ff. Laurence says that Romulus, "pour le gouuernement de sa noble cyte et du peuple dycelle fist constitutions loix & ordonnances / il institua cent notables senateurs du temple de Ezechias Roy de Iherusalem qui regna apres la creation du monde quatre mil quatre cens quatre vingtz et huyt ans." Nothing is said of his death and deification in Laurence. II. 4200–4263 are Lydgate's.

II. 4264 ff. Both Laurence and Bochas mention Caius Civilius, who was succeeded by Metius Fuffetius.

II. 4275 ff. Laurence says: Car ie croy ou que fortune lauoit esleue cuyda que Metius ne fust pas digne de estre roy.

II. 4313. Other peoples of Italy are mentioned by Laurence besides the Fidenates. In regard to Metius' treason Laurence refers to Valerius Maximus.

II. 4390–96 express Lydgate's own idea. The section on doubleness is taken from Laurence, but the fine envoy on Rome is by Lydgate. The three stanzas on King Hostilius (4439–59) are abridged from Laurence's Book III. Chapter 2, and the story of Hostilius is retold more fully by Lydgate, III. 740–791.

BOOK III.

III. 1–7 are taken directly from Laurence and Bochas, and the same passage is continued from 92 to the end of the Prologue. Lines 8–91 are pure Lydgate. Line 30 is from John of Salisbury's *Polycraticus*.

III. 162–203. DVM Igitur iuuenis neapolim olim apud insignem adque venerabilem virum Andalonem nigrum genuensem cælorum motus & syderum eo docente perciperem: inter legendum die vna verbum occurrit huiusmodi. Non incusanda sydera sunt. Quum sibi infortunium oppressus quæsierit. Quod audiens festiuus homo / quamquam longæuus / hilari vultu inquit. Hoc profecto lepida fabella & antiquissima probatum est. Quam a quibusdam egregiis nobilitate

viris auditoribus suis & a me exoratus vt diceret / quum placidi & flexibilis esset ingenii / confestim diserto sermone sic inquit. (Petit, fol. xxii verso.)

The story of the contest between Fortune and Glad Poverty is as follows in Laurence:

Pourete dauenture se seoit au bout dung chemin fourchu en trois sentiers et estoyt affublee dune coste pertuisee en cent lieux / elle auoit les sourcilz rebourciez comme elle a de coustume et bien sembloit Femme melencolieuse et pensive a plusieurs choses. Or aduint que a celle mesme heure fortune qui par illec passoyt getta ses yeulx en regardant pourete Et enriant passoit oultre son chemin / Adonc pourete se leua contre fortune / Et luy monstra moult rude et aspre chiere en disant telles parolles. Dy moy sote fortune pourquoy riois tu quant nagueres tu passois par deuant moy / Fortune qui eut la chiere et la parolle doulce et assez souefue respondit a pourete. Ie ris pour toy et non pour aultre cause / car ie te vois chestiue & maisgre plaine de durillons rongneuse et pale qui ne es couuerte que a moitie dune flessoie faicte de tenues palleteaulx / tes ioues semblent estre a moytie rongees tant sont maigres. Tu dechassez les amistiez de tous les lieulx ou tu entres / et si het chascun toy et les tiens. Tu faiz abbayer les chiens par tous les lieulx ou tu entres. Et aussi ie ris pour toy qui maintenant demoures en vng lieu solitaire quant tu es aguillonnee de la plus grant disette que tu puisses auoir. Pourete forment fut courroucee pour les parolles que fortune luy dit / et tant que pourete a peine se refraingnit de batre tresbien fortune / et finablement elle luy respondit ainsi. Voicy fortune qui ainsi me laidenges / se tu veulx maintenir que ie soye en lestat ou ie suis par ton pourchas ie men deffendray par raison ou par voye de fait / car certes ie ne suis pas venue en lestat que ie suis par ton pourchas / ains suis icy par ma franche voullente / Mais laissons de enquerir la cause pourquoy ie suys ainsi / et parlons par escoth / combien que tu ayes le cuyr remply et mol par force de chair et de graisse / Et ia soyt que tu ayes la coulleur vermeille et riche robe de pourpre et grant troppeau de chambrieres / si esprouueray ie mes forces se tu veulx auecques toy en faict de luycte. Puys que fortune eut cesse de soy gabber et rire de lestat de pourete elle luy dit ainsi. Voyez dit elle comment ceste meschante femme pourete a le couraige obstine et orgueilleux / car ie lay ramenee a mendicite et a truandise qui est le dernier et le plus vil estat de toutes gens. Et toutesfoys ie nay peu encores assez abesser son orgueil. Si te iure et prometz hideuse pourete qui ressembles vne ymaige de sepulcre / que se tu ne refrains ta parolle. Ie te feray descendre en la parfonde abysme auec ton orgueil. Apres ce que Fortune eut ainsi parle / pourete print en soy vng pou de ioye et leesse et dit telles parolles. Se ie me combatz ou luycte contre fortune iay ia vne grant partie de la victoire / car ceste iangleresse est troublee et meue en couraige. Et pourtant ie dis de rechief que se tu par aduenture cuides que ie voises par flateries / affin que ie te adoulcisse enuers moy / ie te respons que tu mens et se tu mens cest selon ta

coustume si te replicque quoncques tu ne me abessas / Car malgre toy iay renonce a toutes choses mondaines de mon plain gre. Ie estoye serue a toy auant que ie renoncasse aux choses de ce monde / mais apres ce que ie les ay renoncez ie suis deuenue franche / ie suis hors de tes latz pourtant que iay delaisse tes dons et tes richesses / et cuidoye que tu me eusses plonge et abbatu au parfont de la terre / mais tu me esleuas en hault sans ce que tu en sceusses riens pource celluy qui na ne ne veult auoir tes dons ne tes richesses / il eslieue sa pensee en considerant les haultes choses aux quelles iamais il ne se donneroit sil seruoit a tes richesses mondaines. Tu doibz gecter tes menasses aux roys princes qui quierent a grant douleur les biens transitoires que tu donnes et les gardent en paour et si ont grant doulleur a les prendre et laisser. Combien que ie ay le cuir vuide de chair et de sang / neantmoins iay en moy si grant force de couraige & si grant hardiesse que non pas seullement ie ne tiens compte de tes menasses / mais ie cuyde que ie te abbatray ius a terre se tu commances luycter auec moy. Fortune adonc mal paciente et courroucee des parolles que pourete luy eut dictes / respondit en telle maniere. O pourete orde chose et la plus vile et infame des autres / pense tu que ie esprouue mes forces en luictant auec toy / se ie te happe du petit doy de ma main ie te iecteray en tournoyant oultre les montaignes riphees qui sont a lentree dallemaigne par deuers septemtrion et aussi se tu parles plus contre moy. Et adonc pourete luy dist. Ie te prye Fortune vse de bonnes parolles auec moy / ie croy assez que tu faces grans & notables choses / et ie qui estoye ioyeuse et seure ay souuent veu les choses que tu comptes / cestassauoir que tu abatoyes a terre les geans / et si desmettoyes les empereurs et les roys / mais oncques pourtant ie nay eu doubte ne paour de toy. Mais toutes villennies et vantises delaissees dy moy se tu veulx esprouuer auec moy le faict de luicte dont ie te auoye parle / et ne soyes enuers moy desdaigneuse pourtant se tu froisse & abatz ius les empereurs & roys / car ie fuz nourrice de lempereur de romme et si nestoye vestue ne couuerte de meilleurs vestemens que ie suys de present. Fortune adonc presque desesperee respondit ainsi a pourete. Certes ceste femmelette par son orgueil et oultre cuydance me fera enraiger se ie ne luy monstre combien ce soyt grant chose de moy courroucer. Dy moy dy pourete noble nourrice de lempire de romme ie vien ia toute preste a luycter contre toy. Dy moy o noble hercules par quelle maniere de bataille veulx tu monstrer ceste force et hardiesse que tu as. Et pourete promptement respondist a fortune Ie nay escu ne lance ne heaulme ne haulbergon ne cheual pour combatre auec toy. Mais se tu veulx ie v[i]en[d]ray vuyde et despechee et a pied ie luycteray sur terre plaine. Et en nostre luycte sera mise vne condicion cest assauoir que celle de nous deux qui sera vainqueresse / mettra telle loy comme elle aymera mieulx a celle qui demourra vaincue. Adonc fortune oyans ce parolles commenca vng pou a rire et dit. Certainement pourete ie scay que pour luycter contre moy tu viendras vuyde et despechee / car tu as ia pieca fait tes mauluais habitz. Mais ie congnoys assez que tu ne les as mie laissees

en garde es mains dung loyal hostellier / mais dy moy pourete q*ue*lz cheualiers seront regardeurs de nostre bataille et quelz iuges aurons nous pour congnoistre & iuger a qui appartendra la victoire. Et pource que tu as dit q*ue* nous ferons noz armes soubz la condicion de la loy dessusdicte. Ie en oultre te demande ou quelz hostaiges / ou quelz plaiges me donneras tu de payer les am[en]des / ou les peines se tu enfraingnoyes la condicion de la loy qui sera mise entre toy et moy. Car tu ne as ho*m*me qui pour toy soyt pleige ne ostaige / & si nas aulcune loy / Car puys que tu nas riens et ne veulx riens auoir tu es franche et exe*m*pte de toute loy / se tu enchees en la*m*ende ou en la peine qui sera mise. Ie te osteray se ie vueil les richesses du royaulme daire / ou le Royaulme du grant roy alexandre de Macedoine / ou ie condempneray par vng banissement comme tu soyes assez meschant sans payer aulcune amende & sa*n*s estre bannye. Aussi dy moy quelz garens me do*n*neras tu de garder celle loy comme tu soyes si meschant et si vile que tu ne as aulcun amy ne parent. Adonc pourete respondit. Tu cuydes ia Fortune obtenir la victoire / Et encores ne es tu vaincqueresse / Mais ie qui scay de certain que a moy aduiendra la victoire. Ie ne te demande ne hostaiges ne pleiges ne aultre chose en ce lieu fors que tu me donnes ta foy / combien quelle soyt trespetite ou nulle / mais souffire te doibt se ie te baille moy mesmes enchainee a tenir ferme prison puys que ie nay aultre chose que moy mesmes. Fortune adonc rist plus fort que deuant et dist pourete. Se doncques ie te vaincquoye en bataille ou en luycte il conui*en*droit que ie te menasse en triumphe deuant mo*n* chariot / et se ie te garderoye enchainee en prison Ie ne gaigneroye a toy ainsi auoir / Fors que a mes despens / Car tu saoulleroyes ton ventre qui meurt de fai*m* / et si rempliroyes ta peau qui est vuyde de chair et de sang. Ie ay vse auec toy dung grant tas de parolles / et si ne scay pourquoy / mais pis auras. Car ie te feray escorcher par le grant chien orchus apres que ie te auray vaincue et occye. Adonc Fortune se eslance en courant sus a pourete / affin quelle luy mist la main sur sa teste et quelle labbatist iusques au millieu de la terre / mais pourete comme apperte et despechee des membres print et embrassa fortune a bon bras et la tourna et reuira longuement en lair / tant que pour la graisse delle celle fut estourdye & finablement elle fut acrauantee et cheut tout pasmee a terre. Pourete do*n*cques qui eust le genoil agu foulla la poictrine de fortune / et luy mist lung de ses piedz sur sa gorge et luy serra forment. Pourete se porta si vigoureusement quelle ne laissa fortune reprendre son alaine / combien que elle se efforcast de soy leuer dessus iusques a ce que elle confessa que elle estoit vaincue et abatue a terre et du tout desconfite et quelle afferma par soy et ferment quelle garderoyt bien et entierement la loy qui luy seroit donnee. Apres celle luycte pourete qui eust desconfit Fortune se leua en piedz / et par courtoysie elle souffrit que Fortune se reposast vng peu / et puis luy dist. Tu voys maintenant fortune par vraye experience quelle soyt ma force et combien ie suys puyssante contre toy. Si te prie que doresenauant quant tu verras aulcune part

que tu te riez et te mocques de moy plus cautement que ne feiz nagueres ou si non tu seras bastue et chastiee comme tu as este. Et ainsi comme tu as approuue ma force et mon pouoir. Aussi vueil ie que tu esprouues combien ie soye debonnaire enuers toy combien que tu ne ayes pas desserui ma debonnairete ne la doulceur de moy / & saichez que auant que ie luictasse contre toy ie auoye entencion se ie te desconfioye a luycte ou aultrement que ie froisseroye la roe et la puissance parquoy tu te ioues des estatz de ce monde / et que ie te osteroye toute dignite et office / mais ie ay pitie et mercy de toy: et vueil seullement que tu gardes la loy telle comme ie la mectray. Car puisque il a semble a la folle oppinion des poetes & philosophes anciens que les dieux ayent mys en ta franche voulente le bonheur et le malheur. Ie vueil oster la moytie de ta seigneurie qui me semble si grant que plus ne pourroit estre / si te commande fortune que en aulcun lieu publicque et tel que chascun puysse veoir tu lyes et attaiches malheur a vne coulonne / ou a vng fort pieu / affin que doresen[a]uant malheur ne puysse entrer en lhostel de quelconque personne / et que malheur aussi ne se puisse partir de la coulonne ou du pieu / sinon auec celluy qui le destaichera / Mais ie vueil que tu puisse enuoyer le bonheur en lhostel de quiconques tu vouldras / et apres ce que tu auras parfait & acomply ceste loy et ceste condicion ie vueil que tu soyes franche et hors de mon pouoir. Or escoute icy dire vne chose veritable et qui est merueilleuse / car les anciens dient que fortune garda la foy et acomplist sa promesse a pourete / et oncques mais ne lauoit fait parauant / et si ne leust point faict ou temps aduenir se ne feust ceste condicion de la loy que pourete luy meist / Car fortune ne laissa malheur attaiche a vng pieu pour ceulx seullement qui apres le deslyeroient [fols. li d to liii a].

III. 708. Bochas says that after telling the above fable he had the intention of returning to the tragedies of the nobles of Asia, but the loud clamour of the unfortunate princes of Italy compelled him first to write about them, although against his will. Quieuerat /

quidem fere in hanc vsque tempestatem rudis adhuc latinus populus / eo quod leui rerum paruaque cupidine ageretur. Tamen postquam in libidinem amplificandi imperii ventum est / ruinis etiam reges mutari / Et in nondum expertos dolores delabi cœperunt. Et vt piscatori quam fabro calidior videtur ignis: sic durior quam expertis anxietas inexperto visa est. Hinc dato plaga minor / maior tamen rumor emissus. All this is translated in full by Laurence.

III. 740. Laurence mentions Tullus Hostilius' uncle, Hostilius, and his battle with the Sabines who occupied Rome, the Rape of the Sabines, and the death of Tullus Hostilius' uncle in defence of the Capitol.

III. 745. The fact of his wearing purple is not mentioned by Laurence. However, Laurence says that after he fell ill he, who "par auant repputoit chose indigne et desaduenante aux roys de sacrifier aux dieux et de entendre au fait de religion il soubdainement se ordonna a toutes les grans supersticions dont les rommains vsoyent" . . . and obtained the books of Nimia, second king of Rome, read some of them that had to do with religion and sacrifices, learned about sacrifices "taichez et obscurs appartenans a leur dieu iuppiter," offered them in the wrong way or with too little pains, and was burnt up by lightning, together with his palace and "tous ses dieux priuez." Of him Bochas says, Se medio imperii sui fulgore ab Ioue optimo fulminatum. & totum cum regia concrematum: execrationes infandas tam in eum quam in cæteros superos euomebat. Quem [1] ego ridens auscultassem diutius / ni me Priscus Tarquinius eiusdem vrbis fere rex antequam ciuis / ad se paululum deflexisset [Petit, fol. xxii verso].

III. 777–791 are Lydgate's.

III. 792 ff. Laurence is explicit in saying that Tullus was the fourth king of Rome, and that Ancus was crowned by the assent of the people and principally of the senators. His description of Ancus' deeds etc. is more detailed than Lydgate's.

III. 834–889. In Laurence there is a long and tedious account of Tarquin the Old, his family and history, extending over four columns.

III. 890–931, the envoy is Lydgates. III. 932 ff. There is a much fuller description of the history and deeds of Tarquin the Proud in Laurence, and the story of Lucrece is preceded by an account of the banquet at the siege of Ardea and the boasting of the young men about the chastity of their wives, whom they visited together to see which was most innocently engaged. Collatine's wife, Lucretia, who span 'wool' (fillant de la laine) with her maids, was given the prize, and hence arose young Tarquin's desire for her. For Lydgate's material see the note to II. 1009.

III. 999. Laurence does not say that she was clad in black.

[1] Quæ, Ziegler.

III. 1009 (Le Noir, fol. lvi a): Pource que ie lucresse suis femme et espouse qui par loy de mariage suis subiecte a la puissance & seigneurie de toy collatin moy [mon] loyal et tresayme espoux. Ie ne vueil et ne puis mouuoir quelconque action ne querelle pour iniure faicte en cestuy corps qui est et tien et mien / et presque quil nest pas mien. Car toy qui es mon espoux tu es le chief et seigneur de mon corps / et compaignon de mes doulces et ameres fortunes. Iay delibere comme femme troublee pour iuste cause qui principalement te touche que ie racompteray sans polir mon langaige le cas de liniure meslee et violence faicte et commise en mon corps & le tien / par quoy entre toy et moy ceste querelle est commune. Lydgate continues to translate almost literally, although he omits here mention of Tarquin's threat to kill one of his servants (vng sien varlet) in her room (comp. II. 1032). At the end of the story Laurence tells how the young Tarquin returned to the camp at the siege of "ardee," how his crime was noised about in Rome and at the siege, and how the gates of Rome were closed to his father. Par ainsi tarquin qui cuydoit conquester par bataille ardee la riche cite de Puille il perdit la noble cite et le royaulme de Romme par le meffait & del[i]ct de son filz. Et fut tourne lancien prouerbe au contraire / car sixte tarquin filz du roy mangea grappes aigres et mal meures et les dentz de son pere Tarquin en ont este assees / cest a dire que le roy Tarquin lorgueilleux a este pugny pour le peche de son filz / combien que lancien prouerbe dit que dieu temporellement pugnit les enfans disrael pour les peches de leurs peres. Tarquin and his family were sent into exile (we are not told in histories what became of Tullia, his evil wife), but his son se retrahit par deuers vne gent de ytallie apellee les sabiniens desquelz parauant il en auoit barate les aucuns, et aucuns aussi il auoyt occis sans lauoir desseruy. And as soon as these people knew that he and his father were fallen and exiled they killed him. Old Tarquin tried to get back his kingdom by fraud and force, and although aided by the Tuscans and Porsenna, king of the Eleusinois and the Latins, who were on his side, he failed, and grown old and tedious (meschant) retired to Cannes under Aristomenes the Tyrant, where he died.

III. 1149–1637. This chapter and envoy represent Boccaccio's section, ¶ In Portentosam Principvm Libidinem (headed in Ziegler's ed., In Lvxvriosos Principes *Caput* iiii) and Laurence's fourth chapter of Book III. Boccaccio prints to about a page and three quarters in the Petit edition, while Laurence, although he followed Boccaccio closely in all his topics of discussion but nevertheless expanded each, partly through his verbosity and partly by adding more details, extends to over seven double-columned pages in the edition of 1515. Bochas begins: NEQUEO / SI VELIM / mentis fraenare impetum / in presides summis exeuntem conatibus. Quibus vt plurimum adeo castitas exosa est: vt si ad eorum explendam pruriginem omnis matronarum multitudo conueniat: luxuria satiari non possit. Hi quidem passionum turpium sectatores / hiantibus oculis templa / plateas / aulas / & loca quaecunque in quibus forte ornatae conueniunt

mulieres / ambientes / dum illecebri adpetitu cunctas suae libidini aptas [actas, Ziegler] faciunt: omnes cupiunt. Hinc faciente spem potentia circuitionibus aucupantur et has blanditiis / illas minis / alias muneribus / nonnullas sponsionibus / etsi cætera non sufficiant / vi quasdam in casses voluptatis suæ contrahunt. Et cantu & choro ineptias suas celebrantes / existimant quammaximum decus quoscumque thalamos polluisse. Et si contingat in horum scelestum studium aliquem loqui: confestim impudica fronte surgentes / friuolas quasi sanctissimas quasdam suas rationes obiiciunt. Vt puta dauidis adulterium in Bersabea / Sampsonis meretriculam / Solomonis ob mulierem Idololatriam / & huiusmodi plura / addentes insuper iuuentutis ludum esse luxuriam. Naturæ / non malitiae crimen. Et ætatem se fraenare non posse. Præterea eos in rem suam agere / & sic nemini iniuriam facere / seque in maturam senectutis aetatem continentiam reseruare. O stolidissimum hominum genus. O ridiculum. O fatuitatis fastidium. Obiecta quidem in sacros homines negari non possunt. Set scelere commisso fleuit Dauid. Nec ante a lachrymis destitit / quam dei iram nouit mitigatam. Sampson si peccauit in dalila / cæcitate & longa captiuitate multatus deberet illis terrorem iniicere. Sic & Solomon diuino priuatus spiritu peccatum suum cognouit / & destitit: Hi quidem nec flent / nec desistunt / nec iudicium dei timent. Et si stat sententia hominum talium imitari scelera / quid eos in claritate facinorum non imitamur? Fuere illi lasciui: & male fecerunt. Set fuere etiam strenuitate bellorum / cultu iustitiæ / munificentia & memoria obsequiorum adque diuino obsequio conspicui. Qui illos in lasciuia tantum / quum cætera horreant / consequuntur: milui ritu faciunt. Qui diem totum extensis alis rotatus / etsi eligibilia multa viderit / tandem tamen ad putrida delabitur. Nec inficiabor quin / ad hoc inclinante natura / crimen luxuriae oriatur non in iuuentutis ludum set ludibrium. In quod quanto procliuior est ætas: tanto illi fraenum acrius imponendum. Cuius qui vires extollunt ad suam ignauiam excusandam / oculos quæso impudicos dirigant in Scipionem / cui cognomentum pósteriori aphricano fuit / luceio speciosissimam sponsam & virginem ex captiuitate reddentem. . . . [fol. xxv recto].

Luceius (liteus, Le Noir) is not mentioned by Lydgate. Boccaccio's two lines on Cato Laurence expands into two columns.

III. 1345 ff. Ratio quidem dum a brutis hominem segregauit moribus suis: legem imposuit. Mais la raison quilz dient est iniuste et folle / car quant la fille de dieu dame raison la saige separa lhomme des bestes brutes. Elle mist vne loy aux meurs et aux coustumes de lhomme, etc.

III. 1366 ff. et si dit ainsi que lhonneur des dames et bonnes femmes regarde & appartient tellement aux princes terriens que par leur puyssance / Ilz les doibuent garder entierement de toute violence. Ie demande encores a telz luxurieux princes quelle chose est plus folle que de croire que aulcun seigneur terrien preigne et recoyue loffice et la charge de garder & deffendre moy et mes choses. Et en ayant

ceste consideration ie luy commetz mettre en sa garde moymesme / ma sante et mes biens / Et que ie luy soubstiengne son grant estat / et que apres il gaste moy et mes choses et que il honnisse et ordoye lhonneur de moy et de ma femme. Certes le Prince ne me garde ne deffend se il ordoye et gaste ma maison par adultere quil commet auec ma femme. Il est chose assez clere et prouuee par escriptures diuines et humaines que les princes terriens iadis furent esleuez par consentement de peuple affin que ilz deffendent le peuple et non pas affin quilz le griefuent ou deshonnorent. Et vray est que il ne appartient a aulcun homme tant soit franc quil oblige soy mesme contre honnestete publicque / et se aulcun sest oblige a faire aulcune chose contre honnestete commune / pour neant luy requiert ou quil accomplisse ce a quoy il est oblige se de faict il le reffuse / parquoy il fault conclure que le peuple nest pas oblige aux seigneurs a les souffrir que ilz facent aulcune chose contre honnestete / ou contre le proffit publicque / respons moy ie te prie se ie auoye mestier de auoir vng roy ou aultre prince se il est corrumpeur de la chastete de ma femme / car se paraduanture ie neusse point de Roy ie eusse garde ma femme entiere / en corps et en honneur [fol. lviii c].

Lydgate omitted almost all the above. He greatly improved on what follows: Par lexemple doncques du filz au roy Tarquin ie prye aux princes que ilz aduisent affin quilz ne seuffrent cheoir ne encliner en mignotie de luxure / les larrons peuent tollir ou robber or ou argent / et si le peuent restituer au seigneur de qui il fut, on peult occuper par force ou autrement aucune possession / et si la peut on laisser franche et quitte au seigneur de qui elle estoit / on peult desrocher ou ardoir vne maison. Et si la peult on restituer et rendre en valeur ou reffaire vne aultre telle comme elle fut, on peult bannyr vng homme / Et si le peult de rechief rappeller le iuge mesme qui lauoit banny / on peult oster les offices publiques / & si les peult on rendre a ceulx qui les auoyent. Mais la chastete dune femme qui vne foys luy a este tollue iamais entierement ne luy sera rendue. Et si nest roy ne prince qui iamais puysse nettoyer ne pollir la tache de diffame quant elle est gectee contre lhonneur de vne femme.

III. 1415 ff. More strongly expressed in Bochas and Laurence: Et affin que len saiche comment le peuple endure mal paciemment et enuys vng prince luxurieux ie dy comme vray est que le peuple de romme pouoit voulentiers suyure en armes tarquin et ses aultres roys. Le peuple Rommain pouoit voullentiers entreprendre batailles par le commandement de ses Roys et espandre son sang en bataille. . . . Mais le peuple Rommain ne peult aulcunement endurer le deshonneur et oultraige que fist le filz du roy tarquin. . . . Ains le peuple enflambe et rebelle contre le roy tarquin le gecta hors du royaulme [royausme, Le Noir] de Romme et le mist en perpetuel exil. The remainder of the chapter is told in great detail by Laurence and extends to over three pages. In the original Latin it occupies a little over eleven lines. Lydgate follows Laurence closely but omits many of his details, especially in the stories of the Schechemites and the Levite's wife,

for which he obtained his material from the Vulgate (comp. Koeppel, p. 50).

III. 1639. NONDVM SATIS in libidinem obloquutus eram: & ecce confestim a principibus obsessus sum. Aduertens liquide eo iam me venisse vt qui circa huius operis initia pœnuriam historiarum passus sum / Nunc superabundantia defatiger [Petit, fol. xxv verso].

III. 1644 . . . mais le roy cambises print en soy courroux et desplaisir pour les cerimonies et sacrifices & hon*n*eurs que les egiptiens faisoye*n*t a leur dieu apis et a leurs autres dieux et deesses / . . . . [fol. lx. d].

III. 1673. vng magicien / cest a dire vng philosophe appelle cometes. According to Laurence, Gometes killed Smerdis after he had heard of Cambyses' death.

III. 1687. Par ainsi doncques le noble riche ho*m*me et puissant roy cambises et son frere mergus attendant a la seigneurie du Royaulme de Perse moururent vilement selon le droyt iugement de dieu q*u*i souuent ordo*n*ne fortune punyseresse des maulx. There are more details in Laurence, how Smerdis relieved the taxpayers in order to make himself more popular, etc.

III. 1793 ff. Laurence mentions a Persian knight, Cobrias, who seized a magician in the midst of the struggle and narrowly escaped being struck by a sword in the confusion. The magician however was killed.

III. 1807 ff. Laurence says that the five princes were so equal in virtue and noblesse that the people did not know which one to choose king. The horses were taken to the palace, not up a hill, and the judgment was left to the sun, whom the Persians believed was a god in a chariot drawn by four horses, and to whom horses were sacred. In Bochas the account of Darius is of the barest: he became king through the stratagem of his hostler, he warred unsuccessfully against the Scythians and the Athenians, lost Egypt, and "ob id cœptis omissis sibi nedum aliis t*a*ediosus deuenisset in mortem [Petit, fol. xxv verso].

III. 1855. Laurence does not mention what they said, but he writes: Cest tresforte chose a croyre que les princes de perse aye*n*t este si paciens et begnins / de voullentiers souffrir que celluy Daire seigneuriast en perse par cautelle et barat car ilz ne auoient pas reffuse a mourir affin que ilz ostassent le Royaulme aux magiciens qui semblablement loccupoyent par barat [fol. lxi d].

III. 1891 ff. Laurence writes of Coriolanus, his mother Venturia and his wife Volimia. All that Bochas says of him is as follows: Erat & martius coriolanus (vt videbatur) indidigne [indigne] ferens / & Romanorum ingratitudinem / qua in exilium pulsus. & quod matris precibus obtemperasset a volcis se occisum. The conversation between Coriolanus and his mother is complete in Laurence: Ains dist elle que ie dye la chose pourquoy ie suys venu par deuers toy de par

les nobles & le peuple de la cite de romme dont tu es / ie te requier que tu me dies se ie dois parler a toy comme a mon filz ou autrement a mon ennemy me conuiendroyt parler. Certes dist coriolanus ma bonne et chiere mere vous parlerez a moy comme a vostre filz / qui est a este et sera ennemy de la cite de Romme et non pas sans raison / car son ingratitude a este premiere cause des discencions qui sont entre elle et moy. Si respondit la dame se ainsi est mon filz que la cite de romme qui est ton pays te ait offendu / et este ingrate contre toy si conuient il ton cueur amolir et adoulcir / car combien que nostre maison ou lignaige fut desert et aneanti neantmoins nostre propre estat pourroyt bien demourer et estre sauf entre les estatz de la chose publicque de nostre cite. Mais se aucune cite est destruycte et deserte / Il est necessite que tous les hostelz et lignages soient ramenez a neant / et pource les anciens et vaillans nobles hommes ont despendu et leurs corps et leurs vies pour le salut et proffit de leurs citez / Certes beau filz les hommes sont estroictement obligez a garder premierement le lyen de pitie enuers leurs peres et meres / freres et seurs et autres amys charnelz, secondement et tiercement enuers leurs pays et citez. Se doncques romme qui est ton pays ta offendu ou mesprins enuers toy. Ie te presente merites selon lobligacion qui poise plus que ne fait celle offence toute seulle. Et ie veturia ta mere maintenant recours et viens par deuers toy / Romme ton pays et ta cyte suppliant et humble recourt par deuers toy ausquelles et a chascune delles tu ne peuz ne dois clorre les entrailles de ta pitie / aussi a toy vient et recourt Volimia ta femme et aussi tes enfans / a qui tu doys plus grant amour que nest loffence que ta cite fist. Assemble doncques les merites de nous trois et te condescens a la priere par quoy nous te demandons la paix publicque viens a romme ton pays et ta cyte / et tu trouueras graces et amistiez / renuoye tes estranges souldaires qui sont prestz despandre le sang rommain et emporter les richesses de ton pays / et se tu refuse toy encline a ceste pitie que tu doys faire a ton pays. Et retien moy pour gaige et pleige / voycy le ventre ou tu fuz conceu et concree et longuement porte / voycy les mamelles dont ie te nourry enfant / voycy moy ta mere sans que tu ne fusses oncques occy moy / pugny moy par quelque tourment quil te plaist / oublye pitie de filz enuers mere / et tourne par dessus moy tous les maulx que tu entens a faire contre romme. Mais quelle ait paix auec toy. Coriolanus embraced his mother, wept tenderly and called off his troops. A short time afterwards he was again banished and killed miserably by the Tuscans, because "a la requeste de sa mere comme dit est il auoit fait paix auec les Rommains qui tous temps furent hayneux a ceulx de Toscanne."

III. 2073 ff. Melciades and Themistodes in both printed editions of Laurence. Miltiades tells his story in the first person and at far greater length in Laurence than in Lydgate. In Bochas his tale is told in four lines, nor is Cynaegeirus mentioned.

III. 2148 ff. & par ceste noble & victorieuse bataille ie Melciades fut duc et cappitaine ie deliure la cite le palais et le peuple Dathenes

des chaynes de seruitude en quoy le Roy Dayre les entendoyt a lyer / par lequel fait glorieux et prouffitable Ie pouoye iustement auoir desseruy la grace de mes citoiens dathenes / Mais le contraire aduint. Car ilz deuindrent contre moy ingratz et descongnoyssans de si grant benefice / car apres celle bataille en lieu de sallaire et de don les Atheniens me accuserent criminellement en opposant contre moy que ie auoye desrobe le publicque tresor de leur cite / & sans moy ouyr en deffences ilz me bouterent en prison et me riuerent en chaines de fer / Et illic me firent vilement finer mes iours. [fol. lxiii recto.]

Then follows a column and a half about Themistocles and his defence of Athens against Xerxes. Laurence here refers to the second book of Justin.

The envoy, III 2164–2205, is Lydgate's.

III. 2224 to end of next stanza is Lydgate not Laurence.

III. 2246–54. mais il cuida que se il voulsist il peust tollir le ciel a dieu / mais dieu qui eslieue et ayme les hommes humbles ne peut longuement souffrir lorgueil du roy xerces. At the beginning of his reign, says Laurence, Xerxes expelled Aristodes, king of Egypt, mention of whom Lydgate omits (Aristides in Bochas).

III. 2259. The bridge, according to Lydgate, who neglects to mention, as Laurence does, that it extended from Sestos to Abidos, seems to have stretched across the Mediterranean.

III. 2330. i.e., before they marched to the place of battle. Et apres ce quil eut saigement enhorte ses six cens cheualiers a vigoureusement combatre il leur commanda que ilz disnassent celle derreniere fois ensemble en esperance de mourir sans iamais plus manger fors que en lautre monde.

III. 2384. Finablement les lacedemonois auec leur duc leonida furent tant chargez du sang des persois abbatuz & occis et tant pressez entre les monceaulx des charongnes tant lassez & affoibliz par longuement ieuner & veiller & par le trauail du long meurtrissement que ilz cheurent a terre non mie comme vaincuz ne tuez / car ilz encores viuent par leur renommee pardurable.

III. 2388–2401. Xerces fuyant de celle bataille fut si trauaille & tant las par longuement courir quil souffrit si grant mesaise de soif que il fut contrainct de puyser dune fosse a ses mains leaue toute rouge et teincte du sang de ses cheualiers / & apres il dist et afferma que oncques ne auoyt taste si doulx ne si souef bruuaige.

III. 2409. The serpent of presumption belongs to Lydgate. Laurence says that although this second visitation by Fortune may seem small and unimportant as compared to the first, it was none the less shameful and dishonourable. The story of Salamis is told in greater detail by Laurence. Themydora = Artemidora.

III. 2456 ff. The remarks on the courage of women are by Lydgate.

III. 2605 ff. represent Bochas' chapter, ¶ IN Lusciosam MORTALIVM Cæcitatem, translated by Laurence as his Chapter 7 of Book III. . . . contre ceulx qui sont aueuglez de la couuoitise des choses mondaines. En ramenant a memoire le miserable xerces roy des persois & en louant la vertu de humilite, etc. The first half of Bochas' chapter is as follows; the second half a recapitulation of the story of Xerxes, which Lydgate did not use except perhaps as an inspiration for his envoy, III. 2605–39.

QVIS DOLOR hic / quæ cæcitas / quod crimen? si concutiatur paululum tellus / relictis vrbibus euestigio in campestria fugimus. si claustra fregerit belua / fores euestigio obseramus. Si exundet alueo fluuius: in celsiora [alciora, Ziegler] conscendimus. ægrotantes / medicos imploramus: vt calamitosam corpusculi vitam in tempus longiusculum conseruemus. perituro fulgori quo frequenter corpus & anima pessundatur occurrimus. Hei mihi. quam stulte occurrimus dixi. Quinimmo non venientem desyderio eius flagrantes per æstus & frigora / per alpes et aspreta [aspera, Ziegler] / per maria & mille vitæ discrimina / Per fraudes & violentias / sudore anxio et labore insuperabili / quærimus. Abeuntem vero miseros nos prædicantes deflemus. Cælum lympida serenitate conspicuum / solem fulgidum / argenteam lunam. Et rutilantia sydera / Aliosque cæli perennes ornatus, vertentes sese circa nos motu continuo non curamus. Deum nos pia patris adfectione vocantem veram gloriam / regnum perpetuum / indeficiens iudicium sequentibus infallibili veritate promittentem / quasi mendacem despicimus. Et nescio qua letali grauati dementia oculos in terram defigimus / aures obturamus / corda sumamus [firmamus, Petit]. et dum quas tegat curas / quæ ingerat venena / quibus subiaceat casibus / claritas ista mundana non cernimus: in caducis oblectationem omnem nobis magis quam deo credentes existimamus. & quod longe deterius / quam marcescere deficere & in nihilum redigi videmus / fixam stabilem perpetuam / in nostrum exitium / fingimus / & probamus. Heu miseri seponamus paululum cupiditatem hanc insatiabilem / qua mentis oculi fascinantur & opinionem rationi cedere sinamus / etsi cælum spectare tædet / Si deum audire / saltem quæ coram vertuntur cotidie prospectemus. Et ne quemquam thesauri cumulus / clientum numerositas / aut dignitatis splendor decipiat: inter multos qui e manibus nuper exiuit xerxem sumamus, etc. [Petit, fol. xxvii.]

Bochas' next section, entitled, ¶ Infœlices NONNVLLI, eighteen lines long in Petit's edition, was expanded by the addition of all manner of details and repetitions into over five columns by Laurence. It includes Artabanus, Phalanthus, Cæso Quintius and Gracchus, prince of the Æqui (III. 2640–3010). Lydgate follows Laurence very closely, although he shortens the introductory words of Bochas, which are as follows: COMMOTVS in dementiam nostram respiraturus aliquantisper consederam. Nec mora. Dum sedeo / a mœstis ac flentibus sortem suam circumsessus sum. Quos dum intueor / satis aduerto / non solum asiam ruinas expertam esse / Nec in reges tantum fortunæ

iacula fuisse coniecta: Verum etiam quibuscum que scandentibus semper fuisse casus / & elatis hominibus pro magnitudine impetus aduenisse contrarios. Quod etsi iam dudum in aliquibus Italis ostensum sit: nunc etiam ad eosdem reuocor (licet inuitus) domesticas scripturus clades / etsi licuisset / cum Artabano Xerxis occisore multis lachrymis ingentis sui cœpti infœlicem exitum flente manissem.

III. 2690. Vacarius in Laurence.

III. 2757. Laurence, following Bochas, says that Palantus was exiled to Brandis (Brundusium).

III. 2787 ff. The story is told in a very dull manner by Laurence. It is here Lydgate's turn to amplify and enliven his original. Bochas says nothing more of Phalanthus than, "Sic & cum in medio itinere obuio facto Phalanto antiquissimo spartanorum duce / se a tarentinis suis in exilium apud brundusium relegatum querente delituissem."

III. 2941 ff. Cestuy ceso en complaignant affermoyt que par les rommains il auoit este iniustement condampne et enuoye en exil pource que seullement il auoit este tardif ou negligent de soy deffendre en vne cause ou il estoit appelle / et neantmoins son pere appelle cincinatus paya lamende de ceso son filz trois arpens de sa terre [fol. lxiii b].

III. 2963, 65. Laurence says Thimois and Amathois, and further on, that the Equois lived near the Gectois, not far from the river Thanais.

III. 2992. quincius cicinatus homme de petit estat et qui seullement auoit quatre arpens de terre que il mesmes labouroit de quoy il viuoyt luy & sa femme et ses enfans.

III. 3011 ff. At the end of his chapter, ¶ Infœlices Nonnvlli, Boccaccio introduces Appius Claudius, "Inde Appium Claudium decemuirum venientem aduerti. Qui quamuis obuoluto pallio capite & squallida veste tacitus ne illum forte cognoscerem pertransiret: eius in miseria delectatus quoniam ex latore legum superbiæ & libidinis obsequutor euasit: in ipsius dedecus & similium lubens scripturus adueniam."

The story of Appius, beginning with an account of his family, is told very circumstantially by both Bochas, who devotes two and a quarter pages to it, and Laurence, who follows his original closely. Lydgate was content to make use only of the main features of the tale, and his work is the better for it.

III. 3088–3115, the envoy, is Lydgate's. 3116–3283, "Bochas ageyn thontrowith of Iugis" and the "exclamacioun" (p. 419) are a paraphrase, with additions and omissions, of Bochas' section: ¶ In Leguleos Imperitos (Petit, fol. xxix), translated by Laurence as his tenth chapter, [which] blasme et reprent les folz legistes en especial ceulx qui desprisent la science de philosophie et se estudient a baratz et cauillacions pour deffendre mensonge contre verite.

The entire section by Boccaccio, can be quoted here, as it is shorter

in the Latin than the French, and Laurence does nothing more than translate it literally. Neither Lactantius nor Valerius (III 3187 and 3194) are mentioned by Bochas or Laurence: ERANT QVAE in vituperium Appii plurima veniebant: Set cumulata vitiis præsentium leguleorum congeries in se iustissimi furoris impetum reuocauit. Veteres quidem grauissimos homines / et sacris philosophiae doctrinis imbutos / ad capessendos iuris apices destinabant. Vt non solum valerent sanctionum memoria / set maturitate quoque morum / sanctitate virtutum / & ætatis veneratione / legum iussionibus conuenirent. Tales quippe (vt Phoroneum / Minoem / Lycurgum / Solonem / aliosque vetustissimos & alienigenas sinam) Sempronium / Catonem censorinum / Lucium crassum / Seruium sulpitium / & plureis similes post scelestum Appium habuere Romani. Præsens autem æuum spreta solertia veteri / non dicam a grammaticalibus regulis / set a nutricum verberibus euellit infantulos. Vt eos non in scholis set in fornicibus statuat: In quibus sacrosanctae leges turpi quodam adulterio violantur. Nec agitur hoc (prout aliqui conantur prætendere) vt tenella aetas non dimissura quod ceperit fortius / legibus imbuatur: quinimmo vt citius auaritiae seruatur. Nec hoc verentur profiteri clamore sonoro qui fimbriati cathedras conscendunt & pulpita / dum omissis philosophicis demonstrationibus tanquam superfluis / & quibus ex partibus iustitia constat & mores hominum reformantur in melius / ore spurcido & osceno vocabulo inquiunt sinamus hæc / superflua sunt / nec de pane querendo nos instituent. Et sic dum phaleratis onagris sufficit negligere quod nesciunt: Conantur etiam turpi nota fœdare / si possint / eo totis viribus incumbentes / vnde ex simplicitate ac sanctitate legum euiscerare possint nolentia in publicum deuenire litigia. Et litigantium lites cauillationibus facere immortales. Et quum illum boatu summo celebrent: qui subterfugiis astutiisque nefariis aduersus veritatem domini mendacium tutatus est. Eum tamen / cui quibuscunque fraudibus amplae deuenere substantiæ / legum patrem / iuris archiuum [artium, Ziegler] / veritatisque sacrarium colunt / prædicant / & extollunt. O dei indeflexa iustitia. Quamdiu patieris hoc? Ex officinis igitur talibus in quibus nescio vtrum veritatis an de pane quaerendo immo auferendo certissima traditur disciplina: habemus sæpenumero adcessores iudices & patronos / quibus viscatae [unctæ, Ziegler] sunt manus / impudici oculi / inuicta luxuria / cor saxeum / ficta grauitas / lingua melliflua / dentes ferrei / et breuiter / auri insatiabilis adpetitus. Et idcirco Italorum respublica / quae fere sola legibus es obsequiosa Caesareis / viue fœlix tam sanctis tamque præclaris protecta patronis / tam iustis seruata præsidibus / tam claris illustrata doctoribus. Age et ab adulteriis secura necte coniugia. A stupris educ[a] virgines / ab incestu moniales tutare. Aurum congrega / cole agros / domos si lubet erige / tabulas et signa postemas / & quod volueris in melius adgera. Tribunalia quippe libido & auaritia occupat. Dictant mendacium frausque consilia. Et sic vetustas vbi Appium perdidit vnum infinitos tua vigilantia suscitauit.

There follows a short chapter on Demosthenes and Nicias of Athens, Aequus Civilius Volscorum dux, Spurius Melius, and Lartes Tolumnius, which occupies about three columns in Laurence (fols. lxx verso and lxxi recto) but was not used by Lydgate. Bochas was still in pursuit of his dishonest judges and gave over reluctantly: NON INFICIABOR. Erat mihi irritatus animus in facinorosam factionem hominum / hac tempestate legis peritorum inuerecunde titulum vsurpantium. Ni paucorum reuerentia obstitisset: quibus profecto reseratis pectoribus patuere leges: Et qui clarissimum priscae grauitatis specimen præ se ferunt. Quamobrem sedato furore in venientes clamantesque lugubres animum faciemque conuerti. . . . [Petit, fol. xxix verso].

III. 3284–3654, the Story of Alcibiades. A few names and details in Laurence omitted by Lydgate; otherwise he follows closely.

III. 3308. Pericles qui angoisseux & pensif seoit en son hostel, etc.

III. 3516. "Zestro" is a blunder of Laurence's in translating Justin (V 4): "Iam Sesto Mindarus et Pharnabazus, Lacedaemoniorum duces, instructis navibus exspectabant." (Laurence said that Alcibiades "a grant force et desroy ordonna faire bataille par mer contre zestro midarus et pharnabasus cappitaines de lost des lacedemonois." — Koeppel, p. 12.)

III. 3627 ff. Ces trente gouuerneurs dathenes enuoyerent hastiuement certains hommes affin quilz prensissent et tuassent alcibiades / mais pource quil ne pouoit estre attaint ne desconfit en appert / il aduint par le consentement de fortune lenragee que alcibiades que fortune auoit esleue en si grant honneur fut tout vif en dormant en son lict ars et brusle par ceulx de son pays qui couuertement le chassoient & qui plus cruelle chose est fortune ne souffrit mie que la charoigne de alcibiades fust enseuelie ne mise en tombeau / car ainsi comme vng pou parauant alcibiades auoit songie sa charoigne qui seullement fut couuerte du manteau de samye demoura sans autre sepulture / Par ceste maniere Alcibiades esprouua que fortune enuers les hommes est vne fois ioyeuse / & autres fois courroucee. . . .

Lydgate's "Chapitle of wordly folk wich desire to be magnified" corresponds to Laurence's Chapter 13, the Excusation of Alcibiades, but Lydgate ignores the point. Although Bochas does not deny that Alcibiades was the cause of his own misfortunes, he says that nevertheless he should be at least to a certain extent forgiven. Men are seldom content with their position in life, and when they have supremely great talents and are spurred by ambition to pursue worldly honours, well, after all it is no doubt better for them to lead busy active lives than to spend their days in inactivity, luxury and sloth. Ulysses was a more famous man than Ægisthus.

In his next chapter, Laurence's 14th, Bochas excuses himself for what he said in Chapter 13. "Since I have elsewhere recognized

the value of leisure and exclaimed against it so violently here, I shall have to explain myself. This I can do easily. Although there is only one human kind, men differ greatly from one another in talents, inclination and temperament. Soldiers are for their camps, jurists for the law-courts, farmers praise their fields, and poets seek woods and mountains and solitudes, where they love to dwell. A soldier is only happy when all the world is in an uproar, a jurist best pleased with quarrels. One could not praise Alcibiades, a born man of action, for living a life of contemplation and ease. But it must not be supposed that because poets require solitude and leisure they are luxurious and lazy. Far from it. Et pource iay condampne oysiuete encommise en la personne de alcibiades qui estoit homme habille de acquerir renom et gloire par armes & par prouesse de corps / pourtant toutefffois ie nay pas condampne le desir de moy qui quiers repos & oysiuete es lieux requois / car cheualerie & fait darmes estoit estude appartenant au duc alcibiades / et escripre dictez et vers et lestude qui a moy appartient. Et pource ie qui suis historien et poete ie doy celle chose fuyr que Alcibiades cheualier et homme darmes deuoir querir et tracer affin que par lestude que ie poursuy en escripuant histoire et dictez ie viengne a celle fin que selon mon iugement est bieneuree / cestassauoir a renommee et a gloire ainsi comme Alcibiades par suyure armes cuydoyt venir a sa bieneurete par acquerir victoire de ses ennemys: mais quelzconques choses que ie dye de oysiuete et repos ie ne vueil mye que aucun cuyde que les poetes quierent et trassent les fossez des montaignes et les vmbrages des boys / les cleres fontaines et les ruysseaulx bruyans et les lieux requoys et loingz de gens / et les villaiges champestres sans noyse et sans bruyt / lesquelz lieux les anciens appellent oysiuetez ainsi comme mesmement ie les appelle icy Affin que les poetes engraissent leurs ventres / ne affin quilz se saoullent de delectations charnelz / car ie ne lentens pas ainsi. Et certain est que le divin poete Omer qui fust grec / et nez du pays dasie / et aussi virgille le poete latin qui fut nez de mente vne cite de ytalie qui fust homme dengin celestiel / ilz neussent peu par leur hault entendement attaindre aux grans consideracions des choses diuines se ilz peussent demourer et habiter en la compaignie des hommes ou tant de tempestes et de noyses / ne silz eussent hante ne conuerse entre les diuers bruis et mouuemens qui se font es citez et entre les habitans dicelles. Ces deux poetes omer / & virgille pour lacroissement de leur grant gloire et grant renom ne eussent peu ouurir ne declairer aux hommes qui lors viuoient ne laisser a ceulx qui apres eulx venoient les grans et subtilles consideracions que ces deux poetes prenoient ou giron de dieu lesquelles ilz escripuirent par merueilleux artifice et par exquis langage & pource les anciens ont appelle oysiuetez les lieux sollitaires et requois qui sont sans noise / et sans tumulte et qui sont loing de citez et de villes esquelles sont communement noises & tensons. Iay en mes escriptures plusieurs fois recommande les oysiuetez des poetes / ie desire souuent que ie les peusse auoir encores ne suis ie pas quitte que aucun ne plaide contre moy / pource que cy deuant iay dit que

escripre dictez et vers est estude qui a moy appartient / et pource ie desire & quiers les oysiuetez cestadire les lieux solitaires et requois / car mes propres parolles ie suis prins et attrempez plus que parauant. O dira aucun enuieux contre moy et comment cestuy iehan boccace par pou de parolles et malicieusement monstre quil soit poete / ou il veult quon cuyde quil soit poete. A ceulx qui contre moy ainsi parlent ie confesse de plain gre que ie ne suis pas poete / et ia ne aduienne que ie soy si enrage que ie ose confesser ne dire que ie soye poete / ne que ie vueille estre tenu pour Poete ce que ie ne suis mye / mais certain est que ie desire estre poete / et si estudye & mes [metz, ed. 1538] toutes mes forces que ie le soye / mais dieu scet se ie pourroye attaindre ne toucher a la bourne de Poesie / Ie cuyde que mes forces corporelles: ne les vertus de mon couraige ne souffiront pas a courir si loing comme est la bourne de poesie / car du lieu ou ie suis iusques a la bourne de poesie sont plusieurs landes / plusieurs rochiers cornuz / plusieurs trompes dont a paine len senpeust approcher / par lesquelz il me conuiendroit courir pour venir a celle bourne / combien que plusieurs folz cuident que legiere chose soyt de y toucher et aduindre / et afferment par leur bouche deslauee que les poetes sont hommes mensongiers et bourdeurs et que ilz mentent comme heraulx / et iangleurs de autres sciences / et ceulx qui ainsi entendent ne sceuent quelle chose est Poesie. Certain est que poesie est vne noble science subtille haulte & grandement attournee / Poesie et nulle autre science sest efforcee densuyure les traces de lescripture saincte au plus pres que elle a peu selon la foiblesse de lentendement humain. Car ainsi comme la Saincte escripture a declaire et ouuert soubz ouuerture de figures aux sainctz prophetes les choses aduenir / et aussi les secretz de la pensee diuine / aussi ceste science de poesie a commence a descripre soubz couuerture les haulx entendemens des fictions dont le poete parle et se lhomme est poete, certain est que la Poesie semblera estre bonne / ainsi comme il est aduenu en lancien temps que les bons prophetes qui droictement ordonnoient leurs prophecies ont este reputez pour bons Prophetes / et pour confondre ceulx qui dient que les Poetes sont heraulx et iangleurs des autres sciences & quilz sont bourdeurs et mensongiers, Ie replicque et respons que les anciens vaillans hommes nont pas este si enragez ne si folz que selon leur coustume approuuee ilz eussent donne seullement a deux manieres de gens couronne de laurier en perpetuel salaire et en tesmoingnage de labour et de vertu / cestassauoir aux vaillans cheualiers victorieux en armes et aux subtilz poetes escriuans bien et doulcement en vers / ne les anciens vaillans hommes neussent pas pareillement honore ne salarie les cheualiers victorieux et les mensongiers poetes se les poetes ne desseruissent par leur labour et vertu aussi bien la couronne de laurier comme font les cheualiers apres quilz ont desconfiz leurs ennemys / mais affin que nous venions au point a quoy nous tendons ie dy que se ie couuoite lieux secretz et requoys que len apelle Oysiuetez, ie ne les desire pas affin que ie vueille estre repute poete / mais pour ce que ie cuyde que vne chose cestassauoir gloire de renommee me seroyt

de moult grant prouffit et valleur la quelle gloire de renommee ont ia pieca quises les poetes anciens / & pour ycelle auoir ilz ont mise toute leur puissance. Ie vueil doncques que les chiens / cestassauoir les enuieux des Poetes abayent contre eulx et contre poesie et si vueil que la lune rousse / cestassauoir poesie coure et voise par les cleres regions du zodiaque ainsi comme elle a acoustume. Cest a dire que poesie nonobstant ces blasmeurs ne vault ia pour ce moins ne que la Lune ne vault moins pour les chiens qui contre elle abayent ou glatissent.[1]

Most of the foregoing is omitted by Lydgate. Very likely it was a little beyond him or he may have found it tiresome, in spite of Bochas' personal note. All that he has to say he puts into lines 3786–3836, and then on his own account writes a letter to "his Lord" (Chapter on the Governance of Poets, III. 3837–3871), begging for wine and money.

III. 3872–4095 represent Laurence's Chapter 15, which deals with Cartalus, Machæus and Himilco. Lydgate omits 28 lines of introductory matter, in which Laurence says he will now turn from Asians to Africans, ending: Apres doncques que la royne dido fut morte la cite de cartage qui a lors estoyt moult grande deuint oultre plus grande et fut acreue en plus grant nombre de citoiens / de ediffices et greigneur habondance de richesses / et ainsi comme cartaige deuint grande en puissance et en renom par les victoires quelle eut des peuples siens voisins qui deuindrent ses subgectz & tributaires / aussi les citoiens cartaginois habonderent & creurent en pouretez et meschances par les grans et haulx estatz ou ilz monterent dont apres ilz cheurent et trebucherent en bas.

III. 3949–3962 are Lydgate's own; also 3977–4060 are almost entirely his, although Laurence says: ... les cytoiens de cartage occirent et tuerent le duc maleas / par quoy ilz donnerent a entendre que se lhomme qui a seigneurie et puissance sur le peuple est cruel sans clemence et sans debonnairete la seigneurie dung tel homme ne doit estre soufferte / ains le doit len sacrifier et occire / car le sang dung tyrant est sacrifice plaisant et aggreable a dieu. Of this there is nothing in Bochas, who is very brief and to the point. The envoy (4019–4060) is likewise Lydgate's.

III. 4201–4207. The torture and death of Hanno are described in much fuller detail in both Bochas and Laurence: Sententia quorum in conspectu populi nudatus virgisque saeuissime coesus est. Et quum natura truculentiores feris carthaginienses sint: vt per membra omnia ex impio homine sumeretur supplicium / visum est. Et ante omnia oculi misero Hannoni eruti sunt. inde manus abscissae / demum confracta crura / postremo quum cruciatus immanissimos omnes infœlix hannonis vita vicisset: fessi carnifices obstinatum spiritum

[1] Latrent igitur canes. & luna fulgida cæli more suo percurrat lympidas regiones.

ferro abire coegerunt. hinc lacerum cadauer et mille deforme vulneribus in spectaculum cunctis cruci adfixum altissime sublimatum est. Nec hucusque per omnem calamitatem saeuiisse [sæuissime, Ziegler] carthaginiensium suffecit Iræ. quinimmo filios cognatosque Alios quoscunque etiam innoxios supplicio tradidere. Ne ad imitandum scelus aut ad vlciscendum Hannonis necem / aliquis superesset: Et vt quanti libertatem penderent adpareret [Petit, fol. xxxii verso].

III. 4236–4480. 4257 ff. Ceste ardante auarice enseigna premierement a percer les montaignes a forer les boyaulx & les veines de la terre pour trouuer les minieres & si enseigna a tracer par crocz et par hamecons la mer et les riuieres iusques au fons, auarice enseigna aux hommes a despecer et rompre les rochiers des montaignes pour entrer es pays ou les richesses estoient / auarice trouua maniere de ouurir les forestz et de y faire chemins et sentiers / combien quil ny en eust aulcuns pour trouuer bestes sauuages & minieres de metaulx, auarice feust la premiere qui aux hommes monstra forger nauire pour aller par mer et venir aux riuages des estranges pays / auarice monstra a decepuoir les griffons & autres bestes et a endormir les serpens / et a barater lung lautre & a mentir en preiudice daultruy / & a escripre & signer, seeller faulx testamens & desheriter lung lautre / & auarice fist armer les hommes mortelz a faire lung contre lautre guerres & autres violences / auarice monstra aux hommes a faire les venins & les poisons & si mist aux hommes en couraige de faire et de brasser trahison par tant de manieres & de ars et par autres que ie nay dit cy dessus / auarice a aucunesfois assemble ou giron daucuns hommes les richesses que len cuyde precieuses / mais elles sont perisseuses aux hommes qui les ont / & si croy quil nest homme qui peust escripre quans & quilz dommaiges & perilz viennent au possesseur de ces richesses quant il en assemble largement par lart & la maniere qui est cy deuant dicte / car les acquesteurs des richesses ne peuent veoir en veillant les dommages ne perilz quilz souffrent. Et premierement celluy qui les possede est tourmente dune curiosite qui le mort nuyt & iour par la paour quelles ne soient rongees de teignes ne de vers ne de artuysons quelles ne soient deuorees ne absorbees par feu ne par deluge que elles ne soient emblees de larrons / quelles ne soient prinses par commotion de peuple forcene ou par publique violence daucun tyrant ou autrement robees par pillars / & tandis que le seigneur des richesses veille toute nuyt sans dormir pour les garder / neantmoins il a paour quant il oyt par lhostel courir souriz ou autres bestes / le possesseur des richesses est cause & occasion que plusieurs gens ayent sur luy enuye / le possesseur des richesses souffre maintes espies par ceulx qui luy veullent tollir couuertement ou par manifeste violence / les enfans dung homme possesseur de grans richesses attendent en grant desir la mort de leur pere / dont les aucuns en flatant luy dient quilz ne vouldroient point sa mort et les aucuns en heent en appert pource quil vit si longuement & se le possesseur monte aucunesfois en si grant & excessif orgueil de couraige quil ne luy souuiengne de quel lignaige il soit ne de quelle force pour la trop grant fiance quil met en

ses richesses / & sil oublie le bien de honneste priuee & commune il couuoite & se essaye a faire telles choses & si desarpartenans luy que elles le tirent en bas.... Laurence then mentions Spurius Mellius, "whose fate I related in the eleventh chapter of this third book," and Hanno [fol. lxxvi verso ff.]. Lydgate's paraphrase of this chapter is very free: lines 4285–4375 are for the most part his own. He did not make use of the passage preceding the mention of Amyclas: Pourete est plus legiere a endurer que ne sont les richesses / Se vng homme nest fort et vertueulx en courage il ne peut sans soy desroyer souffrir grans richesses / il nest si petite femme qui ne endure et seuffre legierement pourete / mais le peuple fol & legier qui tousiours plus se adheurte a oppinion que a vertu ne cuyde pas que lestat de pourete soit plus legier a souffrir que lestat des richesses. Ce fol et legier peuple regarde & considere les haulx palais les robes reluysans dor et de pierres precieuses / Et les tables chargees de viandes et bruuages. Et le grant nombre de varletz et seruiteurs et les autres choses: lesquelles ia soit ce quelles ne facent pas les hommes nobles / Toutesfoys elle font sembler les hommes estre riches selon le iugement du peuple vain et fol qui ne cuide pas que seure et paisible vie soit la bienheurete des hommes.

All this Lydgate ignored. Endowed with an essentially commonplace mind, he had an eye only to the high lights and broad effects. The "cours aboue celestial" is in Laurence, "les secretes et subtilles raisons des choses celestielles," and he adds conscientiously, "comme de luy iay dit ou .xv. chapitre du premier liure." (Diogenem in dolio tranquillo animo coelestia contemplantem.") King Croesus (4396, 4416) is introduced only by Lydgate. After mentioning Diogenes, Bochas continues: "& Sardanapalum aurea in regia latebras exquirentem. Aglaum psophidium in agello cantantem / & zamariam in palatio igne iniecto cremantem: Quid multa?" Sophodius may have been in the MS. of Laurence that Lydgate used. He is not mentioned in the prints of 1515 and 1538. According to Koeppel (p. 60) Lydgate was influenced by Boccaccio's *De Genealogiis* in this chapter. From line 4418 to the end of the chapter Lydgate condensed Laurence's remaining three columns into less than seventy lines.

III. 4425–4431. Le peuple aussi ne considere pas quans et quelz souspirs / quans et quelz labours / quantes et quelles angoisses de pensees sont couuertes et repostes dessoubz la riche robe dont les seigneurs terriens sont communement vestus / celle riche robe dont les nobles se couurent nest pas aulcunesfoys robbe selon commun vsaige / mais est vng sepulcre plain de puantes charoignes qui est attourne dor et de pierres precieuses. Laurence then says, "ie aymeroye trop mieulx auoir lestat de ce poure homme sarranus qui a ses mains nettoyoit lordure / et vuydoit leaue de la sentine des nefz / ou lestat de cincinatus poure laboureur rommain qui aroit son champ et froissoit les mottes vestu de meschantes et villes robbes que ie ne feroye de lestat des riches hommes attournez de pourpre qui au dehors semblent estre dignes et vaillans mais au dedans ilz sont le plus souuent

comme coffres farciz de mauluaistiez et pechez / certes les precieuses robes sont de grant pris selon lopinion du peuple qui ne regarde ne ne considere pas les forces ne les qualitez du couraige de lhomme precieusement vestu. Se les princes terriens auoyent les yeulx aussi fors et agus comme ont les linx qui voyent parmy sept murs il est certain que les princes appelleroient & prendroient entour eulx et a leur court les laboureurs des champs, & les seruiteurs & conseilliers qui sont vestuz de pourpre ilz les bouteroient hors de court et les fouleroient dedans vng fumier ort. Le peuple fol et vain bee et entend aux delices des riches hommes / et regarde la vaisselle dor et dargent & les precieux vins ainsi comme se le peuple iugast que cest tres doulce & bieneuree chose vser de grosses viandes et de souuent seoir a table pour manger et pour boire / mais le iugement du peuple est tres fol & tres faulx / car le naturel appetit humain est content de pou de choses a viure / ainsi comme il appert par les premiers hommes du nouueau siecle qui ne mangeoient que glan et ne buuoient fors que eaue desquelz ie nentens mye a parler de present / mais ie parleray quil se sont contentez de pou de choses & si furent aucunesfois delicieux. . . . Then follows a discussion of Masinissa and Xerxes, who drank water mingled with the blood of his knights, all told in a few lines by Boccaccio but stretched out into a column by Laurence, who then continues: Puis que lappetit naturel est content de si pou & si petites choses / pourquoy tendons a auoir choses superflues & vaines / se le peuple qui cuyde bienheurete soit en riches abruuouers, ie respons que non / car les empoisonneurs baillent a boire le venin & les poisons en abruuouers dor et de pierres precieuses / mais les ruisseaulx et fontaines courans iamais ne sont entachez de poisons ne de pestilences. Et affin que nous laissons a parler de la puissance qui est en la vertu du courage pource que ceste matiere semble par aduenture estre estrange a aucuns, ie vueil autrement monstrer que les viandes & bruuages communs & de petit pris ont le plus de la bienheurete mondaine / car les hommes champestres le plus souuent vsent de viandes sans aultres affaictemens fors que aucunesfois elles sont cuites & si nen prennent pas leur saoul & neantmoins nous voyons quilz ont le cuyr si dur que ilz endurent legierement le chault le froit & le vent et la pluye & de toutes aultres durtez. Les hommes champestres ont le corps neruu & fort. Et tant quilz sont contens de vestir pou de robbes / nous voyons que par force de bras ilz abatent gros & haulx arbres, ilz tournent et froissent les grosses mottes des champs / ilz sont prestz a tousiours labourer et iamais presques ne sont greuez daucune maladie quant ilz semblent quilz ayent reprinses nouuelles forces corporelles / mais il est moult aultrement de ceulx riches hommes que tu cuydes estre bienheureux par souuent manger et par largement boire / car ilz deuiennent effeminez & molz et sont brisez & lassez par quelconque petit trauail / ilz sont enuahiz & heurtez par diuerses maladies qui presques tousiours leur durent & meurent plus hastiuement que ilz ne deussent selon cours de nature & tant aduient quon les enseuelist ou temps de leur ieunesse / les riches hommes ne veullent auoir pour

aultre cause grant nombre de seruiteurs & varletz / si non pource que les riches ne souffisent pas eulx mesmes seruir tant ont mestier de diuers seruices necessaires a leur fragilite. Se aulcun me demande pour quoy ie me trauaille en faisant si long sermon en monstrant la folle oppinion du peuple qui cuyde que la bienheurete soit en richesses ie confesse que les richesses sont reluysantes & tresbelles deuant les yeulx des folz hommes / et richesses aussi sont muables et enflans / car elles durent pou de temps et si font leur maistre plain & enfle dorgueil qui est contraire a toute vertu / laquelle chose les folz hommes ne veullent considerer ne veoir / & auec ce les richesses font trauail et meschance a leur possesseur & si les font tresbucher du hault au bas degre / ainsi comme nous tesmoigne le cas de haymon duc de cartage. Nous cesserons a *par*ler des richesses et retournerons a compter les cas des nobles dont nous nagueres departismes.

III. 4481–4851. The stories of Evagoras, Theo of Egypt, Amyntas and Aman correspond to Laurence's Chapter 18 and a short section in Boccaccio headed, ¶ FLENTIVM MVLTITVDO. This section Bochas omitted in his second version. Laurence supplied Lydgate with his description of Cyprus and with more information indeed than he used, for he said: Si est assauoir que chippre qui est vne des isles de la grant mer est aultrement nommee paphon qui est prochaine du vent de midy moult habondant en richesses / et par especial en metaulx / car illec furent premierement trouuees les minieres darain / laquelle isle est principallement consacree a venus / car selon la verite venus iadis en fut royne / ainsi comme plus largement iay dit ou dixiesme chapitre du second liure. After Artaxerxes had defeated his brother Cyrus he turned on Evagoras and deprived him of his kingdom.

Theo sent the Spartans with "nefz a trois estages pertinemment garnies pour batailler & six mille muys de forment," and that was his ruin.

III. 4543. Laurence names "Vrino" here, whom Lydgate does not mention until line 4579, where she appears as Amyntas' sister, and also another wife called Cingne, by whom Amyntas had three sons, Arcelaus, Arcideus and Menelaus.

III. 4545. The digression is Laurence's. Boccaccio says nothing about Macedon. "Macedon was first named Emathie after having been called Emathius," says Laurence.

III. 4572–4613 are for the most part Lydgate. Laurence does not expatiate on either Euridice or the Syrenes.

III. 4638. Laurence mentions Justin, xvi.

III. 4647, 48. The phrase is Lydgate's.

III. 4652 ff. affin que aucuns soy vantans de noblesse qui comme folz desprisent le saint mariage de dame philosophie en homme cheualeureux facent de epauimonda leur exemple & mirouer en fait de cheualerie / car il fut tant bon en vertus / en meurs de couraige /

en force et en proesse de cheualerie q*ue* len ne scet en quoy il fut meilleur / il conquist grant seigneurie non pas a soy ne pour soy / mais pour son pays et pour la chose publicque de thebes / il tint si petit compte de monnoye que apres sa mort len neut de quoy faire ses obseques funeraulx / il ne fut pas pl*us* couuoiteux de gloire mondaine que de monnoye / etc. [fol. lxxviii d]. Epaminondas is not mentioned at all by Boccaccio.

III. 4718–46. il demanda a ceulx qui entour luy estoient, se aucun sien ennemy luy auoit tollut son escu lors quil estoit tombe de son cheual a terre / et quant il ouyt dire que son escu estoit sauue / il le baisa co*m*me son co*m*paignon et parsonnier de ses trauaulx en armes et oultre il demanda se son ost auoyt eu la victoire / auquel on respondit que ceulx de thebes se portoient bien / il adonc comme ioyeux et esbaudy pour le bien de son pays mist hors son glorieux esperit.

III. 4757. Perdicas, Laurence says, was slain by his cousin Alexander. Then follows the story of Sartas, or Ariba, king of Epirus and father of Olympias.

III. 4764. Apres le malheureux Ariba venoyt Aman noble macedonien souuerain maistre de lhostel du roy assuerus qui autrement est nomme artaxerces roy de perse tant riche et puissant quil auoit cent et : xxvii. prouinces lequel manda a sa femme vasti la royne que elle se atournast de ses precieux habitz royaulx / et que elle venist en la presence de son mary le roy q*ui* lors faisoit vng tres solennel et grant disner a to*us* les princes et baro*n*s de perse / mais la royne vasti q*ui* desprisa le mandement du roy fut priuee et boutee hors de la co*m*paignie du roy et de tout honneur et estat royal / et apres ce furent enuoyez et commis certains hommes e[u]nuques que len appelle chastrez a querir par tout le pays de perse et amener pour le roy assuerus ieunes vierges pucelles tendres & belles affin q*ue* entre plusieurs le roy en choisist vne qui en lieu de vasti fust sa femme et royne couronnee: si aduint q*ue* vne pucellette vierge moult belle de corps et de visaige appellee hester fust amenee deuant le roy auquel elle fut tant plaisante & agreable que il esleut et choisit icelle a femme et compaigne et la couronna royne de perse. Mardocheus was her uncle. Lines 4831–4851 are obviously for the most part Lydgate's.

III. 4852–5152. The story of Artaxerxes and Cyrus and Artaxerxes' children is told very simply by Boccaccio. It is Laurence who enlarges on Artaxerxes' riches and power.

III. 4865. si est il vray que les folz hommes a peine vouldroient croire que aucune matiere de ple*ur* ne de tristesse puisse estre aduenue a vng si noble si riche & si puissant roy qui seoyt en trosne dor et qui estoyt vestu dor et de pierres precieuses / & qui soubz soy auoit ta*nt* de royaulmes et tant de roys obeyssans / mais les meschans hommes qui ceste chose ne veulle*nt* croire sont deceuz par leurs / faulx iugemens / Car ilz prisent et estiment trop Lor et les pr[e]cieux

ioyaulx dont le roy artaxerces estoyt attourne / les folz hommes ne considerent pas les curiositez qui rongent et escorchent lame au dedans et qui sont mucees soubz celle robe dor tixue de pierres precieuses [fol. lxxix c].

Laurence says that four thousand eight hundred and twenty-two years after the creation of the world Artaxerxes, whom the Jews called Assuerus, became king of Persia, which had under his reign one hundred and twenty-seven provinces. He was husband of the noble and beautiful Jewess Edissa, otherwise named Hester.

III. 4876. This line is not represented in either Laurence or Bochas.

III. 5104. Boccaccio and Laurence both say that Artaxerxes killed his sons' wives not their mothers. (Comp. Koeppel, p. 90.)

BOOK IV.

IV. 1–168 have no counterpart in Bochas or Laurence.

IV. 169–210. As Lydgate names Priam, Astyages, Cyrus, Tarquin and Artaxerxes, and Boccaccio Priam, Astyages Croesus, Tarquin, Xerxes and Artaxerxes, and in the printed editions (1515 and 1538) of Laurence only Croesus, Tarquin the Proud, Xerxes and Artaxerxes are mentioned, it is obvious that Lydgate must have had at his disposal a text such as MS. Royal 18 D. vii, in which Priam and Astyages are included. On the other hand Lydgate fails to mention either Croesus or Xerxes and seems to have introduced Cyrus on his own account.

The section in Bochas, the first of the Fourth Book, is as follows: MOVISSE REOR ALIQVANTISPER AB OBSTINATA olim duritie præsidentium animos / & exemplis tam ingentibus elatorum spirituum insolentiam terruisse. Quis enim tam saxeus legere potuit (vt de reliquis taceam) Priamum tot suffultum auxiliis cecidisse: Astyagem potentissimum medorum regem regno cessisse: Crœsum lydorum apud suos & exteros dilectissimum regno perdito priuatum vixisse: Tarquinium Romanorum pulsum in senectutem miseram deuenisse: Xerxem persarum tam magnis copiis græciam inuadentem solum fugientemque asiatico in littore: Artaxerxem eiusdem successorem adfectum tædio expirasse: quin horrore quodam percitus / quasi in præcipitio positus sibi prospexisse non debeat? Quamobrem quum iam talium salutem sperare possimus / non frustra laborasse gaudeamus. Sane quum eduxisse soporatos in vigiliam satis non sit / ni in lucem deducantur integram: In solidationem credulitatis iam sumtae procedendum est. Vt dum promissa sequemur: fides etiam maiorum delectorum [delectorum, Ziegler] copia amplificetur. Ad quod grandis nimium & infesta lugentium Italorum turba me reuocat. Cuius multitudo nimia id egit / vt eo selecto quem malem innominatos cæteros abire permitterem. Is enim fuit Marcus manlius capitolinus. Qui dum agente

inuidia regnum se credit conscendisse fasciu*m* / ex claro satis fortunæ situ in turbidas tyberis vndas cum dedecore præceps deiectus est.

IV. 222. Et tant que par vaillance darmes il gaigna plusieurs coliers dor / tuni[c]les et couronnes et autres despouilles de ses enemys contre lesquelz il combatoit. Et par ses merites il fut nomme et esleu par trois fois co*n*sul de ro*m*me.

IV. 225–322. Lydgate probably obtained his information from Aulus Gellius, as he says; for there is nothing of all this in either Bochas or Laurence. (Comp. Koeppel, p. 67.)

IV. 330. Laurence says, "les fra*n*cois senenois qui auec leur duc brannius," etc. Bochas says merely, "the French."

IV. 372–78. There is nothing about the rights granted to the waker geese in Bochas or Laurence. That they were "offered to Juno" of course does not mean that they were killed and eaten.

IV. 448. Si aduint que cornelius camilus le dictateur dessusdit desconfit les toscans et de ceulx il eut plaine victoire et pource apres fut oste de son office pource il se*m*bla au peuple quil pourroit aller et venir plus franchement par deuers manlius encores esta*n*t en prison. Le peuple co*m*mence enuironner la prison ou estoit manlius et commenca a dire plusieurs et diuerses parolles en menassant que il briseroit la prison se manlius nestoit mys hors et deliure [fol. lxxxii b].

IV. 464. Manlius doncques au iour qui luy fut mys vint en iugement ort et brouille sans compaignie daulcuns nobles hommes ne de Aulus ne de Titus ses freres.

IV. 512–637. The first half of this section, down to line 574, has another source than either Bochas or Laurence, for it is represented in neither; nor have IV. 603–16 any counterpart in the Latin or French. The rest of the section is hardly even a paraphrase of Laurence's second chapter (or of Bochas' "In Infidam Plaebem"). Lines 519–25 were, as Miss Hammond informs me, probably taken from Isidore's *Etymol.* xviii, II. 3.

IV. 638–686. The envoy is as usual by Lydgate.

IV. 687–798 correspond to Laurence's Chapter 3, Nectanebes, Pausanias and Heliarchus. In a short section entitled, ¶ IN Tyrannos, Bochas, exclaiming against tyrants, hardly more than mentions the flight of Nectanebes, the exile of Pausanias and the death of Heliarchus. Laurence says that Nectanebes advised Philip to extend his conquests in Greece, prophesied the translation of the kingdom of Persia to Greece, was acquainted with Olympias, was believed "not without cause" to be the father of Alexander, and was finally compelled by Xerxes to flee from Egypt, his kingdom, to the south. IV. 715–728 have no counterpart in Laurence or Bochas. Heliarchus was in Laurence assassinated by Thienes and Leonides.

IV. 799 ff. 806. Ie ne me souuient pas que ie aye leu es hystoires de quel lignaige nasquit cestuy denis roy des ciracusains et aussi

nest ia mestier que ie enquiere les genealogies ne les lignees anciennes puis que ie vueil parler dung homme ordoye en la puantise de toutes mauluaistiez et laydures. He started his reign by preserving and increasing his dominions and craftily made himself popular with his subjects through gifts and deceptions. He then became a glutton, "Et apres en luxure ainsi comme se il eust ferme la seurete de sa vie & la fortune de son estat a chaines [de] fer & a roches de aymant" [fol. lxxxiiii].

IV. 831 & pource que il pensa que ses citoyens ne lauoient compte de luy qui estoit pres que aueugle Il se embrasa de raige / et deuint plus cruel que quelzconques bestes sauluaiges. Then follows half a column about Denys' struggle with his rebellious subjects and his retirement to Locris, where he was well received and became ruler (all of which is omitted by Lydgate). After that he began to misbehave himself, no married woman or girl of high or low rank was safe from him. His pretext at the temple of Venus was to choose priestesses, and after that performance the people rose and hunted him out of the country. He then returned to Syracuse where his former subjects were foolish enough to take him back, but when he started again to tyrannize he was overthrown and allowed to retire alone to Corinth, like an exile. There, after living in a vile and disgraceful manner described by both Bochas and Laurence, he finally died in obscurity and poverty. The stories of Jupiter's mantel and Æsculapius's beard, barely mentioned by Bochas, are told in detail by Laurence, who adds, Quartement il print & osta des temples de Iupiter et de Appollo et des aultres plusieurs dieux les tables dor et dargent. Esquelles les grecz selon leur maniere auoient escriptz a lenuiron. Ces tables sont par le seruice des bons dieux. Et denis lors par mocquerie respondit que il deuoit vser de la bonte des dieux. Et par ainsi il deuoit aplicquer a son vsaige les tables dessusdictes. Quintement il osta aux dieux les ioyaulx et les coulpes dor que les nobles hommes auoient donnees aux dieux ensigne des victoyres que ilz auoient eues en bataille. Car pource que les dieulx soubstenoient en leurs mains ces ioyaulx dor & ses coulpes si faictement quil sembloyt que les dieux les presentassent et offrissent a ceulx qui les regardoient. Cestuy denis les osta des mains des dieux en disant quil les prenoyt pource que les dieux luy presentoient et qui ne les tolloyt pas et disoyt oultre que puis que nous demandons aux dieux les biens temporelz que cest follie de les non prendre puis quil les nous presentent en leurs mains. . . . [fol. lxxxv a].

IV. 904–938. The envoy is Lydgate's. 939–980 are a paraphrase of Bochas' and Laurence's short section in Excuse of Fortune. "It is not Fortune who is blind but tyrants like Dionysius, who can learn nothing by experience."

IV. 958. Bochas devotes a few lines and Laurence a column to Victurbius (Vitruvius Vaccus Fundanus), who, no tyrant, was defeated by Plaucius and died in prison.

IV. 981–1106. Polycrates. IV. 982, Laurence adds that Juno, wife of Jupiter, was born in the Isle of Samos and was first worshipped there. Boccaccio says, Diues opum & ob id Iunoni sacra ferebatur antiquitus. Laurence goes on to say (of which there is nothing in Bochas): Iuno fut vne des neuf sibilles appellee sibille Lamsaioise / dillec fut ne le philisophe Pitagoras deuant le temps duquel les clercs le plus souuent se faisoient appeller saiges. Et apres pitagoras ordonna que les clercs feussent appellez philosophes / cest a dire amys de sapience. En lisle de samos fut premierement trouue Lart de faire les potz de terre et les aultres vaisselles. Policrates doncques en maniere de tyrant print de fait la seigneurie de ceste Isle / ou pour lamour de son lignaige qui estoyt de celle Isle / Ou pour occasion de aultre don de Fortune . . . He was a tyrant, cruel et orgueilleux, just as tyrants are accustomed to be, and he thought he had Fortune under his thumb.

IV. 1009 ff. Lydgate, as is very frequent, misses the point. Laurence says: et tant que il luy fut aduis que toutes choses luy venoient tellement a souhait que aucunesfois il eut doubte que les dieux ne eussent enuye sur luy et sur son estat. Policrates de toutes pars enuironne de prosperitez mondaines proposa que a soy mesmes donneroit aulcune infortune puis que de autre part ne luy en venoit point il consideroit quil estoit tout seul entre les hommes mortelz a qui toutes choses venoient a son plaisir. Si pensa que il attremperoit en aulcune chose lenuye que chascun pouoit auoir sur luy et sur sa felicite / et aussi il pensa que fortune et les Dieux pouoient auoir honte pource que fortune luy donnoit aussi grant felicite comme aux dieux. Il voult donc oster la honte tant [a] fortune comme aux dieux. . . . He then threw his ring into the sea, pensant que il attremperoyt sa trop grant et superhabondant lyesse par la tristresse que il auroyt de la pette de son anneau. O mocquerie et follie dhomme policrates cuydoyt que le temps luy faillist a encores auoit tristresse et meschance. He did not think of Hecuba, to whom misfortune came in her old age, led into servitude with Cassandra and Andromatha, wife of Hector le preux. He only thought that Fortune had become immuable. The rest of the chapter is a free adaptation by Lydgate.

IV. 1107–1449. Laurence's Chapter 7 begins with a brief notice of Aribas once king of Epirus, omitted by Lydgate and cut short by Bochas because he saw Callisthenes, tout coy si desfigure et si lait pour son sang dont il estoit souille que il sembloyt mieulx estre vng tronc couuert de sang et de pouldre / soy remuant de lieu en aùtre / quil ne sembloit vng homme allant sur ses piedz si tost que dauanture ie ouy le nom du philosophe Calistenes il me souuint que ie lauoye ouy aucuneffoys renomme es sainctes escolles de philosophie en la cite dathenes [1] et pource de mon plain gre ie luy promis de non pas

[1] Cuius ego casu nomen audiens / memoransque subito eum quandoque sacris philosophantium in scholis celebrem audiisse / non solum calamum in ignominiam saeuientis in eum vltro spopondi: set nec lachrymas negare potui. (Petit, fol. xxxvii verso.)

seullement escripre son cas en monstrant le diffame du roy alexandre qui par sa forcenerie tourmenta calistenes / mais aussi ie ne me peu abstenir de plourer quant ie consideray la tres grant misere de son horrible cas. Il nest aussi comme ie croy homme de si dur cueur qui peust ses yeulx estaindre de plourer se deuant soy il veoit aller vng homme mutille en visaige desfigure et charge de sang et de fange / nonmie par ses desmerites.[1] Mais par cruaulte daultruy / et qui parauant eut este de vie honneste qui fut arrouse des doctrines de Philosophie naturelle et moralle et qui fut merueilleux et recommandable par ses bons merites / et qui par estudier et par loyaulment veiller iour & nuyt eust acquis le noble nom et surnom de philosophie. Calistenes fut tant noble par ce quil fut a laicte et nourry des mamelles de dame Philosophie / et nez dedans les sainctes escolles de athenes que ce seroit trespetite chose de nul pris de recommander cestuy calistenes a la maniere des autres nobles hommes cestassauoir de la noblesse du lignage de qui len scet quilz sont nez & des belles et riches armes de leurs predecesseurs / et de leurs merueilleux et grans faitz car par les tiltres et louenges racomptees daulcuns nobles predecesseurs / leurs successeurs nen sont en riens plus nobles / sinon en tant quilz ayent en leurs couraiges les sciences et les vertus et au dehors les oeuures sans lesquelles iamais nest vraye noblesse. Vng philosophe de noble renom comme fust Calistenes ne pourroit en riens acroystre sa noblesse combien quil fut descendu du lignaige de aucuns Roys portant sur leurs chiefz couronnes et ceptres en leurs mains & qui apres leurs mors eussent grans tombeaulx et ymages esleuez / Et combien que en leurs vies ilz eussent par Batailles desconfit les autres Roys et vaincu tout le remenant du monde / car a lhomme qui sert a philosophie ne chault en riens de biens mondains / qui sont dons de Fortune / et si ne soubz marche ne ne desprise pas tant seullement tous les Estatz / des hommes mortelz / mais il applicque tout son entendement a considerer et congnoystre le ciel et son tournoyement / affin que lhomme philosophe donne a entendre aux aultres sa beaulte et la clarte du ciel que nul ne peut comprendre sinon

[1] Quis enim adeo lapideus sit / si viderit honestum hominem sacris imbutum doctrinis meritisque conspicuum / & tanto insignem cognomine vti quæsita laudandis vigiliis Philosophia præbet / mutilum deformato vultu cruoreque turpi obsitum / non suis meritis set aliena peruersitate incedentem se coram / qui possit parcere fletui? Quod igitur apud alios notitia claræ originis / Regia maiorum insignia / admiranda eorumdem facinora / splendoris plurimum videntur adferre: in Philosophis quam minimum est. Quid enim maiorum diademata? Quid auorum scæptra? Quid parentum imagines / superati Reges / orbisque subactus possent Philosopho inclytæ claritatis augere? Quum non solum quos mauis [hos inanes, Ziegler] fulgores mortalium calce terat Philosophia: Quinimmo ipsum cælum perambulans incomprehensibili quadam luce decoret. Non ergo vt sublimiorem Callisthenem nostrum faciamus / eius est exquirenda propago. Is quidem a sua ineunte adulescentia in venerandis Philosophiæ laribus [laboribus, Ziegler] versatus forsan audiuit Socratem et Platonem apud mortales diuina quadam supernæ mentis archiua. Sub Aristotele tamen clarissimo omnium Philosophorum principe mirabili præditus ingenio floruit auditor. Et tanto iam cognomine clarus auditores habuit / quibus & ipse magister Rerum reseraret arcana.

par philosophie. Len ne doyt pas doncques enquerir le lignaige de philosophe Calistenes pour le faire plus haultain et plus noble / et pource ie descens a racompter son cas. Cestuy Calistenes des le temps de sa ieunesse conuersa es belles & honnorables maisons de philosophie et print les sciences liberaulx soubz le philosophe Socrates ou par aduanture soubz Platon le diuin philosophe qui lors estoient les deux sainctz coffres esquelz estoit reposee diuine philosophie / laquelle ilz departirent aux hommes mortelz. certain est touteffois que Calistenes fut auditeur escolier de Aristote tresrenomme et prince des Philosophes ou temps que Calistenes estoit ia adourne et florissant de merueilleux engin. Et en ce mesme temps fut renomme a athenes & eut surnom de philosophe / & si eut auditeurs escoliers ausquelz il declaira les s[e]crettes et subtilles conclusions de philosophie diuine et humaine.

IV. 1229. Alexandre . . . qui voulut estre adore comme dieu selon lancienne coustume des roys de perse. Les saiges cheualliers de macedoine / et ses aultres hommes porterent mal paciemment que len adorast Alexandre comme dieu. Mais calistenes deuant tous autres le souffrist tres impaciemment / non pas seullement que en son courage il dissimulast ceste chose. Mais il reprint tres asprement et condempna la sotte mauldicte forcenerie du fol Roy Alexandre soy repputant estre dieu. . . . (Quodquidem etsi ægre Macedones eruditi ferrent: præ cæteris Callisthenes tulit ægerrime: Nec solum animo set asperrimis redargutionibus tam stolidam tamque detestabilem Regis fatui damnauit insaniam.)

IV. 1247 ff. These four lines are Lydgate's and eminently characteristic of him. 1254–1351 are a paraphrase with some omissions of Laurence. For example, "Calistenes aussi par le contraire bien congnoissoit soy mesmes estre aussi alaictie du doulx Laict de philosophie et quil estoyt nourry en son giron / et quil auoyt conuerse en la maison icelle / Calistenes scauoyt quil nappartenoyt pas a homme Combien que mesmement il fut garny de science diuine soy esleesser ne consentir a sottes fictions ne croire a folles fables que vng homme soit dieu / & mesmement ne appartient il pas a vng varlet ydiot et sans science." [fol. lxxxvii c.]

IV. 1332. The board is not mentioned in Laurence, and instead of a cave (1345) he speaks of a pit (fosse) and one dog. Also (1363) Alexander had Lysimachus dropped into "vne fosse de Lyons, et illec le fist demourer et mourir" (but see note on IV. 3242 ff.). Lines 1366–72 are Lydgate's and taken from another source: Clytus was killed with a dart that Alexander snatched from an attendant. IV. 1401–1449 are Lydgate's own. Boccaccio ends his chapter differently: Et sic post tot dedecora vnius [viuus, Ziegler] ob iracundi iuuenis insaniam Philosophiæ alumnus adsumtus est. Dicatis quæso segnes animæ / quid in subsidium stolidæ opinionis vestræ adposituræ estis: Postquam in castra Philosophiæ potuit transuolare Fortuna? An longos sopnos? Cœnas opiparas? Rutilas auro vestes? Oscenas libidines? Et fluxos [influxos, Ziegler] in omne dedecus mores? Arma

fruiola hæc sunt quid ergo? Excutite ceruicis duritiem. Aperite oculos mentis & videte Quia humilitas sola deo gratissima virtus. huius monstri vires conterere potuit. Et in eo confidite / cuius solius est potentes deponere & pauperem de stercore dum velit erigere.

IV. 1450–1603. Alexander of Epirus, Laurence's Chapter 8, fol. lxxxviii verso. Lydgate compresses to its advantage Laurence's rambling translation of the first part of this chapter into six stanzas (1450–1491). Boccaccio wrote as follows [Petit, fol. xxxviii verso]: ¶ DE Alexandro EPyROTARVM Rege. SPECTABAM ALEXANDRI Macedonis impium facinus hinc lachrymas pias Philosopho exhibens. Inde diras execrationes Tyranno. Quum mœstus nimium clamitansque Epyrotarum Rex adfuit Alexander. Egitque querelis suis: vt Callisthene relicto in se oculos transferrem & de se scriberem. Vt igitur voluere priores Epyri Regnum apud antiquos Et potissimum post exactum Troianorum bellum satis celebre fuit. Nam recepta Helena Ilioque combusto adque diruto fere omnis Græca nobilitas / aut naufragio / aut excidio / aut exilio / multata est. Quos inter & Pyrrhus Achillis filius perdito per absentiam patrio Regno vagus his consedit in sedibus. Et ab eo incolae qui Molossi dicebantur Pyrrhidae dicti sunt. Indevero facile Epyrotæ. Et ab eo rapta Anasa Herculis nepte genus omne Eacidarum manauit / suis sæculis inter græcos fere diuina claritate conspicuum. Cuius ex successoribus Neoptolemus Arysbæ filius genuit Alexandrum & Olympiadem Alexandri Macedonici genitricem. Quiquidem auorum fulgore illustris et Philippi Regis adfinitate spectabilis / insigni formositate decorus iuuenis fuit. Ob quam infausto Philippi crimine pollutam meruit Eiusdem viribus pulso Arysba regnum auitum suscipere. Quo splendore generi ac formositati superaddito illum gloria mirabili fecit egregium. Cæterum iam Philippo mortuo quum Alexander Macedo in Persas & Orientem expeditionem adripuisset / quasi secum orbis partito Imperio / & hic a Tarentinis vocatus grandi spe occidentis Imperii potiundi in Italiam quovocabatur adcessit.

IV. 1498–1505 represent half a column of details in Laurence, including mention of battles with the 'brucioys' as well as with the 'lucanoys,' of his taking castles belonging to the Arimoys and making a peace with the Romans and afterwards consulting the oracle. Finally, his army, which he had divided into three parts, was defeated by the Luccans assisted by the Samnians:

Or aduint que depuis ledit alexandre voyant ses hommes desconfitz et mors se mist en fuyte pour soy cuyder sauuer et tant fuyt quil vint aux dunes de la riuiere de acheron / et il qui ne scauoit les lieux ou il estoit ne quelz noms ilz auoyent regarda la riuiere large & enflee par lacroissement de la pluye du iour de deuant. Et que elle auoit arrache le pont trauersain. Et oultre plusieurs parolles il ouyt vng cheualier trauaille de fouyr pour cuider soy sauuer qui nomma la riuiere par son droit nom en disant / mauldicte soit la riuiere de acheron qui tant court ysnellement, & adonc se remembra alexandre

de la responce des prestres de iupiter qui ou temple de crethe luy auoyent dit & respondu quil ne mourroit fors pres de la cite pandosia & dedans la riuiere de acheron. Le roy souuenant de la response & oyant le nom de la riuiere fut esbahy & doubteux / si pensa quil estoit mort puis se arresta sur la riue du fleuue & pensoit sil tourneroit son chemin ou sil se habandonneroit a passer leaue / ou sil attendroit ses ennemys les lucanois qui forment lenchassoient. Ains toutesfois que alexandre eust delibere sil passeroit ou non vng de ses cheualiers apelle sitonius luy dist que les lucanois ses enmis laprochoient / & adonc par paour il fut contraint de passer la riuiere / & ia de fait il estoit venu a lautre riue de fleuue acheron / quant il qui estoit pres de lheure de sa mort destinee il estant au plus hault lieu du riuage fut tresperce dune lance que luy getta vng lucanois banny qui estoit vng de ceulx que alexandre parauant auoit esleu pour la garde de son corps. Et adonc alexandre cheut comme mort dedans la profonde eaue de acheron / & par la playe du coup il mist hors son sang auecques son esperit qui souuent contrarioit a langoisse de la mort. Or sembla a fortune quil ne souffisoit luy estre ainsi occis si aduint que la charongne du roy encores attournee des armes & enseignes royaulx / fut tiree a crocz parmy le flot de leaue et fut traine iusques au siege des ennemys par terre seiche et illec fut fait a alexandre mort tout ce que fortune luy auoit destitue a faire durant sa vie / car apres que les souldoyers lucanois eurent longuement pourmenee celle charongne dung pauillon a aultre ceulx qui de ancien temps hayoient alexandre parquoy ilz estoyent meuz et courroucez contre luy ilz despecerent honteusement par membres la charongne du roy et vne partie de sa charongne ilz enuoyerent par grant don en la cite de cousance en tesmoing de leur belle victoire & oultre les lucanois qui encores nestoient saoulz de forcener contre celle charongne ilz detirerent le remenant et ne cesserent de ordement la despecer iusques a tant que vne femme [muliercula, Bochas] qui dauenture estoit illec presente leur requist par larmes et par prieres que ilz luy baillassent le remenant de la charongne et ilz luy ottroyerent. Ceste femme recueillit et assembla les remenans de la charongne du roy / et apres les enuoya a olimpias sa seur en la cite principale du pays de epire / affin que olimpias seur dudict alexandre & ses autres amys feissent les pleurs & le dueil & les obseques funeraulx telles comme il appartenoit a roy.[1] Cestuy alexandre a son viuant comme iay dit auoit faict seruice de femme a phelippe le roy de macedoine parquoy alexandre oultre son esperance auoit obtenu pour son salaire le royaulme des epirotes / et cestuy royaulme osta le roy phelipe a aribas contre droit & raison & le donna a cestuy alexandre. Il doncques qui par ort seruice et sans esperance auoit obtenu le royaulme des epirotes tandis quil enuahissoit le royaulme de ytallie celluy quil auoit mal acquis luy fut tollu par

[1] Bochas is briefer: A qua in vnum redactæ reliquiæ ad lachrymas necessariorum sumendas & Regium funus in epyrum sorori remissae sunt. Et sic qui fidum obsequium insperatum obtinuerat regium dum aliud adgreditur quod male quaesierat immatura morte subripitur.

mort hastiue & briefue / car assez tost apres quil fut institue roy des epirotes il entreprint ceste guerre contre ytallie en laquelle il mourut cruellement et en sa honte.

IV. 1597–1603. Lydgate ends his chapter in a totally different note.

IV. 1604–2002. ¶ DE Dario PERSARVM Rege. Bochas begins his chapter as follows: NONDVM SATIS mulierculam Alexandri Epyrotæ membra componentem conspexeram. Et ecce flentium me traxit inauditus rumor in Persidem [partem, Ziegler]. Quos dum inspicerem Darium Persarum Regem tanta cum maiestate malorum antecedentem vidi / vt facile cæteris prætermissis calamum potuerit impetrare. Is ergo Ocho patre mortuo Persarum Imperium solus obtinuit. Laurence says here: Cestuy roy daire fut filz de artaxerces aultrement nomme ochus roy de perse et de medie.

IV. 1622–1636 are a short paraphrase of a long description of Persia by Laurence, none of which appears in Bochas. Laurence says, it should be known that there were then (in ancient times) two great empires, Assyria in the East and Rome in the West: "Cest le royaulme des Romains Iadis moult flourissant moult glorieulx / moult noble combien que a present il soit flestry, ignominieux et vil. Car les grans choses destruyent elles mesmes. De lempire de romme ne de lestat de present ie me passe / car parler ne men affiert ne riens ne faict a la matiere de ce present chappitre. Ie pourtant me en rapporte ou sixyesme chappitre du huytiesme liure ensuyuant." He then speaks of the size, importance, puissance and noblesse of the kingdom of Darius, names its boundaries, and in a further digression says that the art of magic and false religion was invented by Nimrod, who went to Persia after the confusion of tongues and made the inhabitants worship fire. Even to-day they worship the sun. Darius was a great and mighty king, but Fortune brought him to nought.

IV. 1651–1701. Lydgate paraphrases Laurence, following him in the main closely. In regard to Lydia, Laurence says that towards the Occident it borders on "la petite frige / et deuers orient elle touche a ziurne qui est enuironne du fleuue esles. Et a lenuiron du plain pays de ziurne courent deux riuieres Pacolus et erinius qui ont les grauelles dor."

IV. 1702–1799. The account of Gordius is paraphrased from Laurence, who mentions Justin as his source.

IV. 1778. Laurence explains the name Phrygia and gives the boundaries of the country.

IV. 1886. Apres que daire et ses gens assemblez et ordonnez enbatailles pareilles aux deux premieres non pas loing de la riuiere cyramis qui court parmy silice et sourt du mont thaurus son eaue est moult blanche et grande en este pour les neiges qui lors fondent / et trespetite es autres temps de lan. Sylice takes its name from Silis, son of Fenix, who was brother of Cadmus king of Sidon and born in Thebes. Silus est plus ancien que iupiter. Parquoy Il semble que

silice soyt moult noble & ancienne. Elle est en plain pays sans valees / et sans montaignes. La principale cite est Tharse dont fut sainct Pol lappostre / Silice par deuers Occident ioint a Licie vne prouince Dasie / la moindre deuers Midy / elle costoye a la mer de Crethe / et dung coste elle touche au mont Thaurus [fol. xci a].

IV. 1889. Darius brought with him into the field 400,000 foot and 100,000 horse, of whom very few escaped a miserable and horrible death (Laurence). It was a long, hard battle, described in far less detail by Lydgate than by Laurence, who, assuming breathless interest on the part of his readers, asks, "Se tu demandes pourquoy en ceste tierce bataille fut espandu plus grant sang que es deux aultres premieres / ie te respons que en ceste tierce bataille les Persois resisterent plus fort. Car ce estoyt leur derreniere main ilz scauoient que aultre part ilz nauoient esperance de sante." On the other hand, the Macedonians, flushed with victory and disdainful, slew the Persians without mercy.

IV. 1912 ff. Laurence says that Darius was captured by his own people with a view to ingratiating themselves with Alexander, and that Bessus slew him with a javelin in the hope of himself becoming king of Persia. Darius was left near a fountain and there discovered by the Persian knight (IV. 1924), which was a grain of comfort in his extremity; and to this knight he gave his last commands together with a message to Alexander: "Ie te commande dist le roy Daire que de par moy tu dies au roy Alexandre que ie qui meurs suis moult tenu & oblige enuers luy / pour les tresgrans biens et gracieulx seruices quil a faiz a ma Mere [1] et a mes enfans tandis quilz ont este selon le droyt de bataille ses prisonniers / iay esprouue le couraige de Alexandre qui a maniere de roy a este iuste et piteux enuers moy et non pas enuieux. Alexandre mon ennemy ma este meilleur par bieneurete mondaine que nont este mes cousins ne mes prochains / car ie recongnoys que ma mere et mes enfans ont la vie par le don de mon ennemy le roy Alexandre / mais mes cousins et mes prouchains a qui ie auoye donne et vie et royaulme me ont tollu la vie. Et pource ie prie au roy Alexandre que a eulx face telle amour et telle grace comme il vouldra / & ie qui meurs rens a Alexandre telle grace & mercy comme ie puis / cestassauoir ie prie aux Dieulx du ciel et denfer que les roys adorent que le roy Alexandre par victorieuses batailles puisse conquerir a soy lempire de tout le monde. Ie luy prie aussi que il face pour moy honneurs et obxeques funeraulx et sepulture / et de pertinant vengeance de ceulx qui honteusement & a tort me ont occis. Car iustice le contrainct a ces deux choses / combien que elles luy soient moult griefues et pesantes. Les deulx choses ne touchent pas seullement moy et mon estat. Mais elles gardent lhonneur et le prouffit de tous les roys du monde / auecques ce sera exemple de ainsi faire se le cas aduenoyt. Et se alexandre est negligent de moy rendre honneur de sepulture & vengence de ceulx qui me ont meurtry / ceste chose luy

[1] Laurence says, that after the second battle his mother, his wife and his daughters were taken captive, comp. IV 1844.

sera honteuse et perilleuse / car sil me rent lhonneur de sepulture il fera selon iustice qui naturellement oblige a faire honneur et proffit a tous sans difference / et si sera proffit a luy / & aux autres roys / Car il refraindra les oultrageux hardemens des subietz / tant quilz ne oseront entreprendre machinement de mort contre les autres roys. Et en tesmoing de gage de la chose que de par moy tu diras a alexandre Ie te commande que de ta main dextre dont ie te touche aussi de par moy tu touches en la main du roy alexandre en recommandant a luy moy et lenterinement des choses que ie tay cy deuant dictes."

The above is a fair example of Laurence's prowess as an interpolator. There is nothing of it all in Bochas.

IV. 1968 ff. The envoy is Lydgate's.

IV. 2015–16. Laurence makes no such sweeping statement. He speaks of the misery caused by the wars of the Trojans and the Greeks, of Alexander and Persia, Rome and Carthage, "grans occisions de peuples et grans victoires que les roys ont acquises par grant effusion de sang. Et apres les batailles du roy alexandre les miserables gens de grece a lune des foys guerroioient les vngs contre les autres et a lautrefois ilz ont este guerroyez par ennemis estranges vne meschanse est aduenue en grece," etc. Further on he says: "Ces deux citez romme et cartage ont moult esprouue les miseres qui par leurs batailles aduindrent / & nous aussi les esprouuons iusques en nostre temps combien que celles miseres soient vng pou moindres & plus legieres que les premieres nestoient / parquoy nous pour noz miseres prenons aucunes delectacions & plaisirs que noz predecesseurs nont peu prendre / Car nous qui maintenant sommes meschans par bataille sommes ainsi comme vne nef qui a este demenee en vndes ia foible et lassee par tresgrant esbouillonnement & si voyons par les histoyres anciennes les despiecemens & les cruelles mors de ceulx que nous trouuons qui ont este cause des grans maulx aduenus par les premieres batailles, nous voyons aulcuns nobles qui ont este repulsez en leurs batailles & par le premier tourbilon de Fortune nous aussi voyons par les histoires les aultres nobles hommes qui ont suffert grandes pertes & grans perilz en mer / et si voyons que les pieces de leurs corps ont este cassees & abatues en la mer des miseres de ce monde."

IV. 2037. car ie voy les successeurs heritiers du tresgrant roy alexandre et les enfans & nepueux diceulx tant masles comme femelles qui pleurent pour les ordes douloureuses et villes pouretez en quoy ilz cheurent non pas vng deulx seul / Mais pres que tous ensembles.

IV. 2044 ff. Laurence tells at length why the Athenians and Etholois were hostile to Alexander and after his death to Antipater.

IV. 2081. Apres le cas de leonatus ie regardoie les histoires contenans le cas de trois nobles hommes heritiers dalexandre / cestassauoir de neptolomus / de polisper & de perdicas qui faisoient gemirs & pleurs pour leurs males fortunes. Lydgate with his accustomed freedom names only two—at least in this stanza. He also

says that they killed one another. According to Boccaccio and Laurence they were slain by Eumenes. The rest of the chapter (2087–2142) is an abridgment of two columns in Laurence, represented by six lines in the Petit edition of Bochas. No new material is supplied by Lydgate.

IV. 2143–2296. The Story of Eumenes is an abridgment of Laurence's Chapter 11, which prints to about four columns in the editions of 1515 and 1538. In lines 2143–63 Lydgate enlarges on Alexander's deification.

IV. 2185–2205 are almost wholly by Lydgate. Laurence (who likewise refers to Justin) says that after Eumenes had earned great glory and renown he expected to live in repose and peace in his kingdom, "mais tantost luy suruint vng ennemy / car ainsi comme il est de coustume que les grans montaignes tombent en celles mesmes / aussi le discord des .xxxvi. heritiers de alexandre voisins les vngs des autres le cassa et destruysit par enuie quilz auoient les vngs sur les aultres. Les cheualiers du grant Alexandre auoyent este si fors et si saiges en armes que les puyssances des roys de orient ne les auoyent peu vaincre ne briser ne destruire. Et touteffoys ilz briserent et destruirent eulx mesmes." [fol. xciii d.]

IV. 2237. [Eumenes] sen alla si tost quil peut par deuers les agiraspidois qui sont gens habitans en vne ysle nommee argire qui est enuironnee de la mer indoise et est moult habondante dargent en tant que il semble que la terre par dessus soit argentee. Et pource appelle len ladicte isle argire qui en grec signifie autretant comme largent. Boccaccio mentions the Argyraspides as the silver-shield bearers of Alexander (see Koeppel, p. 32).

IV. 2332–2569. Some nine columns of 45 lines each in Laurence. Lydgate makes little use of the brief introductory part, which is as follows in Boccaccio: ¶ DE Olympiadæ MACEDONVM Regina. IAM IAM QVO flectar non habeo. Quin videam squalores & gemitus audiam successorum Alexandri gregatim quasi ad quoddam solatium venientium. Ex quibus (ne post Eumenis præcipitium singulos recitem) quosdam me moratu digniores vno turbinis globo peruoluam cum Olympiade Alexandri matre tristi vultu & obsoleta veste inter alios venienti [Petit, fol. xl verso].

IV. 2338. Olimpias aussi fut moult aduenant et belle qui est vng don de nature que les femmes especiallement desirent. Various details touching her relatives are omitted by Lydgate.

IV. 2341 ff. Ie pourroye adiouster aux tiltres de Olimpias que elle fut amye de Neptanabus roy de egipte. Mais il me semble estre plus honneste chose que le taise attendu que la chose nest pas du tout certaine. "Hadde suspect" = had in suspicion.

The story of Philip's wars in Scythia is told in greater detail by Laurence, but IV. 2366 is a convenient stock phrase of Lydgate's.

IV. 2367–2394: Olimpias aussi fut moult troublee en courage pour la suspection et renommee qui contre elle fut de ladultere par elle commis comme len cuydoit auec Neptabanus le roy degipte. Parquoy elle vit son mary le roy philippe espouente et esmeu en couraige et la chastete delle sallie et ordoyee et de ceste suspection aduint vne chose qui est pire des autres. Car les gens de lors cuyderent que alexandre le grant feust engendre daultre que du Roy phelippe son mary. Ceulx qui scauent et congnoissent que en corps de femme na chose si belle comme est chastete peuent legierement veoir comment laide et orde taiche fut gectee contre la resplendisseur et contre la noblesse de la royne olimpias. Car puis que chastete doit estre moult recommandee es femmes de bas estat et de petit lignaige plus par forte raison chastete doit estre gardee es roynes et es aultres femmes nobles. A ceste olimpias doncques fut emprainte ceste premiere taiche de adultere parquoy furent ordoyez les noms de ses ayeulx nobles roys et cousins et parens / & certain est que la suspection de cest adultere fut semence et cause de plusieurs meschiefz qui se en ensuyuirent et aussi de aultres maulx / cest assauoir du diffame delle et de son lignaige. Car apres ce que olimpias eut ordoye son lict de mariage se elle eust seullement encouru le renon destre ribaulde son mary le roy [p]hilippe et aultres eussent paraduanture supporte en dissimulant le crime et le diffame / mais apres fortune la ferit plus asprement si quelle fut pres que aggrauantee. Car apres assez brief temps le roy phelippe print a femme et espouse cleopatra fille dalexandre roy des epirotes en soy vengeant de ladultere de olimpias et la repudia et relenquit du tout.

The stanza IV. 2395–2401 condenses some thirty lines of Laurence, in which he says, among other things, that Olympias preferred the estate of widowhood to the concubinage of her niece Cleopatra. 2402–2450 carry the story in abridged form down to the exclamation on the malice of women:

Que diray ie. Ie dis certes que il nest chose si cruelle comme est couraige de femme courroucee. Et qui pis est ainsi comme la maniere des femmes est plus cruelle que de toutes les bestes sauluaiges aussi elle est plus enclinee a vengeance. Quant il ne suffit pas a vne femme que len ayt veu la cruaulte quelle a fait selon son desir elle couuoite auecques ce que len sache tout ce quelle aura fait durant la cruaulte de son courroux. La femme pense quelle a droictement procede a venger quant elle sent que len parle de son peche par tous les quarrefourgz.

Much of what follows in Laurence is omitted by Lydgate without the addition of material from any other source. IV. 2477–2492 are mainly amplifications of his own; 2465–68 correspond to Laurence's words, that after the death of Philip, "Olimpias fut ioyeuse ainsi comme se elle eust oste dentre les mains de fortune sa bienheurete ancienne tellement que fortune ne luy peust iamais oster celle bienheurete / mais dieu plus puissant que fortune ne souffrit pas longuement la bienheurete de olimpias." The death of her cousin Alexander of Epirus and of her son caused her great sorrow; Arideus, a bastard

son of Alexander [a blunder for Philip], usurped Macedonia, Olympias was exiled, her nephew Cacidas, king of the "Mores," persecuted her, she started to return to Macedon but was turned back on the borders by Arideus and his wife Euridice. "Olimpias porta si impaciemment celle chose quelle recommenca les larmes et les douleurs quelle auoit finees pour la mort de son filz alexandre le grant." However, fortune was once more favourable. The ancient nobility of Macedon rallied to her aid and expelled Arideus and Euridice, who were afterwards cruelly put to death by Olympias. All this is omitted by Lydgate. Olympias then began to kill the Macedonian nobles (2472–2485) in order to secure her kingdom, and this was her undoing. Cassander, who was a cousin of Euridice, seeing how matters stood, invaded the kingdom (the moralizing lines 2486–29 are Lydgate's); Olympias fled to Epidna with Bersanes and Roxana, their children, and many other ladies. Cassander had her condemned to death because of her slaughter of the Macedonian nobles. Touching her death Laurence says, "mais or escoutez ie vous diray vng fait de noble & fort couraige / car olimpias se vestit de robes royaulx / et elle apuyee sur deux siennes damoiselles vint de son plain gre a lencontre des bourreaux armez sans paour & sans aucun effroy / si tost que les sergens eurent veu olimpias qui leur venoit a lencontre. Ilz furent espouentez ou pour la dignite de lancienne maieste delle ou pour la souuenance des nobles roys ses parens. Les bourreaulx qui pas ne sceurent faire le commandement du traistre Cassander se desisterent iusques a ce que aultres sergens pour cela faire furent enuoyez par ledit cassander. Tous ces sergens doncques assaillirent olimpias qui point ne les fuyt ne ne craingnit leurs espees / car elle si fermement se contint que deuant les coups des playes ne quant le sang en degoutoit elle ne se escria oncques a maniere feminine ne aux bourreaulx ne fist aulcune priere pour sa sante ne pour le retardement de sa mort. mais olimpias recueillit en soy le noble courage de sa lignee ancienne et se teust a la maniere des fors hommes / puis mist ses robes & ses cheueulx ensemble affin que de son corps len ne veist cheoir aucune chose ordoyee ne souillee / et endura parfaictement les rudes coups des bourreaux qui sur son corps frappoyent / et certain est que par ceste chose olimpias confessa soy estre mere de si preu / de si fort / et de si grant empereur comme fut alexandre le grant. Apres ce que olimpias eut espandu son sang elle cheut a terre & mourut malheureuse / ainsi comme se elle eut vaincu son ennemy cassander / en considerant le fort courage de la noble Royne olimpias."

Lydgate (IV. 2549–2569), as well as in the envoy, is not only uncharitable to Olympias but fails to render Laurence's praise of those who meet death with a light heart and joyous courage. Such a thing seems to have been far beyond him, unless perhaps fellow members of his own sect were concerned. Laurence continues: Ie dy par mon iugement que il nest chose plus belle a nous de recepuoir la mort que nul ne eschape & luy aller au deuant en telle seurte de corps et de visaige comme nous demenons le temps de nostre vie perissable et mor-

telle / car puis que nous desseruons grans louenges se nous gardons la sante de nostre corps en viuant honnestement / ie dis que nous gaignons plus de gloire se de prest et ioyeulx couraige nous receuons la mort pour lors que nous pourrions eschapper de sa voye. Et si dy que nous ne desseruons mye indignement telle gloire / Car ainsi comme nous voyons plusieurs cas de mort / aussi voyons nous trespou de hommes qui viennent ioyeulx a honnestement recepuoir la mort. Se aucun dauenture eschappe pour lors les cas de la mort il ne doit pas cuyder quil ayt a la mort tolu son droit. Mais il doit croire que meschantement il a pardu [perdu] la gloire et la renomee quil eust acquise en mourant hardiement. Si saiche chascun noble homme que ainsi que on peut conuenablement plorer la mort de ceulx qui malheureement meurent aussi doit on tousiours gemir pour ceulx qui auec leur honte et diffame gardent leur vie corporelle. Si dy que vng noble homme vit auec diffame et honte et qui tient daultruy sa vie par recreance puis que il pouoit glorieusement mourir / car il est tousiours serf de son recreancier non contristant quelque rancon quil paye [fol. xcvi verso].

Bochas said much the same: Nil meo iudicio pulcrius quam eo vultu ac animo quo labilem vitam impauidi ducimus fatum ineuitabile si sumamus. Nam etsi multum laudis ob salutem cum honestate seruatam lucremur: longe plus gloriæ si via sublata sit morti promto animo occurrentes meremur. Nec indigne Nam vti crebros mortis casus adspicimus / sic ad eam honeste sumendam alacres ire rarissimos. Si quis venientes pauidus forsan euaserit: non morti ius subripuisse set famam quam fortiter moriendo quaesiisset misere perdidisse se credat. Sciens vti infœliciter morientium luenda mors est: sic & eorum semper vita quæ cum ignominia seruatur ingemiscenda.

IV. 2640–2968. The Story of Agathocles: 2640–2653 represent Laurence's opening paragraph, which he translates from Bochas: Fortune qui selon le iugement des folz est dame des biens mondains ne esprouue pas seullement ses forces enuers les extraitz des haulx et puissans lignaiges. mais elle qui tressouuent couuoite soy iouer des choses de ce monde par turbillon de vens eslieue dung bas fumier les menues pailles qui apres sont enflammees ou hault pays du feu de celles pailles arses sont esleuees fumees chauldes & moistes par le moyen de lair. Et de celles fumees sont engendrees nues grandes et merueilleuses / et de ses nues est aucunesfois couuert le resplendissant souleil tant que len ne le peut veoir. Et auec ce entre ses nues sont engendrees tonnoirres et esclairs qui font grans bruys sur terre. Or aduient que quant fortune est saoullee de soy iouer. Elle font et despece les haultes nues et les conuertist en pluye quelle espand sur terre / de celle pluye ie ne scay quil aduient / car aulcunesfoys les plains chemins en sont arrousez et lauez et les ordes chambres quoyes en sont amplies. Se doncques nous entendons vng peu aux miserables cas des nobles macedonois heritiers du roy Alexandre le grant / qui furent de haulx et puissans lignaiges nous trouuerons que fortune esprouua ses forces pareillement enuers eulx comme enuers agathodes

roy des siciliens / et appert clerement que il qui fut filz dung potier de terre ne fut pas plus noble par les oeuures de sa ieunesse que furent les parens dont il nasquit et par ainsi agathodes qui ressemble la fumee des pailles dung fiens qui en montant au hault sont conuerties en pluye & celle pluye qui rechiet sur la terre laue les ordes chambres quoyes.

IV. 2654–2723 are Lydgate's, and except for the allusion to "wyndi smokes" (2676), wholly independent of either Laurence or Bochas. From IV. 2724 to the end of the chapter Lydgate apparently depended exclusively on Laurence for his material, which he used with great freedom, omitting much, for Laurence's story of Agathocles runs to over eight columns. The reference to Fortune (2871 ff.) is Lydgate's. The envoy (2927–2968) is as usual his own invention. In this chapter Bochas set out merely to show that Fortune not only uses her power against high estates, but often enhances those of low degree to high position, only to destroy them in the end. Lydgate lays most stress on the misfortunes which follow the rise of knaves and churls to power; and by this he probably does not mean that there is anything wrong in a man of low birth rising to high estate, provided he is a good man: for as Lydgate says elsewhere, poverty is no bar to nobility (II. 253 ff.), moral worth is greater than descent from a royal line (IV. 1149 ff.), even the estate of kings began only by the permission of God's grace (VIII. 2374 ff.); but a man who is a churl at heart can never be more than a crowned ass.

IV. 2969–3324 represent Laurence's Chapter 14.

IV. 3107. Contre la violence de cestuy Demetrius firent aliances ptholomee roy degipte et selencus et lisimacus / et apres assemblerent leurs batailles contre demetrius et vindrent en Europe et oultre auecques eulx vint Pirrus le roy de la prouince de epire & auecques luy fist lisimacus aliance [fol. xcix d].

IV. 3109–3115 represent almost a column of Laurence, who is intolerably diffuse.

IV. 3137. "Which heeld the peeple in ful gret seruage." Laurence says, that after the unfortunate Penestes and Amyntas all the Macedonian nobles appeared, who after the death of Alexander had been made prefects and lords in India as a reward for their loyalty in arms to Alexander: Tous ces prefectz des indes se complaignoyent en comptant les diuers horions quilz auoyent receuz de par fortune et ilz apres trestous auoyent este occys par les indois du conseil sandrococtus homme de bas & vil lignaige et qui par violence darmes auecques le facteur de fortune estoit deuenu roy et seigneur des Indois.

IV. 3151–3171. Laurence has it that as soon as Sandrocottus freed the people of India from the Macedonians he began to tyrannize over them himself: il contraingnoyt par seruitude les hommes nobles qui selon vertu hayoyent tyrannie & seruitude / mais sandrococtus

en estoit moult accoi*n*te / car il estoit ne de bas & de vil lignaige. . . . Although Lydgate took great pleasure in enlarging on Sandrocottus' low birth, he did not say that churls can never become gentle by nature, but that they seldom become so (comp. IV. 3156).

IV. 3172. This stanza is rather deliberate in getting to the point.

IV. 3179. Procatetales and Venandius in Laurence. Laurence obtained this passage from Justin (see Koeppel, p. 31), who wrote: Fuit hic quidem humili genere natus, ad regni potestatem maiestate numinis impulsus: quippe cum procacitate sua Alexandrum regem offendisset interfici a rege jussus salutem pedum celeritate quaesierat. Laurence says that Sandrocottus came to the estate of king through a wonder: q*ue* il vit aduenir en la personne du*n*g homme paysant nomme procatetales. Cestuy paysant par ses demerites auoit offendu le roy vanandius. . . . There is nothing about the story of either the lion (vng Lyon de grant corpulance) or the elephant (de merueilleuse grandeur) in Bochas. Lines 3206–3220 are Lydgate's. The next stanza also expresses Lydgate's, not Laurence's, idea; for Laurence says that Sandrocottus "assembla gra*n*s compaignees de barons espandus en diuers lieux des indes quilz voulsissent entendre a faire nouueau royaume et nouueau roy et a dechasser hors les Macedonois prefectz du pays de inde." Subsequently the Macedonian nobles were killed and Sandrocottus was crowned king. Laurence had already stated that he behaved badly afterwards.

IV. 3242–3325. This section is represented by over four columns in Laurence, who supplies many more details than Lydgate in regard to Seleucus and Lysimachus, and in giving a sketch of Lysimachus' life includes the story of his compassion on Callisthenes and fight with the lion, which Lydgate dealt with, whether from this source or another, in much the same manner but in fewer words (IV. 1359 ff.).

IV. 3326–3444. The story of Ceraunus and Arsinoe occupies five columns in Laurence, who calls her "arsiure" and tells about her in all detail, genealogical and otherwise, expatiating on her happiness, on the beauty of her children, and finally on her importable sorrows.

IV. 3493–3716 represent Laurence's Chapter 16, "contient les cas de Cera*u*nus roy de macedoine de belgi*us* roy dune partie des troys cens mil fra*n*coys q*ui* estoient partiz de fra*n*ce et de plusieurs autres malheureux . . ."

Following Boccaccio, Laurence retains the dramatic beginning of the chapter: Ie encores regardoye piteusement dedans mon courage les histoires raco*m*ptans la merueilleuse destruction de arsiure Royne de Macedoyne et de ces deux nobles filz et si mauldissoye encore le abhominable couraige de son frere cera*u*nus quant il mesmes vint de*n*fer comme ie croy pour moy monstrer la malheurete de luy affin quil me confortast par ce que ie veoye q*ue* fortune lauoit aulcunemen*t* pugny de son cruel meffait. Cera*u*nus me monstroyt par sa voix tremblant et par ses parfons Gemirs que il auoit porte les peines non

mye si griefues comme Il les auoit desseruies / mais telles comme fortune luy auoit voullu imposer par ses griefz et horribles meffaitz: car les desloyaulx pechez de ceraunus ne demourerent mye sans estre pugnys il qui auoyt tant de fois pariure les dieulx immortelz et sa Foy et sa religion publicque / Et qui auoit fait si cruelz homicides des deux filz de sa seur la royne Arsiure fut pugny par la vengeance que les dieux prindrent de luy.

The remainder of the section down to line 3569 is taken substantially from Laurence, excepting of course the characteristically Lydgatean final stanza. The account in Laurence is much longer, extending to more than three columns and including details not made use of by Lydgate.

IV. 3570 ff. Here Lydgate is the more dramatic (3574) in his description.

IV. 3591–3744. Brennius, etc., representing ten lines in Bochas and six columns in Laurence, who says: "et pource que les cas de ces cinq malheureux nobles / belgius / sostenes / brenius / et thesalorus / et emanus selon la vraye hystoire sont escriptz par iustin en son vintequatriesme liure lung autenant de lautre / Ie les compteray ensemble et briefuement." [fol. ciiii a.]

IV. 3619. Il doncques qui ne fut pas content des roberies terriennes applica soy et son ost a desrober les temples des dieux immortelz / et en oultrageusement soy iouant dist quil failloit que les dieux riches donnassent aux hommes des richesses que ilz auoient / si tourna son chemin apertement vers la cite delphoh [Delphos, ed. 1538] pour rober le temple de apolo. Brenius ayma plus lor et largent des dieux que garder leur religion / et disoyt que les dieux ne auoient besoing de richesses attendu quil les donnoient aux hommes / si est assauoir que dieu apolo auoyt vng temple sur le mont penasus. There follows a long description of the temple and its situation and a still longer one of Brennius' army and his preparations for attack. In his account of the fight Laurence says: Les Francoys furent atisez et esmeuz pour les parolles et les promesses de Brenius / et ceulx qui encores estoient tous estourdiz de vin que ilz auoyent beu le iour deuant / se eslancerent en la bataille sans auoir regard ne consideracion aux perilz / et au contraire les delphois qui plus se fioient en leur dieu apolo que en leurs forces resistoient aux francois leurs ennemys sans tenir compte deulx. Les francois estourdis comme dit est cheoyent du sommet de la montaingne / et les Delphois les tuoient aulcuns de pierres et les aulcuns de ferremens. Les euesques et les prestres des temples se mirent ou premier chief de la bataille / qui en signe de douleur auoyent leurs cheueulx espars et desagencez, ilz portoient leurs bannieres et estoient vestus de chasubles de mittres et de autres attours Sacerdotaux; ilz crioient a haulte voix que le dieu Apolo estoyt descendu du ciel dedans le temple et que tandis que ilz prioyent deuottement a leur Dieu / les fiertes du temple sestoient ouuertes et quilz auoient veu leur dieu apolo en signe dung iouuenceau de noble & grant beaulte

qui estoit acompaigne de deux pucelles vierges armees, diane et minerue ses seurs / qui estoient saillies hors de leurs deux temples prochains du temple Apolo / et que les prestres ne auoient pas seullement veues ces choses / Mais quilz auoyent ouy le bruyt de leurs arcz et le son de leurs armes / et oultre ilz admonnestoient aux delphoys que hastiuement ilz dressassent leurs bannieres de bataille / Et occissent leurs ennemys francoys & se adioingnissent auec les dieux en bataille et que ilz seroyent compaignons de leur victoire. Les Delphois doncques attisez & esmeus par les parolles des euesques et prestres saillirent en bataille et tantost apperceurent la presence du dieu Apolo et des deesses qui pour eulx combtoyent / car par vng tremblement de terre vne partie de la montaigne fut rompue, de quoy lost des francoys fut agrauante / et eulx qui se tenoyent en tresserres flotes furent naures par diuerses playes tant quilz tomboient mors, et apres du ciel vint tempeste meslee de gresle et de froidure qui degasta les francoys qui par auant estoient ia blecez. Et comme le roy fut si griefuement naure quil ne pouoyt endurer la douleur de ses playes / il frappa soy mesmes de sa dague / et ainsi fina sa vie le roy Brenius . . . [fol. cv].

After the deaths of Brennus, Emanus and Thesalorus, Belgius departed from Greece, but such were the hardships sustained by his 300,000 Frenchmen, that only one remained alive to bear witness to the great destruction and pestilence which fell upon those who ventured to affront the gods. In this chapter there is no trace of Laurence's rationalism. As already mentioned, Bochas deals with the entire story of Brennus in about three lines (Petit, fol. xliiii verso):

Sic & Brennus multiplices vario terrarum tractu victorias memorans / postremo in oppugnatione Delphici Apollinis in tantum susceptorum vulnerum dolorem deductum se vt sua in se saeuiret manu deflebat.

IV. 3745 ff. Lydgate follows Laurence closely in this chapter, and Laurence follows Bochas.

IV. 3810. Brennyus = Leuinius in Laurence and Bochas.

IV. 3821. On account of Agathocles, as stated by both Bochas and Laurence.

IV. 3835. Pirrus . . . cuyda ia auoir victoire des rommains / mais elle luy fut ostee des mains par ses elephans qui furent empeschez & esmeuz esquelz il esperoit son aide et aduint que pirrus lors blece en lespaule fut contraint partir de la bataille sur son cheual hastiuement & soy tourner en fuyte / laquelle chose luy tourna en dommage & pestilence de ses gens / car pirrus par la soubdainete de sa fuyte affoyblit le hardement de ses gens qui estoient parauant assez hardis de resister en bataille [fol. cv d].

IV. 3836. Lydgate omits mention of Pyrrhus' son Alexander, to whom he committed the protection of the towns of Locris, as well as his conquest of Sicily, and his battles, victorious and otherwise, against the Cathaginians.

IV. 3888. Laurence says arginois, and their city Arges. Bochas has Argos.

IV. 3899–4066 correspond to Laurence's Chapter 18. Line 3936, Bellonicus, Laurence; Helematus, Bochas. Laurence gives a long account of how Hellicanus accomplished his purpose, and repeats his speech to the young men. Bochas settles the affair of Aristotimus in two lines, but Laurence spins out his story into more than two columns. On the other hand, Bochas was evidently interested in the story of Arsinoe and devoted almost the entire chapter to her (there are about sixty lines of Arsinoe and two or three of Aristotimus. To Bochas' Arsinoe Laurence added nothing. Lydgate (3955 ff.) omits the personal touch at the beginning, for Laurence, following Bochas, says: ie dy donc es anciennes histoires le cas de Aristotin prince et tyrant de Epire et ainsi ie le delaisse / mais si tost que ie vy Arsiure la royne de cirenes plourant pour le malheureux cas qui par sa luxurieuse challeur luy aduint pareillement que a son amy demetrius il me pleut prendre la pleume pour escripre son cas affin que vne fois aumoins ie adiouste vng chapitre aux autres precedens esquelz ie reprenne & condanne luxure desdonnee & affin que ie demonstre quelles & comme grans pestilences naissent & viennent de deshonneste amour.

IV. 3992 ff. . . . et il qui estoit beau iouuenceau de corps et de visage fut cointement receu de par la royne arsiure. Or aduint finablement quelle qui ne se prenoit garde de soy ne de ses mouuemens regarda coyement de ses yeulx et a couuoiteux desirs la blonde cheueleure du tresplaisant iouuenceau demetrius et ses ioues vermeilles couuertes de prime barbe crespe et semblable a or / & ses yeulx clers a maniere dune estoille & sa soefue bouche la gente facon de tout son corps et la force de luy.

IV. 4004–5. Adonc il commenca a despriser sa femme Beronices et les familliers du palays royal / il commenca a soy enorgueillir enuers les cheualliers et nobles hommes du royaulme de cirenes et despiter vng chascun / & au contraire les familliers du palays & les nobles du royaume de cirenes commencerent a oster leurs couraiges & bienvueillances de demetrius et les tourner enuers le filz de ptholomee de qui par droit Beronices deuoit estre femme et aussi le royaulme de Cyrenes luy deuoit appartenir. Les familliers du palays & les nobles du royaume commencerent a aduiser le fait de demetrius et la ribauldie darsiure. Si dirent a beronices le fait et la ribauldie que sa mere faisoit auec demetrius. Beronices lors ieune femme et simple affermee et acertenee de ses choses fut triste et tantost elle tendit ses espies contre demetrius iouuenceau. Then Berenice ordained the knights to enter the room.

IV. 4025–38. Traditori traduttore! Bochas says nothing of the sort: Beronices gardant pitye enuers sa mere estoit pres de lhuis de la chambre et commanda aux cheualiers que len ne frappast sa mere arsiure. O piteuse fille beronices / certes ie dy que ta pitie est

cruelle / tu commande que on ne frappe ta mere et neantmoins en occisant son ribault demetrius tu ostes a ta mere Arsiure la tresbonne partie de sa vie. Certes beronices tu nas pas assez esprouue la force damours desordonne [O beronice non satis amoris vires experta es] / car se tu peusses veoir les doulleurs de lame de ta mere ainsi comme tu voys son corps tu eusses veu lame de arsiure ta mere ferue et trespercee par les playes que len fist au corps de demetrius son amy & aussi eusses veu toute la doulleur de la vie ta mere estre espandue parmy les playes de demetrius. Se doncques tu vouloys tant auoir mercy & pitie de ta mere tu deuoyes commander que ta mere fust occise la premiere . . . [fol. cvii d].

BOOK V.

V. 1–98. This first chapter of Book V. is the 19th and last chapter of Book IV. in Laurence and likewise the last section of Book IV. in Boccaccio. Laurence enlarges on the Story of Spurina and tells it in much fuller detail. Otherwise his translation is straightforward. Lydgate uses only about half of Laurence and ignores the latter part of the chapter, in which after dealing with Spurina Laurence says: Et par ainsi Spurima mist saigement en perpetuelle memoire la fleur de sa beaulte / Laquelle il osta de son visaige honnestement en briefz iours / puis que doncques plusieurs sont si aueuglez en leur entendement quilz sont deceuz par ceste beaulte de corps et sont lyez comme meschans prisonniers. Ie leur prie que ilz aduisent par les yeulx de leur pensee quelles choses ilz delectent / ie leur prie quilz aduisent en quel lieu ilz se souffrent trayner / car combien que chastete dhomme ou de femme vne foys ordoyee ne puisse iamais estre reparee par aucune continence / toutesfoys plusieurs perilz et continuelz maulx aduiennent de amour mauuaise et deshonneste. Et certain est que amour est vne mauldicte pestilence qui tourmente et degaste les pensees dissolues & mignotez. Amour contre tout droit est preste de iuger par sentement que la chose que lon ayme soit delectable / prouffitable et honneste / combien quil soit aultrement, Amour est vne puante tempeste secrette et gardee par diligence guette / Amour est vne pestilence tresdesirant et qui estraint les pensees des folz hommes par si doulx admonnestemens que lame promptement oeuure ses portes / quant amour y commence a entrer / si tost que amour est recue dedans la pensee Elle fait signes & demonstrances au dehors / parquoy amour eslieue aulcunes petites chaleurs qui eschauffent le courage a soy tirer pres de la chose que len desire forment et de icelle petite challeur vient vng grant brasier qui par fumee obscurcist et aueugle si faictement les yeulx de lentendement que lhomme ou la femme oublie & delaisse legierement a faire la chose qui est honneste & prouffitable qui est le pire vice qui aduienne aux hommes / car les hommes viuans selon raison doiuent premierement entendre au bien de honneste et au bien prouffitable Secondement & apres par le brasier damour les yeulx du cueur & de lentendement

sont si forment esblouys q*ue* les amans approuuent et louent les choses qui en elles ne ont amesura*n*ce ne reigle. Et se les amoureux par lespace de temps ne ont leurs choses a soushaitz. Ilz monstrent tantost quelle soit celle amour qui est entree en lame ainsi comme se elle en fust dame / car quant amour demaine et seigneurie lhomme a qui ses choses ne viennent a soushaitz ta*n*tost que len hurte a sa porte / souspirs / angoisses / miseres / larmes complaintes et douleurs importables luy viennent au deua*n*t. Et se il aduient que aulcunesfoys la force qui doit estre en homme / et la chastete qui doit estre en femme soit vaincue par aulcuns blandissemens / ou par dons / ou par deceuances ta*n*t que lhomme ou la femme soit venu a la chose quil desiroit, Cestassauoir a iouyr du fruyt damo*u*rs se len y trouuoit autant de doulceur comme len esperoit, Il aduient que celle amour est de legier conuertye en ennemy / et aulcunesfoys en hayne. Et se le fruyt damour plaist entre les parties les chaleurs damour deuiennent aigres & nouuelles angoisses et curiositez sourdent entre les amoureux et les perilz les enchassent les ama*n*s sont angoisseux / et sont en perilz que ceulx ne les espient et qui ont le gouuernement et la garde de chastete qui est ia corrompue et si aduie*n*t que par le courroux des gardes et guetteurs les deux amans tressouuent et aulcunesfois chee*n*t mors & sont tuez deua*n*t les piedz des frappeurs qui les occisent comme on tue vne beste en lescorcherie / la maison damours ressemble le laberint, cestadire la maison dedalus dont lentree est legiere / mais len nen peut yssir sans tres lo*n*g tournoyement. Pourtant ie dis que quelconques entre ou laberint de tempestueuse amour il eschiet ou que il est hors boute co*n*fus et democque ap*re*s ce que il a longuement tournoye ou il se trayne parmy le laberint tant q*u*il se degaste par trauail en vagant ca et la / ou il aduient que il par rage de amour va tant et vient a lentour que il est attrape de ceulx qui lespient co*m*me fut le bel et noble iouuenceau Demetrius. Ie doncques prie a ceulx qui pou prisent despendre en folle amour les forces de leurs corps / gaster leurs substa*n*ces / perdre tout leur temps / et eulx mesmes soubmectre a mort honteuse que par mes admonnestemens cy dessusdictz ilz apprennent conseiller eulx mesmes / et par aduenture les hommes soient si pou fermes et si foibles q*u*ilz ne puissent resister a luxure soubdaine & hastiue, ie leur prie et conseille quilz laissent les femmes deffe*n*dues et q*ue* ilz estraingne*n*t & refroide*n*t leurs miserables et mauuaises chaleurs es fe*m*mes haba*n*donnees.

V. 99–245. Lydgate again omits the personal touch at the beginning of the chapter (1 of Book V.): Apres le raco*m*ptement des miseres de la royne arsiure ta*n*dis q*ue* en moy reposant vng peu ie refreschissoye les forces de mo*n* corps et les vertus de mo*n* couraige, seleucus & anthiocus iadis roys de asie & de Surie plorans pour leurs infortunes / & accusans lung laultre pour les desloyaultez furent en ma presence meslez en vne tresgrant compaignie de aultres meschans nobles ho*m*mes: Et apres ce que ie fus vng peu refreschy & renforce ie entreprins descripre leurs cas contenus es ancie*n*nes hystoires [fol. cix b].

Laurence gives a straightforward rendering of this chapter, and Lydgate a fair paraphrase of Laurence, except that as usual he omits not only many details but a considerable portion of the text, i.e., an account of the incursion of Eumenes, king of Bithynia, into "Asia," as well as all mention of Artamenes, king of Cappadocia, to whom Antiochus turned in vain for aid.

V. 132–33, 196. Lydgate's own way of putting it. Laurence merely says that they fled.

V. 246–420. These stanzas correspond to Laurence's V. 2, almost five columns long, in contrast to the nineteen lines of Bochas' ¶ AERVMNOSI PLVRES.

V. 254. Ceste Nereis fut donee a mariage au filz de geloy qui par tyrannie possedoit le royaulme de sicile. . . . [fol. xci a].

V. 258. "the queene." Lydgate means Laodamia. He repeats himself, referring to her by name in the next stanza. The side-note is incorrect, but Lydgate is very obscure; nor was there any excuse for it, as Laurence is perfectly clear. He says: Ceste laudamia eut nereis a seur et elles deux furent filles de olimpias fille du roy pirrus roy des epirotes / si aduint que apres la mort de Pirrus et de ptholomee enfans du roy anthigonus et de ceste olimpias royne de macedoine, de toute la lignie des eacidoys qui iadis en guerre furent reputez diuins et sainctz ne demoura suruiuant aulcun masle ne femme / fors que Laudamia et nereis sa seur.

V. 269. Bochas mentions neither Milo nor the vengeance of the gods, who, according to Laurence, were the occasion of several pestilences, a great famine, dissensions among the people, and defeats from external foes.

V. 281–350. In Bochas there are two lines stating the fate of Cleomenes; Laurence devotes a column and a half to him, and Lydgate gives us a very feeble paraphrase of Laurence, e.g., 295 ff: . . . les lacedemonois hommes / femmes / et enfans furent de si grant constance & endurerent de si grant et fort courage laduersite de fortune que en celle bataille il ny eut aucun qui espargnast a espandre son sang et sa vie pour le salut publicque. Il ny eut femme qui plourast pour son tresayme mary: les vieillars louoient la mort de leurs propres filz / les enfans faisoyent ioye pour leurs peres mors et occis / et en cest ost ceulx qui suruiuoient estoient dolens pource quilz nauoient est occis pour la franchise de leur pays . . . Entre ces choses ainsi faictes furent dedans la cyte le roy cleomenes retourne de la bataille apres ce quil eut fait plusieurs occisions de ses ennemis, il estoit tout mouille & repars de sang de son propre corps et aussi du sang de ses ennemis. depuis quil fut entre en la cyte de lacedemonie il ne sassist oncques a terre ne autrepart / oncques ne demanda a boire ne a mangier ne ne mist ius ses armes dont il estoit charge / mais il sappuya a vng mur & regarda quatre mille hommes darmes qui seullement estoient demourez

en celle bataille, adonc les enhorta cleomenes q*ue* ilz cessassent iusq*ues* en autre temps affin q*ui*lz fissent mieulx la besongne de leur chose publicq*ue* . . .

V. 351–420. Hiero, Cornelius, Xanthippus. Only the barest outline in Boccaccio, e.g., Xanthippus: Erat & ibi Xantippus Laced*a*emonius Dux cuius opera victi Romani qui durissimis verbis Carthaginiensium execrabatur perfidiam. Adserens loco muneris se Laced*a*emona repente*m* a victoribus in mare demersum adque necatum. Quem etsi squalido habitu inuicto tamen vultu ab eo victus Attilius sequebatur. Cuius acta in dedecus torpentiu*m* Illustrium & gloriam egregiorum iuuenum cuiuscumque originis sint recitare lubet.

Lydgate follows Laurence at his usual distance, adding nothing to him. Laurence says characteristically that Cornelius "faisa*n*t guerre pour les ro*m*mains estoit auecq*ues* son ost en lisle Lipara qui est lune des neuf isles dont eolus que les poethes apelle*n*t le roy des vens fut premierement roy."

V. 421–749. Marcus Attilius Regulus. In this chapter Lydgate omits a few phrases of Laurence but otherwise follows him closely. Laurence says that Regulus, born of an honest and not undistinguished plebeian family, lived in contented poverty on his estate of seven Roman fields (iournees de terre). For his virtue and noble constancy he was made, together with Manlius, chief of the Roman fleet in the wars against Carthage, and together they took the isles of Lippeia and Melita from the Sicilians. After this victory they defeated both Hamilcar and Hanno and captured almost all their ships. Later on they sailed to Africa and took the city of Clupea and many castles. The Romans then prolonged the term of Attilius' office, placed all the plunder that had been won from Carthage in his keeping and recalled Manlius. While Attilius continued his victorious war, news was brought to him that the overseer of his farm had died, that the mercenary varlet who succeeded this man had absconded, and that his family had fallen in great danger of poverty. So, without pride or vanity in his high estate, he begged to be relieved of his office in order that he might go home and support his family by his labour, rather than have them a burden on the public treasury. To this Laurence says:

O tresnoble iugement de saincte pensee actilius refusoit le consulat qui estoit lune des souueraines seigneuries de romme affin q*ue* il ne fust contrainct donner a sa femme et a ses enfans aulcun deshonneste subside / mais le senat print la cure de gouuerner la priuee chose de actilius et luy commanda quil poursuyuist la chose que il auoit commencee [fol. cxii c].

Attilius continued his victorious campaign and pitched his tents on the river Bagrada. Here the serpent appeared and kept his men from going to the water and wounded many of them by lashing its tail. Its hide was so tough that spears could not pierce it. But Attilius, having courage to undertake all things, attacked it with the

heavy stone-shot of arbalests and bombards and killed it; and the skin, sent to Rome, was 120 feet long. "Ceste chose est digne de memoire / et pour deux causes elle est legiere a croire / car ticolius [Titus Livius] diligent enquereur et doulx parleur sur la verite des choses racompte ceste merueille et aussi dame nature a qui est commis le labour de engendrer toutes choses pour monstrer lexcellence de ses oeuures fait en chascune espece aulcunes bestes particulieres de quantite excessiue a comparaison des aultres.

After that, Attilius defeated the two Hasdrubals and Hamilcar.

V. 519. Actilius qui auant le temps de son consulat auoit este ententif de labourer ses terres desseruit par la grandeur de ses faitz haulte gloire et honneur de triumphe. Car en lieu de la houe et du rateau que il portoit pour labourer en son champ il comme Duc et connestable porta le baston de yuire / en lieu de beufz quil menoit acouplez a sa charrue il arrengea deuant sergens portans haches et souldoyers portans pannons et bannieres. Actilius qui souloit despecier les Mottes de son champ / contraingnyt obeyr a soy les citez daffrique les nautonniers et les cappitaines de son ost. Il nest mestier que ie dye plus a lexaulcement de Actilius a qui les rommains auoyent ia appreste la couronne de laurier que len gardoyt a romme ou temple de appollo / et aussi luy estoit ia apprestee la robbe dor que les rommains gardoyent ou temple de iuppiter. Si appartient scauoir que appollo est le dieu des payens a qui est attribue saigesse et a luy est le laurier consacre pour son oudeur & sa verdeur qui est perpetuelle qui sont deux choses appartenans a sage homme / car loudeur signifie loeuure vertueuse et bonne / et la verdeur signifie la continuacion de louurier / car les fors hommes ne sont pas dignes destre couronnez a cause de leur force / Mais ceulx qui perseuerent fortes oeuures. Les rommains doncques donnoyent a leurs cheualiers victorieux deux singuliers attours / cestassauoir couronne de laurier et la robbe de iuppiter / parquoy ilz entendoient que saigesse et force pareillement sont necessaires en batailles. Car il nest pas encores determine par les acteurs laquelle soit la plus necessaire en cheualerie bien gouuernee ou en vertu de force ou celle de saigesse. Les rommains aussi apprestoyent pour actilius chariot triumphal a quattre cheuaulx blancz auec les aultres honneurs et attours appartenans au triumphe. Les rommains faisoyent suplications et requestes aux dieux affin que ilz receussent Actilius auec eulx ou ciel / les portes du cappitole estoient ia ouuertes pour entrer actilius auec son chariot.

Allowing for his personal equation and the fact that he wrote in rhyme, it can be seen that Lydgate follows Laurence closely to the death of Regulus (V. 749).

V. 750–805 correspond to Laurence's fourth chapter, cast in the form of an envoy of eight stanzas by Lydgate, who limits himself to making a comparison (to their disadvantage) of other citizens of Rome with Regulus and wholly omits what is indeed the main if less picturesque point of the section, namely, Bochas' invective against

unworthy citizens and other disloyal men. Lydgate unquestionably did well for himself in these stanzas and was wise to abridge his original, which extends to almost five columns.

V. 757. Verum (vt eo quo cupio veniam) potuere Camilli Papyrii Scipiones et alii multa egisse memoratu dignissima: in quibus forsan visi sunt pauperem Regulum superasse: Sanctitate tamen aut fide nec ipse Cato praestantior. Quis vsquam ciuis alter inter copias Siculas Aphricasque / inter ingentes actas cotidie a suis exercitibus prædas adeo sancte manus continuisset a publico / vt non pusillum domesticam indigentiam sustentasset? Respondeant quæso non Cur[c]ius nec Fabricius set Lucius bestia / æmilius Scaurus / Caius Babius. & præ cæteris Crassus auri ingurgitator egregius [Petit, fol. xlix].

As in the editions of 1515 and 1538 Laurence mentions only "les camillois / les scipions & aucuns autres" and omits the Papyrii, whom Lydgate includes, it might be supposed that the latter had access to the Latin original. However, the Papyrii are named in MS. Royal 18 D. vii, as they must also have been in the MS. that Lydgate used.

In Bochas' second version (ed. Ziegler) the second list of names is: Non Curcius, non Fabricius: sed Lucius Bebius, Emilius Scaurus Gaius Lelius, et prae cæteris Crassus auri ingurgitator egregius. And he goes on to say (in his first version): Et cum his (ni prohibuisset honestas) inuocassem etiam ciues meos. Quibus expeditionem aliquam adsumturis gratia futuri lucri / quod est furari / rapere tam sacra quam profana occupare etiam in exitium publicum / dum modo a pœna immunes se viderint / persanctum est. Satis quid dicturi sint qui suasiones auaritiæ nouit intelliget. Vellem insuper qui gloriam primi / labores vltimi volunt / in senatu pro bono publico in libertatem in vitam sententiam suam dicentem Attilium audiissent. Vt ipsi qui ciues sint / si auaritia pateretur / aduerterent. Fuit constantissimo viro & pœnorum sæuitiam adque catenas experto leuissimum pro salute publica seipsum morti per cruciatus saeuissimos exhibere. Hi vero / detestabile hominum genus / postquam ambitione improba honores & commoda omnia occurrerunt: vt communia effugiant honera / quum in priuato abundent: mentiri se pauperes non verentur. O quam male credendum est hos pro salute patriae animam aut sanguinem posituros qui substantiarum suarum particulam denegant impudentes. Habent vnde suas virgines summe dotatas viris exhibeant. Vnde nuptiarum solennia conuiuia & festiuitates magnifice celebrent. Vnde non dicam ciuicos set Regios thalamos ornent. Vnde purpuras coronas armillas auro & lapidibus preciosas vestes vxoribus parent. Vnde stratos equos aues canesque nutriant. Et non habent vnde publicae rei subueniant. O stolidi. quid erimus? Quid singulares diuitiæ / adfinitates aut potentiæ periclitante republica? Quis scelestorum fraenabit impetus? Quis iniurias auferet? Quis iura dabit si publicum cesset subsidium? Non adspiciunt ciues huiusmodi immo adspicere nolunt quod primo patriæ nascimur inde nobis. Set ne omnia in male meritos loquar: superest praestantissimi viri spectanda fides: cuius tanta fuit integritas vt non lachrymis filiorum

non precibus amicorum non dulcedine patriæ non cupiditate vitæ non terrore instantium suppliciorum flecti aut concuti aduersus iuramentum praestitum potuerit. Hei mihi / fere nil hodie mortalibus curae minus. Pro minima quaque re non solum scrupulosis interpretationibus aut cauillationibus plurimis / verum si per commodum fiat mille promissa fides mendaciis abnegatur. Sed quisquis es quæso qua mente qua insipidí cordis audacia Deum vt bona concedat orabis: quem / quum summa et integra veritas ipse sit: tu in falsum produxisti testem. In fallacem dedisti sponsorem. Abnegasti nomen eius / inuanum sumsisti risisti lusisti / & venerandam in primis maiestatem eius non aliter quam de lirae cuiusdam praesentiam habuisti? Hæc forsan iam in obstinationem lapsus non curas. quia non corporeis oculis Deum vbique esse discernis. Et sic eum non arbitraris esse præsentem. Set dic qua fronte honestos homines prospectabis? Reris si Deum cuncta cernentem decipere conatus es: homines tibi fidem exhibituri sint? Existimas nomen extollant tuum? qui Dei nomen in nihilum adsumsisti. Verbis credam tuis? qui Deum quantum in te fuit mendacem fecisti. Erras. nec satis Attilium gentilem hominem obseruasti. Cui plus curae fuit se ipsum morti tradere / quam Deos friuolos quos iurarat velle decipere. Set ne per omnes pauperis & aeque splendidi viri Marci Attilii claras perambulemus virtutes: Erubescant nobiles amicti purpura / Erubescant diuites deliciis implicati / Erubescant vrbium celsa tenentes loca / sub concreto puluere et æstiuo sole exasperata cute sub manibus ligone aratroque in callum duratis & ex grege domestico sumtis laciniis latuisse animam tanta virtute conspicuam. Et splendores eorum fictos vera virtutum luce turbantem. Nec insurgant oscenis quibusdam scommatis suis in eum aut rideant vel condemnent quasi eo facto honores amplissimos superarint. Errant / quem vituperasse arbitrantur praecipue laudant dum condemnant. Nullum virtutibus inclyto viro infortunium maius existimo quam ab inerti laudari [Petit, fol. xlix].

V. 806–840. The envoy is by Lydgate.

V. 841–1029 correspond to Laurence's Chapter 5 [fol. cxx].

Here again Laurence preserves the realistic opening words omitted by Lydgate: Apres le racomptement du piteux et miserable cas de Actilius noble consul Rommain / ie tournay ma plume pour briefuement escripre le cas des nobles malheureux hommes tant cytoiens comme autres plourans et faisans vng long cry / qui estoient deuant moy tous nudz en vne longue renge tout ainsi comme les historiens les arrengerent en leurs liures . . . Lydgate omits mention of Ptolemy's war with Antiochus, his invention of melodious string instruments, of Oeuanthe, mother of Agathodia. Agathodes was the obscene brother, not son, of Agathodia. All three were killed and afterwards hanged on a gibbet.

Boccaccio tells only the bare outline of the story of Britomaris and Viridomarus, which Laurence expands into over three columns. Lydgate follows Laurence closely down to nearly the end of the

chapter, where, although making use of a certain amount of this material in the first two stanzas of the next chapter, he neglects to mention the names of various peoples destroyed by the Romans and Carthaginians: Sane du*m* hos paucos nomino ecce subintra*n*t Lyburni Illyrii Gallique duces alii ab romanis / Hispani Campani Samnites Brutii Appuli Lucani Siculique Principes ta*m* ab Romanis qua*m* a Pœnis in exitiu*m* tracti. Numid*a*e punicique primores a Scipione depressi. Et alii diuersarum nationum in tanto numero optimates vt videretur exercitus non caterua. Verum postquam omnium lachrymas querelasque audiui: Syphacem Numidiæ Rege*m* ex omnibus vnum elegi eius post lucem tenebras descripturus [Petit, fol. 1 recto].

V. 883 ff. There is nothing of all this in Boccaccio. When Lydgate speaks of Bochas he of course always means Laurence.

. . . les Euesques et prestres des Temples en celluy antrouuerent vng mortel souspecon de faire vng [1] mortel sacrifice a leurs Dieux selon lancie*n*ne maniere / Car dix hommes ro*m*mains de par les euesques enfouyre*n*t dedans terre vng homme et vne fe*m*me tous deux de france et to*us* vifz auec vne femme grecque aussi toute vifue au marche de romme ou len vendoit aumailles. Les rommains superstic*i*eux et sorciers cuyderent que les dieux pour celluy Sacrifice deussent do*n*ner aux rommains puissance de destruire les francoys et les Grecz. Mais celle superstition leur tourna pro*m*ptement au contraire [2] / car pour les maulx de lho*m*me et de la femme de france les Rommains furent pugnys par les puantes occisions deulx mesmes . . .

V. 1002. Pitene = Picene, Laurence. This river "sailloit le sang qui rougissoit toute leaue et les riuieres dicelle / le Ciel se*m*bloit ardoir en celle partie qui regarde vers dannemarche / Trois lunes apparurent en trois diuerses parties du ciel / la terre si fort trembla en lisle de Caris et en lisle de rodes que les maiso*n*s communement cheoient," etc.

EXPEDIVERAM ME a Syphace: quum se miserrimum deflens Nabis Laced*a*emoniorum Tyrannus / adparuit. Aiebat enim quu*m* iam Rex videretu*r*: se a Tito Quintio Flaminio Argis ciuitate priuatu*m* & a Philopœmene pr*a*etore Ach*a*eoru*m* fusum multisque nudatum opidis ad nihilum fere redactum. Et postremo ab Alexameno ætolo per fraudem fuisse peremtum. Quem sequebatur Philippus Megalopolitanus deflens se a Marco Attilio consule ex Philenneo cui præerat detractum vinctumque Romam in captiuitatem transmissum ex principe. Erat & Democritus ætolorum dux adeo impatienter Romam se in vinc[u]lis deductum ferre demonstrans / vt fere versus in insania*m* videretur. Se adflictans quod lusis custodibus quum e carcere [3] effugisset / ab eis persequutus secundo captiuus factus sit. Quod tolerare non valens transfodisse se gladio demonstrabat. Cum his & plurimi flentes erant ex variis vndique regionibus concurrentes. Inter quos magnus Asiæ & Syriæ rex Antiochus nullo in regio cultu veniebat mœstus. Quem ego conspiciens cæteris præpone*n*du*m* sumsi [fol. 1 verso].

[1] vng] *om* ed. 1538. [2] contrairee, ed. 1515. [3] carrere, Petit.

V. 1030–1155. Syphax. In Laurence four columns, including a description of Numidia, of the wars against Gabba and Masinissa, — in fact, all the events are told in fuller detail. Lydgate added nothing of his own.

V. 1122. Lelius.

V. 1156–1470. Ten columns in Laurence's Chapter 7 [fol. cxvii verso], representing a short section of fourteen lines in Boccaccio.

V. 1156–1190. Cestuy nabin pour brief compter son cas aduisa que apres le temps du grant Alexandre lempire de grece auoyt este et estoyt deuisee presques en autretant de seigneuries comme il auoyt de citez et que plusieurs par violence auoyt occupe les particulieres seigneuries de grece qui de lors estoit moult affoiblie et desnue de deux precieuses choses / cestassauoir de science et discipline darmes / & que la fleur de ses deux choses qui acompaignent lung laultre estoyent de grece venus a romme / et illec ia florissoient. Neantmoins la doulceur de seigneurie estoit moult enracinee es couuoiteux et orgueilleux courages des grecz & par especial des lacedemonoys qui anciennement et longuement furent moult puissans et glorieux en armes entre lesquelz le dessusdict nabin pou a pou commenca par tirannie subiuguer a soy plusieurs seigneuries citez et chasteaulz de lacedemonie et du pays denuiron . . .

Lydgate abridges the whole, nor does he add anything to what he finds in Laurence.

V. 1216–18 are a typical short interpolation done for the sake of the stanza. Boccaccio does not mention Perseus (V. 1302–58) or the kings of Macedon or the destruction of Corinth (V. 1373–1449), all of which was contributed by Laurence. Lydgate continues to abridge.

V. 1348. There is a detailed account in Laurence of the prowess in battle of the "cheuallier appelle cathon filz dung orateur ou aduocat de romme."

V. 1358. There is no break here in Laurence.

V. 1373–1449. Lydgate gives little more than an outline of Laurence's rather tiresome account of the war between the Romans and the Achæans and the destruction of Corinth. His verses are very superior to Laurence's prose, but he adds nothing beyond his own turns of phrase, such as "slayn lik beestis," "for sorwe almost mad," etc.

V. 1397. munimius, Laurence.

V. 1431. It is possible that Lydgate wrote "despoiled" instead of "destroyed," which is here meaningless. "Les femmes et les enfans des acheois furent pugnis et mys en captiuite et seruage et furent despouillez de tous leurs biens."

V. 1434, 35. Laurence says: Apres fut mys le feu en tous les lieux de la cite en tant que tout lembrasement de la cite ne faisoit que vne flambe qui sembloit toucher iusques au ciel. Vne partie du peuple fut degastee par fer et par feu & lautre partie fut vendue en seruaige. Es murs de la cite ne demoura pierre qui par force de feu ne fust ramenee en pouldre. And a little further back he showed his mind by saying: Pource que les deux cas de ces deux nobles anciennes & riches citez cartage & corinthe aduindrent presque en vng temps affin que les orgueilleux nobles hommes et aultres congnoyssent combien grant soyt la puissance de fortune qui pas seullement ne desroche les villages ne les petis chasteaulx / mais mesmement les grans & fortes citez enuironnees de mer et de haulx murs de roche. Ie vueil plus largement descripre la merueilleuse excellence / premierement et secondement le miserable cas de la cite de corinthe qui auec toute sa prouince et la grande achaye fut destruicte par le conseil de munimius [fol. cxix d].

V. 1450–70. Of Philipp Philermene Boccaccio says, after speaking of Nabis: Quem sequebatur Philippus Megalopolitanus deflens se a Marco Attilio consule ex Philenneo [Phaloria, Z] cui præerat detractum vinctumque Romam in captiuitatem transmissum ex principe (see p. 232 *supra*). Ziegler refers the reader to Livy, Book 6, Decade 4. Laurence speaks of him as "philippe noble prince de Philermene vne cite de vallequie oultre la riuiere diure. Cestuy philippe originellement attraict de magalapoli fut prince et seigneur de la cite philermene." Marcus Attilius was "vng autre que celluy qui mourut a cartage . . ."

Bochas also mentions Democritus ætolorum dux, Ziegler referring to Livy 7. 4. Laurence calls him "le noble demetrius duc des etholoys" in his second version; but this is probably a misprint in the eds. of 1515 and 1538.

V. 1471–1621. The Story of Antiochus. Laurence here tells about the anchor and the ring, and in expanding the history of Antiochus (which is told at greater length than is his wont by Boccaccio) to five columns, introduces a good deal of detail that is not used by Lydgate. On the other hand, Lydgate adds nothing to Laurence's text but the Envoy.

V. 1500. He married a daughter of Cleoptolomus.

V. 1506–19. An echo of Chaucer. Laurence says, "Finablement apres yuer passe & que le printemps vint ouquel les roys seullent eulx apprester en bataille." [fol cxx d.]

V. 1526. Tremephiles, Laurence; Thermopylas, Bochas.

V. 1529–30. This is Lydgate's image. Laurence says that Antiochus' knights were "pourris en oysiuete et en delices."

V. 1565 ff. Anthiochus eut en sa bataille plusieurs charrettes ferrees / et plusieurs elephans que il auoit amenez de inde / et plusieurs aultres peuples lesquelz il auoyt amenez et tirez de diuers pays. tout

lappareil du roy anthiochus faisoit plus a merueiller que a doubter en armes / mais par le conseil de eumenes roy de parganie autrement de frigie les charrettes armees de faulx trenchans furent tellement troublees et empeschees et mises hors dordonnances que quant anthiochus amena ses charrettes ferrees en bataille il ne sen peut ayder a lencontre des rommains.

V. 1576–89. These two stanzas represent almost a page of Laurence, in which the misfortunes of Antiochus are recorded.

V. 1583 ff. Anthiochus monstroit par celluy fait que il auoit perdu la seigneurie des choses temporelles affin quil possedast plus dignement les choses diuines & consacrees aux seruices des dieux. Anthiochus doncques roba et print les richesses de ce lieu et commist sacrilege et tous les hommes du pays demourans a lenuiron du temple se assemblerent en batailles et soubdainemen[t]e assaillirent le roy antiochus et ses compaignons et tant aduint que le roy anthiochus garde du pillage de ce temple cheut mort & fut occis et aussi ses compaignons.

V. 1622–1885. Laurence's ninth Chapter [fol. cxxi c]. He writes first of Hieronymus, son of Hiero, king of Syracuse, who after the murder of his father succeeded as a young man to the kingdom. At the beginning of his reign, "les siracusains qui tousiours ont este enclins a souuent changer seigneurie eurent entre eulx dissension ciuile par ce que aucuns deulx tendoyent au continuement de lestat royal dudict hieronimus & les aultres queroient son despoinctement sans precedens demerites." Hieronymus was killed by his own citizens, his daughter Demaratha cut in pieces in the temple, regardless of the gods. The noble Armonia, daughter of Iero, and her virgin daughters were slaughtered; her innocent husband exiled. Laurence continues: Par les miserables cas du roy hieronimus & des siens ainsi villement occis ie prie aux nobles quilz poisent & entendent dilligemmeent comment les princes & temporelz seigneurs ne ont seurete de leurs estatz ne aussi de leurs vies si non autretant comme le peuple veult deffendre et garder leur bien & leur sante. Lydgate was evidently displeased (V. 1636 ff.), and passed on to Scipio Africanus, omitting the brief accounts of Agesipolis king of the Lacedemonians, Origiagontes king of "cambolemens vne grant puissante & ancienne cite de bithinie," and Gaudotus king of the Toloscobogiois, the two last named having been defeated and banished by the Roman Gayus Manlius. All are mentioned by Bochas.

There is only passing mention of Scipio Africanus in Boccaccio; and of Scipio Asian and Scipio Nasica he says no more than: Quos inter querebatur asiaticus Scipio. Non solum Aphricani fratris ob ingratitudinem Romanorum voluntarium exilium deflens. Set quod Romae compererit qui se iniuste adcusauerit. Et ignominia si potuisset famam lacessiuerit suam. Et se qui reges potentissimos oppresserat / & ærarium [eorum, Ziegler] ingenti præda ditauerat / ligari faceret & in carcerem trudi [Petit, fol. li verso]. . . . Subsequenter Scipio nasica

veniebat tristi cum murmure deflens q*uo*d iunior senatus sententia optimus Romanorum & solus ad suscipiendam matre*m* Id*a*eam epessinunte delatam dignus existimatus sit. Quod Gallis boiis cæsis fugatisque triumphum magis romanæ saluti opportunu*m* quam auro spectabilem deduxit. Q*uo*d graccoru*m* faces seditiosas & insolentiam priuatus oppresserit & tantarum reru*m* merito sub legationis figme*n*to senex apud Pergamum Asi*a*e ciuitate*m* in exiliu*m* relegatus / quasi de republica malemeritus expirauit.

As usual, all that Lydgate says beyond his own turns of phrase and his repetitions (e.g. 1678–88) is in Laurence.

V. 1691. Lynterne] viterbe, Laurence.

V. 1696. Certes mon pays de romme qui est ingrat & descongnoissa*n*t enuers moy tu ne auras ia deuers toy mes os / ne les cendres de mon corps apres mon trespassement.

V. 1732. . . . le roy anthiochus le fist iniustement accuser enuers les senateurs quil auoyt detenu et applicq*ue* a son proffit vne grant somme de monnoye conquise et gaignee par le droit des batailles ou pillage des pays quil auoyt subiuguez en asie combien quil nen fut riens. anthiochus se efforca diffamer a tort scipion sil eust peu. Scipio asian si iuste noble et loyal cheualier a linstance de celle faulse et iniuste accusation fut lye de chaynes de fer et boute en prison obscure & si auoit este si noble vaillant & preu quil auoit desco*n*fit par bataille et subiugue a lempire de romme les trespuissans roys et autres nobles de tous les pays dasie & des despouilles diceulx auoit enrichy le publicque tresor de romme. Laurence does not mention that he was "moordred in prisoun."

V. 1748–75. The story of Philopœmen is told at length by Laurence; Lydgate gives only the outline in his four stanzas. Bochas slips him in between Scipio Asian and Scipio Nasica and says: Sic et Philopœmenes Ach*a*eus inclytus belloru*m* Dux lachrymans adcusabat Messenios et eorum sæuitiam. Quod se qui illos dudum multis nobilitauerat victoriis sene*m* non viribus set Fortuna captum in theatrum lundendu*m* deduxerint. Demum carcere clauserint.

V. 1776–1817. Here again Lydgate obtains his material from Laurence, wisely omitting a column-long account of Gracchus, and adding an envoy and the last four stanzas of the chapter (19), which together with the preceding stanza (1811–17) are also cast in envoy form, the last word of the last line being in each case "comounte." Laurence, translating Boccaccio (see *supra*), says that Scipio when old was banished by the citizens of Rome, "et soubz vmbre de messagerie comme il fut enuoye en exil ou pays de Frigie et illec mourut comme vng homme nuysa*n*t et dommageux a la chose Publicque de sa cyte laquelle il auoyt acreue et gardee de perir."

At the end of this chapter, Laurence, like Boccaccio, introduces Hannibal in a much livelier manner than Lydgate, who again ignores the dramatic possibilities of the story: Quant ha*n*nibal se aproche pres

de moy ie apperceu quil mauldissoit les espies de fortune. Il auoit le visaige assez aigre & encores courrouce pour sa malheureuse fin apres son bienheureux commencement. Et pource que les faitz de hannibal furent grans au regard des autres nobles ie parleray plus a plain de ses faitz que ie nay fait des aultres nobles oppressez et abatus par fortune.

V. 1886–2158. This chapter extends to two and a half pages in Boccaccio and to nine columns in Laurence [fol. cxxiii b].

V. 1910. Laurence gives the particulars of Hasdrubal's death: "tue par vng varlet espaignol," etc.

V. 1912. Sagantinois. 1917. Laurence says Italy. 1919. hyberus.

V. 1922. Les grans princes cest a dire les roys et seigneurs particuliers de gaule souffrirent passer le duc hannibal auec ses cheualiers affricans.

V. 1925–34. Il chemina tellement quil vint aux alpes cest a dire aux haultes montaignes qui departent gaule et ytalie. Hannibal auecques son ost a grant peine et a grant trauail passa les alpes dytalie tant pour cause de montaignes bossues esquelles il nauoit aucun chemin comme pour cause des Piemontois qui assailloient hannibal et son ost et des larrons et de ceulx du pays qui tenoyent et gardoient les chemins affin quil ne passast oultre / & pour cause des naiges qui des croupes des montaingnes cheoyent toutes emmatonnees / et aussi pour cause de la gelee et froidure qui faisoient le chemin mal aise et glissant / neantmoins le duc hannibal auec son ost passa et repulsa les habitans de enuiron les montaignes et chemina par les naiges et par les rochiers esquelz oncques nauoyt eu voye. Il les applania et ramena en cendre a force de feu & de vinaigre. Et combien que hannibal par froidure & par mesaise et par trebuschemens & par assaulx de larrons et autres gens eust perdu presque la moitie de ses cheualiers et presque trestous les elephans et tresgrant quantite de ses cheualx et moult grant appareil dengins et darmeures conuenables a bataille / toutesfoys auec le remenant de ses choses il passa oultre les alpes . . .

V. 1937. hannibal descendit en celle partie dytalie qui empres la riuiere du po non pas moult loing de la cite de thurin. (Et eam in partem Italiæ descendit . . . quae Taurino vicina rigatur a pado.)

V. 1939. After resting his army, Hannibal descendit sur la riuiere de Thisin [Ticinum] qui bat aux murs de la cite de pauie.

V. 1953. Tresbie, trebie Laurence.

After these two victories Hannibal crossed the Apennines and descended into the plain of Tuscany near the city of Fesules (Fesulis). "illec passa auec ses cheualiers vne riuiere qui regorgeoyt par la violence des grans pluyes qui estoient cheues ou iour precedent . . . et tant que par la croissance des eaues celle plaine ou lost estoit loge fut ramenee en mares et en fanges. Lost de hannibal . . . fut tourmente par viellemens et par continuelles froidures et fut tant affoibly que illec il perdit vne tresgrant partie de ses cheualiers et les cheualx de lost

qui par mesaise communement mouroient empoysonnerent & nuysirent moult grandement a ceulx de lost. . . ."

V. 1975. at Trasamene (Laurence). After that, the peoples of the neighbourhood, who were subject to Rome, joined forces with Hannibal and provisioned his army.

V. 2001. It was Varro, according to Laurence, who fought Hannibal at Cannæ. This battle Hannibal won by a subtile stratagem (engin). Varro took refuge in the city of Peronse.

V. 2025. A characteristically Lydgate line. "Mais hannibal victorieux ia esleue & enorgueilly en son courage & qui cuidoit ia estre seur dauoir la cite de romme affin quil monstrast a ses citoyens de cartage quel homme il estoit en tesmoing de sa victoire enuoya a cartage troys muys de anneaulx que il fist tirer hors & concueillir des dois des rommains qui en la bataille de Cannes qui auoient este occis. Ceste merueilleuse chose fut la somme et la fin des felicitez dudit hannibal. Fortune esleua hannibal iusques icy / mais nonplus oultre."

V. 2054–60. A good stanza, in which Lydgate, using his own words, closely follows the sense of his original.

V. 2105. si print secrettement toutes ses richesses puis les meist en vne nef. The "hollow images" are mentioned later on in Laurence, after Hannibal had been to the court of Antiochus and after the defeat of the latter had gone to Crete on the advice of Scipio. There "Hannibal emplit de plomb certaines Cruches de terre fort saigement estoupees / et apres bailla icelle a garder aux publicques officiers du temple diana ainsi comme se en celles cruches fust contenu et repost son tresor / affin que les habitans de crethe ne eussent aucun souspecon contre le duc hannibal. Et affin que illec il peust viure seurement et en plus grant faueur. Et apres il fondit tout son or et le bouta dedans certaines ymages creuses et vuydes lesquelles il portoit auec soy ainsi comme se ce fussent les dieux que il adourast. Et par ainsi les citoyens de crethe ne eurent contre hannibal aulcun souspecon Parquoy hannibal homme priue vesquit seur et en paix par aucun pou de temps.

Hannibal then went to Prusias, whom he helped in his war against Eumenes, king of Frigia, who was friendly to Rome. When Eumenes defeated Prusias on land, Hannibal advised Prusias to attack Eumenes at sea and to throw pots full of serpents on board his ships. Eumenes' "cheualiers tindrent a mocquerie de soy combattre contre les cruches de terre / Mais quant les nefz commencerent soy emplir de serpens, Les ennemys qui ne congnoissoient se le peril estoit vray ou faintif ilz se partirent confus et laisserent la victoire a Hannibal qui combatoit pour le roy Prusias." The Romans hearing of this became apprehensive and desired Hannibal's death. Peace was made between Eumenes and Prusias. "Titus familius" [Flaminius] came down and ordered Prusias to hand Hannibal over to the Romans. Hannibal's house was surrounded: there was no escape when he turned to flee by a postern gate. He ended as in Lydgate, but in addition to praying for

vengeance on the disloyalty of Prusias he also "fist oraison contre les rommains qui auoyent changees leurs bonnes coustumes en mauuaises / car les rommains anciennement auoyent este piteux & misericors enuers leurs ennemys vaincus / mais ia des lors ilz estoient deuenus cruelz & vindicatifz." Further details are given by Boccaccio and Laurence of Hannibal's death and his burial in Libista. Then follows a short recapitulation of his deeds and fate, ending: Vt quanto tetrius in finem venerit / tanto clarius demonstraret quæ vires mortalium / quæ Fortunae mobilitas / & quæ Rerum pereuntium sit Natura.

V. 2159–2214. Prusias. Laurence tells his story at much greater length than Lydgate, who omits the latter part, which deals with the capture and death of the king at the hands of his son.

V. 2207. queroit les aulmosnes disant quil nestoit pas prusias / mais vng poure homme passant . . . [fol. cxxvi a].

V. 2215–2298. Perseus, king of Macedon. Four columns in Laurence, who tells the story in detail.

V. 2247. After he had swallowed the poison and lay on his bed and felt that he was about to die, he began to complain against his father, King Philip, and Perseus, his brother, and Didas, the varlet who had given him the poison to drink. "Et affin que son esperit feust enserre et enclos tant que il ne peust parler son pere lui fist mettre grosses meules et grosses pierres sur le chief et contre les ioes et ainsi il mourut." Here Bochas says: porrectoris nequitiam tapetis in caput & fauces. Laurence apparently read "lapidis." Philip sorrowed greatly and tried in vain to kill Persa, for he found no opportunity; finally he died dolorous and repentant. Persa first defeated Sulpicius; then Æmilius Paulus was sent down. His daughter was called Tercia.

V. 2267. According to Laurence, it was when he returned home from the senate after he had been chosen commander of the Roman forces. He kissed his daughter, "et en la baisant il congneut que elle estoit courroucee / si luy demanda pourquoy elle faisoit telle chiere / et la fille luy respondit que perseus estoit mort / adonc emilius pere de la fillette print certain signe de deuinacion sur la parolle que sa fille auoit dicte de laduanture & ferme esperance en son couraige par celle presumption que la tierce fois il desconfiroit le roy Perseus." Laurence did not say that Perseus was her "whelp," and Bochas says merely that "Æmilius Paulus substitutus sumto ex paruulæ filiæ verbis Augurio securus victoriæ ad Macedoniæ fines deuenit." But the story was well known, and Ziegler quotes it in a note to this chapter (ed. 1544) from Valerius Maximus libro 1. *De Omnibus:* Cum Macedonicum bellum P. Aemilio senatus decreuisset, & ea ipsa die domum rediisset, filiolam suam nomine Terciam osculans aduertit tristiorem. Caussam rogitanti respondit Tercia, mi pater, Persa periit. Erat autem mortua catella puellæ, nomine Persa.

V. 2292 ff. Et ainsi dame Fortune se ioue des roys et aussi de tous aultres nobles hommes. Et au commandement de fortune obeyssent toutes choses / car elle est executerresse des choses que dieu veult estre faictes. Both Laurence and Bochas kept on rubbing it in to Persa at far greater length than Lydgate, who was content (to his aesthetic credit) with a couple of lines. The chapter ends with Persa's burial, which, more for the sake of humanity than of his merits, was at the public cost. And Bochas adds: Cuius vt suprema videatur miseria / alter ex filiis (vt fertur) ad tolerandam inopiam æràriam fabricam Romæ didicit & exercuit. Vt esset omnibus manifestum (dum velit Deus) manus ad Regia sceptra ingerenda natas / ad malleos tractandos ferreos retorqueri [Petit, fol. liiii recto].

V. 2299–2312 and 2313–2340 represent Laurence's twelfth chapter. Lydgate omits some opening words on Fortune, how she, "chamberiere et executerresse de la volunte diuine," raises men from low to high estate only to mock them and deprive them of their power, and then goes on to "Ozias," or Uzziah, whom he substitutes for Joachim, high priest of the Jews. The consequence is that Lydgate includes Uzziah twice; here, as Ozias, and in II. 2668 ff., as Iosias. The person referred to here by both Bochas and Laurence is Alchimus, also called Joachim, who, born of the line of Judah, usurped the office of high priest. Ziegler refers to Josephus, Book 12, chapters 14 and 16, *De Antiquitatibus*.

Of Ammonius Laurence says that he was one of Alexander's thirty-six prefects or heirs, and at first a good man, who protected his subjects. Touching his trying to pass himself for a woman and his death Laurence says: Ceste necessite & ceste mort monstrent assez que amonius deuint tres maleureux car se estre pouoit les femmes desireroyent souuent quelles fussent hommes par ainsi mesmement quelles deussent moins viure. Les femmes aussi desirent tant quelles peuent ou temps de leur ieunesse que on les appelle fillettes ou pucelles & nompas femmes / mais cestuy Amonius meschant a confesse soy estre femme et si ne lestoyt pas par aage ne aultrement et la cruaulte quil eust tandis quil vesquist en habit dhomme a este conuertie et muee en molesse femenine et il qui nestoit pas digne de mourir comme vng homme fut occis en habit et maintien dune femme: et par ainsi quant il desira auoir vie femenine laquelle il nauoyt pas il perdit la vie dhomme laquelle il auoit.

Bochas says in regard to him: O miser. Antequam hostes illum perimerent: se iam non esse quod erat professus est. Optant mulieres / si detur / vt cum annorum suorum diminutione sexus qualitas permutetur. Hic miser dum annum sexui præferret incassum virili ferocitate in muliebrem mutata mollitiem non dignus vt homo morivt fœmina trucidatur. Et sic dum quam non habebat vitam desyderat: perdidit quam tenebat.

V. 2341–2403. Andriscus. In this chapter, although he abridges the facts of Laurence's story, Lydgate enlarges greatly on one of his

favourite themes, namely, that of a beggar brought to high estate, a cur more froward than a strong lion, a crowned ass, etc. etc.

Laurence states that after Perseus (Persa) was chased out of his kingdom (in chapter 12), fut vng varlet apelle andriscus cestuy varlet fut de si bas lignaige et si petite cheuance que len ne scauoit sil estoyt serf ou franc / il fut aussi esleue si soudainement a honneur et dignite royale que len fait doubte se il fut esleu par les macedonois a prendre la dignite et le gouuernement du royaulme / ou se par son fol oultrage il fut meu a pourchasser et prendre le noble et ancien royaulme des macedonois. cestuy varlet andriscus se enhardit a occuper le royaulme / et si nauoit aucune ayde ne couleur pource faire / sinonque il estoit tressemblable & pareil en corps / en visage et en aage au roy phelippe pere du roy perseus.

After Andriscus was captured he was led in triumph in Rome, where he created more of a sensation among the people than a real king would have done, "et par ainsi andriscus de rechief entra en la pourete et en la misere de seruitute / laquelle parauant il auoyt eschappee par le hardement quil print en vsurpant lhonneur et la dignite royalle car ia soyt ce que vng homme serf par le don de fortune viengne a lestat royal: neantmoins nest il pas noble ne franc fors que selon les vertus & nobles faitz de luy / mais seruitute semble estre suspendue en luy pource que lexcellence de lestat royal qui les aultres affranchist semble contenir en soy plaine franchise / combien quil soit autrement selon la verite. Mais vne chose agraue la malheurete de andriscus / car il retourna en misere et en seruitute plus aigre et plus dure que nestoit la seruitude de son premier estat / cestassauoir ains quil fust roy pource que la seruitute & misere qui naist auec lhomme est petite et legiere a souffrir au regard de celle qui suruient depuis que la bienheurete et la franchise sont departies de celluy qui parauant les auoit eues."

V. 2404–2536. Laurence begins by explaining the difference in Fortune's play with Andriscus and Alexander Balas.

V. 2432. il deuint orgueilleux et haultain hors mesure.

V. 2443. Ces troys roys contre demetrius pourpenserent vne merueilleuse et nouuelle fable pour gecter demetrius hors de son royaulme [fol. cxxvii c].

V. 2446. vng iouuenceau de tresbas lignage et de trespetite cheuance.

V. 2484. He sent spies to kill Ptolemy (Laurence).

V. 2490. "To oon Demetrie." Laurence says that this Demetrius was a son of Demetrius, brother of Eupator, and that his father had sent him well guarded and protected to Crete with money, so that he could be of aid to him later on.

Beyond saying that he was ungrateful, Boccaccio and Laurence lay no great stress on Alexander Balas' ingratitude.

V. 2537–2648 correspond to Laurence's chapter 21. Lydgate omits the personal note, with which the chapter begins, to the effect that (in Laurence's) words, "gayus et tiberius emplissoyent ma chambre de leurs horribles crys / tout ainsi que ilz cryoient iadis quant eulx q*ui* estoye*nt* tribuns de romme furent par leurs rebellions occis par le peuple rommain."

Boccaccio says very little more about them: qua*m* dudu*m* tribuni foru*m* facerent recitantes quas seditiosissimi res nouas tentassent: se t*ande*m electos a tribunatu: occisosque dum fugerent: & quod alterius caput ab Opimio Co*n*sule Septimuleio auro pensatum sit querebantur [Petit, fol. lv recto].

Although Laurence shows no more sympathy than Lydgate for the Gracchi, he at at least tells their story more clearly and in fuller detail.

V. 2540. Cestassauoir que gayus et tiberius freres furent hommes moult rebelles & sedicieux et tendoient a lempire de ro*m*me & pour y cuyder venir ilz allioient a eulx le menu peuple ausquelz ilz faisoient faueurs en dons et en aultres promesses. Hieronymus Ziegler, a century and a half later, wrote very differently: Dann G. Grachus ein fürtrefflicher weyser mann / inn allen sachen wolberedt / dem zů aller zeit ein grosse menge des gemaine*n* volcks anhieng / vnd nachuolgete / mit denen er sich auch also freüntlich in allem thůn / lassen / vnd reden hielt / das er ein sonderlichen grossen gunst het. Als er aber ein auffrůhr in dergemain zůrichtet / vnd doch nach seinem willen nicht ergieng / floch er für die stat in ein wald Furine genant. Darauff liess L. Opimius der Burgermaister aussrueffen / wer des G. Grachi haupt brechte dem wolte er souil gold dafür geben. Da eylet jm L. Septumleius nach / der sein gůtter freünd was / vnd sich Gaius vor jm nicht besorget / erstach er jn / nam das haupt / vnnd goss pley darein / damit es dest schwerer wer / vnd pracht es dem Burgermaister [ed. 1545, p. cxxvii]. See also Ziegler's notes in his Latin ed. 1544, p. 130.

V. 2551. les heritaiges cha*m*pestres.

V. 2567 ff. Laurence says nothing about a tree: fut occis vng ho*m*me cornan*t* dune trompe / la mort duq*ue*l fut signe de bataille / le dessusdit flaccus acompaigne de deux sie*n*s filz armez & dudit gracus qui estoit vestu de housse et qui a so*n* coste senestre auoit muce vne dague & qui parauan*t* auoyt enuoye vne trompette pour esmouuoir les villains a cryer & requerir franchise et liberte / laquelle chose ne valut riens au dit flaccus ne aux siens / car par contraincte il conuint quil se retrahyst ou temple de ianus co*m*me en vne tour. Apres doncques que ledict tiberius graccus vit q*ue* son entreprinse se portoit ainsi durement contre luy et les siens il se retrahyt ou temple de minerue / et ainsi comme il se cuydoyt soy coucher sur son espee affin q*ue* il se tuast Il fut retenu et empesche par vng sergen*t*. . . . The battle was indecisive until, "Finablement vng consul rommain appelle opinius enuoya grant quantite de arbalestriers aux nobles de romme qui effrayerent et departirent les gens de cestuy graccus qui

ia estoient estroytement rengez en bataille et tant que ledit flaccus et son filz semblablement nommez saillirent du temple de la lune en leur priuee maison et fermerent les portes / mais les gons & les varroulx des portes furent rompus / et finablement ilz furent trespercez et occis. Tandis que les amis de graccus se combatoient pour luy et se faisoient occire malgre eulx / ledit graccus vint au pont de tybre & affin quil ne fust prins vif il se fist trencher la teste par vng sien varlet.

His head was sent to his mother Cornelia, his goods escheated, his adolescent son Flaccus was killed; two-hundred-and-fifty men were slain at Mt. Aventine, more than three thousand of the adherents of Gracchus lost their lives, among whom, "plusieurs estoient innocens et moururent sans cause" (comp. line 2606).

V. 2607–2627. The wife of Hasdrubal. Lydgate omits most of this section, as he states, for it prints to two columns of Laurence's French and is cast in dramatic form, with Hasdrubal himself as narrator. As there are many details in the story as told by Boccaccio and Laurence, of which Lydgate made no use whatever, there is not much point in lines 2611 ff.

The story is as follows in Bochas: Parte ex alia Asdrubal pœnorum Princeps / non minus insigni consternatione miser / quam habitu facieque tristis / aiebat voce fracta singultibus se infortunio suo classem omnem Carthaginiensem comburi / arma a ciuibus reddi Principibus aliisque vt a veteri migrarent vrbe Imperari vidisse. Sibique superum inuidia tam diu spiritum reseruatum / vt post repentinum Carthaginiensium furorem armis auro argentoque priuatorum excusis / tabulatis domorum classe instaurata / crinibus matronarum nauium rudentibus resarcitis / et a viris mulieribusque in salutem concursum publicam / ciuitatem viribus exhaustam frustrata furoris spe viderit eripi / ampliorique ciuium iactura omnes vna secum excludi / & cateruatim flendo paruos cum coniugibus natos trahendo natale solum relinqui / & decem & septem dierum incendio Aphricæ Imperantem patriam cremari / & (ne aliquod illi superesset solamen) quod ipsa fecisse initio debuisset: circa malorum publicorum finem factum ab egregia coniuge adserebat. Se scilicet cum prole gemina ne sibi illisque seruire contingeret: In medias flammas patriæ iniecisse. Quid non potest in quocumque gloriosus animus? Priscam gloriam cum futura ignominia pensauit animosa mulier. Quam arbitrata in dies tolerare non posse / finire maluit honesta morte quam turpi vita illam misere Inchoare. Set quum omnia tempore casura sint: suo potest immaturo casui congratulari Carthago. Eo quod omne eius æuum duarum tam fortium mulierum fato conclusum sit. Prima cum castissima viduitate sua moriens posteris ostendere conata est honestatem vitæ cæteris præponendam. Postrema nupta in publico ciuitatis excidio vitam & posteritatem omnem tamquam superfluam destruendam.

After Hasdrubal followed "le tresnoble arristonicus filz de athalus roy de asie," who was defeated by M. Perpenna, executed in Rome,

and wholly ignored in the *Fall of Princes* (Ziegler refers to Justin, lib. 36 and Florus, 2. 20).

V. 2627–2648. Jonathan Maccabeus. The story is expanded from Boccaccio by Laurence, who tells of the death also of Tryphon. He makes no mention of the Vulgate.

V. 2649–2760. Laurence's Chapter 17. As usual, the story is told in greater detail in Laurence's prose, running to over five and a half columns; although Lydgate omitted much he apparently used no other source.

V. 2684. King Phraates.

V. 2698. pour monstrer la grant muablete & inconstance du courage demetrius / le roy pharactes luy fist donner troys dez dor en signe de mocquerie pour soy iouer en maniere dung petit enfant.

V. 2705–2711. A long account of Demetrius' war against Antiochus is omitted by Lydgate.

V. 2708. He was set free by Phraates in order to defend Parthia against Antiochus.

V. 2710. Lydgate forgets that he omitted what Laurence said at the beginning of the chapter, namely, that after he became king of Syria, Demetrius "il se adonna du tout a oysiuete & a paresse a ordure & a luxure / & pour ce il commenca a estre hayneux a ses hommes & subiectz de son royaulme de surie."

V. 2760. Mais escoute homme mortel comment la vie des Roys et aussi dautres hommes pend a vng filz foyble et tenue / car ainsi comme demetrius arriuoit au port de celle cite et sailloit hors de sa nef, comme meschant que il estoyt, sa teste luy fut trenchee sur le riuage par le commandement du prefect de la cite et fina les angoisses & douleurs de son exil par la cruaulte de Fortune qui ainsi le demena et laquelle rameine toutes choses a neant.

V. 2761–2844. Zebina, king of Syria. The story is told at fair length by Boccaccio and extends to over three columns in Laurence (Chapter 18). Zebina showed ingratitude not only to Antiochus but to Euergetes, and according to both Boccaccio and Laurence it was Euergetes and not Antiochus, then dead, who brought about Zebina's fall. Lydgate omits not only a short introductory clause touching Fortune's play with men who have risen to high estate out of nothing, as did Zebina, but many details; on the other hand, 2817–2844 are for the most part his own, although based on Laurence (and Boccaccio), who says: Et en verite il nest chose si forte a endurer que est vng varlet et homme de vil estat quant il est esleue en haulte dignite / Car varletz et vilz hommes ne cuydent pas aultrement sembler nobles silz ne desprisent leur ancien estat et leurs compaignons semblables et silz ne contrefont les manieres des haulx hommes et naturellement nobles en les cuydant ensuyure / et depuis que telz vilz hommes esleuez en dignitez ou en offices ont ordonnez portiers en leurs hostelz et seruiteurs de tables et boutilliers en despence, ilz

cuydent auoir attainct la vraye noblesse. Il nest chose plus ennuyeuse que de veoir vilz hommes et varletz esleuez en haultes dignitez, les riz faintifz / les manieres contrefaictes / lamour de soy mesmes: auoir grant nombre de sergens et de gloutons / les riches attours, les paremens des salles & des palais ne font pas aux hommes auoir les courages nobles et vertueulx / car congnoistre soy mesmes est la fin et le commencement de mondaine noblesse. Et se dauanture il aduient que les hommes de poure et vil estat soient de par fortune esleuez en aucune dignite & de ce ne leur souuiengne la iuste loy de fortune veult que ilz soient trebuschez par autretant de foys comme fut zebeuna roy de surie qui par orgueil oublia soy estre filz de marchant [fol. cxxxiii a].

V. 2845–2956. Laurence's Chapter 19, corresponding to a short section, "Dolentes Pavci," which Laurence pads out to over four columns, first speaking of the conquest of Maiorca by Metellus (the people afterwards took to piracy), and not until then arriving at Bituitus, whose story he tells in his own leisurely fashion. Boccaccio devotes only a half dozen lines to it. Yet even before coming to Bituitus Laurence interpolates an account of the conquest of the Alloboques by the Romans under Caius Domicius, with the aid of "plusieurs grans et horribles elephans." Finally, in the year 628 after the foundation of Rome Fabius marched out with great apparail but few men, who, as Bituitus said, "ne souffiroyent pas a repaistre ses chiens."

V. 2877. Rodamus; Laurence says Rosne. Bituitus built a bridge of hewn timber and hurdles by which his army crossed the Rhone; but after the battle the Auvergnians in the violence of their panic-stricken flight smashed the bridge and many were drowned. The total loss of the French according to Laurence was one hundred and fifty thousand. Afterwards Bituitus was captured through the deception of the Romans.

V. 2887. The story is told much as in Laurence; Lydgate used no other source.

V. 2891. Cleopatra doncques en signe de douleur a ses ongles auoyt si horriblement detrenchees ses ioes quelles estoient toutes arrousees de sang et ses cheueulx estoient tous deschirez & sa noire robe estoit toute despecee par bendes. Elle qui pour sa tresgriefue douleur ne peut parler elle sangloutit & desrompit sa voix tellement que a paine ie pouoie apperceuoir les causes de sa douleur moult grande.

V. 2952. It was not because of fear that the matter would deface his book that Bochas wrote no more of Cleopatra, but because Jugurtha importuned him to write *his* story.

V. 3042. The name of the praetor in Laurence is Aulus Postumus, who came down with 40,000 men. This twentieth and last chapter of Book V. extends almost to six columns in Laurence's version. Lydgate added nothing and omitted a great deal, giving only the outline of the story.

V. 3111. "almost for anger mad" is an invention of Lydgate's. Had he taken more interest in his original he could have used with advantage the last words in the chapter: Iugurta qui par le sang de ses freres que il auoyt occis estoit monte a la haultesse du Royaulme de Numidie / il descendit en la basse riuiere du tybre par les rochiers agus de la montaigne tarpee ou siet le capitolle / et Iugurta qui par trop grant chaleur de couuoitise auoit couuoite le royaulme de numydie il deuint trepide par la froydeur de leaue du parfond Tybre. Ceulx qui se fient plus de eulx mesmes que de vertu quant fortune les fiert ilz sentent les coups plus durs que ne font ceux qui fichent leur fiance en vertu.

BOOK VI.

VI. 1–519. Fortune qui est vng hydeux monstre et qui comme chamberiere donne et depart aux hommes et aux femmes les bienheuretez mondaines. Si vint deuant moy puis que ie qui mestoye vng tantet repose prenoye ma plume apres la fin de mon cinquiesme liure pour commencer le sixiesme. Ie qui fuz esbahy de lymage de fortune me escriay a dieu qui est le donneur des vrays biens. Et se aucun me demande quelle fut ma sentence apres ce que ieuz aduisee la figure de fortune. Ie respons que ie eux grant paour quant ie droictement regarday la grant estature et la merueilleuse facon du corps delle. Car elle auoit les yeulx ardans et sembloit que ilz menassassent ceulx quelle regardoit / fortune auoit la face cruelle et horrible / elle auoit ses cheueulx espes / longs et pendans sur sa bouche. Ie croy que fortune en son corps auoit cent mains et autretant de bras pour donner & pour tollir aux hommes les biens mondains et pour abatre en bas & pour leuer en hault les hommes de ce monde. Fortune auoit robe de maintes et diuerses couleurs. Car nul homme ne la congnoist. Fortune auoit la voix si aspre & si dure quil sembloit que elle eust bouche de fer / pource que elle menasse tous les plus grans du monde / et si met ses menasses a effect. Ie aduisay les parties du corps de fortune. Et toutesfois ie ne peuz apperceuoir ne congnoistre les piedz / parquoy elle alloit. Et tandis que ie qui estoye paoureux attendoye ce quelle me vouloit dire / elle fischa ses yeulx enuers moy et me dist. O Iehan Boccace. Ie te prie que tu penses comment tu gastes pour neant et en vain le trauail de ton corps et le labeur de ton estude. Tu trasses lune des fois les hystoires des nobles du pays de Occident. Et autresfois tu trasses les hystoires des nobles qui demeurent soubz le pole du ciel artique et antartique. Tu reprens les vngz & blasmes les autres nobles hommes du monde / Cestassauoir aucuns de ceulx que ie ay porte en mes mains et esleue iusques aux estoilles du ciel. Et apres ie les ay finablement prolongez iusques au profond denfer qui est ou meillieu de toute la terre. Tu descriptz et racomptes leurs nobles aduentures en terme et petit stille ainsi comme se ie cuydasse que les pensees & courages des hommes mortelz se deussent ramener a congnoissance de verite en lisant en ton liure qui est escript en petit

et humble langage / ouquel liure tu entasses plusieurs hystoires racomptans les grans besongnes que nous auons fait en esleuant et en abaissant les hommes du monde. Se te dy Iehan Boccace que en ce faisant tu es deceu. Car il nest homme fors que toy qui ne voye bien que les oeuures peuent plus ramener les pensees a congnoissance de verite que ne font les parolles. Affin doncques que ie ne perde temps ie ne vueil cy compter plusieurs parolles ne diuerses sentences / par lesquelles nous auons descript & expose les loix & les coustumes de nostre ieu lesquelles selon mon effort iay enseignees aux hommes tant par les tresgrans philosophes qui de moy ont escript comme par les oeuures que iay faictes en ce monde / mais ie vien maintenant a toy compter loffice et le mestier a quoy tousiours ie suis meue et apprestee / car a lune des fois ie faitz les haultes choses pareilles aux basses / et autresfois ie faitz les basses egalles aux haultaines / ie suis tousiours par tout / ie suis tantost souefue et flateresse / et tantost ie suis menasseresse et cruelle. Ie ne visite ne ne frequente pas souuent les hostelz des roys ne les palais des empereurs / mais ie trasse et cherche les maisonettes des poures hommes / Et les bordes des bergiers et les loges des pescheurs / et par ainsi ie comme dame de tous lieux et de tous hommes trace et visite palais / loges & bordes. Et combien que tous hommes voyent a yeulx ouuers les choses & les besongnes que ie faitz. Si ne trouue ie point homme tant soyt courrouce par les angoisses ne par les duretez de moy ne de mes choses qui ne me recueille et qui ne prengne ferme esperance en moy se ie ne retourne par deuers luy / et que ie ne flatte vng pou par dons / et par promesses. Quoy doncques o Iehan Boccace cuydes tu auoir fait en si pou de parolles que tu touches et racomptes muceement les choses que nous faisons / car affin que tu saches que tu laboures en vain se tu cuydes remedier contre noz loix et contre noz coustumes. Ie vueil que tu saches que les philosophes & les hystoriens anciens ont en ceste chose laboure et y ont failly. Si tost que ie apperceu que fortune se taysoit ie commencay a parler depuis que ie euz receu force de corps / et vertu de courage. Certes ie dy dame

Fortune / ie recongnois q*ue* rie*n*s nest ferme soubz le ciel / Car oncq*ue*s tu ne fus lassee de faire nouueaulx apprestemens / affin que tu tra*n*smues et changes les choses de ce monde / mais affin q*ue* apres ma mort sur le tombeau de mon corps soit escript mon nom et mon tiltre contenant que entre plusieurs autres volumes iay escript les liures des cas des nobles ho*m*mes et femmes malheureux. Et affin aussi q*ue* il me semble que ie aye vescu a la maniere des bestes qui ne seruen*t* fors que a la gloutonnie et a la luxure de ventre. Iay volutairemen*t* entreprins le labeur de cestuy liure quelconque quil puisse estre. Et si ne suis ie mye si hors de mon sentement que ie ne congnoisse plusieurs choses fermes et i*m*muables dont la matiere est treslarge / mais quel homme eust son desir a la descripre. Ie congnois q*ue* ie pourroye auoir treslarge matiere de escripre & declarer les merueilleuses oeuures et la gloire de dieu le tout puissant / pere de toutes choses / p*ar* q*ui* toutes choses sont faictes / qui est vng dieu en tierce personne et en vne diuine essence. Et si pourroye bie*n* aussi auoir treslarge matiere a escripre aucun liure en quoy ie encherchasse par subtilite de engin les co*n*clusions secrettes & approuuees des oeuures de nature mere de toutes choses, et aussi ie ne suis pas hors iecte de mon sens que ie ne sache assez que ie pourroye escripre plusieurs choses appartenantes a ta seigneurie. Mais lhomme est tresprude*n*t & tres sage qui co*n*sidere et mesure les forces de son engin et qui met dessus ses espaules tel fardeau que il puisse porter. Ie congnois certainement q*ue* ie nay pas assez legieres esles pour voller oultre les sept planettes et oultre le hault ciel pour illec enquerir les secretz de dieu / affin que ie les manifeste et dye aux ho*m*mes selon ma vision. Et se il aduenoit q*ue* par les dons des graces q*ue* dieu depart aux hommes en diuerses manieres que ie eusse veuz les secretz celestiaulx. Toutesfois ie nay pas telle haultesse de langage ne si pesa*n*s sentences que ie les puisse escripre pour les laisser a ceulx qui apres moy viendront combien que voulentiers ie les feisse / ie nay pas aussi si cler engin que ie peusse attaindre les causes des effectz des choses que Dieu et nature font. Or conuenoit il doncques que ie qui desiroye escr[i]pre vng liure de aucune matiere ie venisse par deuers toy pour prendre en ton giron qui est tresgarny des hystoires contenans les cas des hommes / & saches dame fortune que les nobles poetes et les excellens hystoriographes iadis prindren*t* et ton giron co*n*uenable & propre matiere / tan*t* de chanter en vers co*m*me de escripre en prose. Si tost que ie feuz en ta presence ie regarday ton giron co*m*me tout esbahy / car en ton giron estoien*t* plusieurs & diuerses matieres. Et certain est q*ue* mon desir naturel me semonnoit a parler de plus grans choses q*ue* ne font les cas des nobles. Toutesfois ie qui congnoissoye moy et mes forces ie regarday a lung des boutz du giron de la robe de fortune / ouq*ue*l ie aduisay plusieurs particuliers hystoriens / si en acceptay & prins vne petite portion / cestassauoir les cas des nobles ho*m*mes q*ui* selon mon iugement me estoit assez aduenant pour employer le labeur de mon estude / & mesmemen*t* adonc nul ne me dit du contraire. Et en celle petite portion de hystoires / iay mise en langage tel co*m*me

ie le ay peu agencer par mon engin. Et conuenablement iay entendues[1] et demenees celles hystoires qui maintenant tu blasmes / pource que ie les escriptz en trop petit stille ainsi comme se tu aucunement voulsisses dire que pour la petitesse du stille ie ne pourray les aucuns diceulx qui lyront cestuy present liure esmouuoir a vrayement congnoistre eulx mesmes. . Trop folle chose seroit se ie nyoye que le langage de Tulles le prince de eloquence ne peust plus esmouuoir les cueurs des nobles hommes [ne] que faict mon langage qui est rude / si aduient que vne parolle rude aucunesfois vient a tresbon effect / car ainsi comme dit Tulles par le rude langage qui fut es anciens philosophes de gracieux et doulx maintiens le peuple qui lors habitoit ou mont Celius & aux autres lieux solitaires il sen vint de illec habiter en la cite de Romme et aux autres lieux publicques / et aussi la gent ancienne de grece / de ytalie / & de autre quelconque partie du monde qui entre eulx encores ne auoient conuersation ne marchandise / & qui comme bestes habitoient aux montaignes / ilz furent attraitz a venir es citez / conuerser & marchander ensemble par les gracieux langages des clercs en quoy il auoit plus ysnelle loyaulte que doulceur / ie qui escriptz les hystoires des cas des nobles hommes ny ay pas moult grant labeur de parler auec les hommes bien disposez a entendre les loix et les manieres dequoy tu Fortune vses contre les hommes / mais auec ceulx qui ne entendent les loix ne tes coustumes ne mest grant labeur / assauoir mon se aucunesfois ilz sentent que tu ayes abatu les puissans & nobles seigneurs du monde: ie fais doncques par mon petit langage grant prouffit aux hommes qui sont bien entendans et bien disposez en raison plus que tu ne fais / car par les soubdains tonnerres des tempestes que tu fais tu esbahys les hommes / mais tu ne les fais pas plus sages que ilz nestoient. Car experience nous apprent que se nous esperonnons souuent aucuns ieunes poulains pourtant ilz nen deuiendront point legiers ne aspres / mais ilz deuiennent recullans & restifz. Et se len bat aucuns ieunes cheuaulx dung menu fouet ou dune menue verge ilz vont a la voulente de ceulx qui les cheuauchent. Et certain est que depuis que les hommes obstinez et incorrigibles ne se changent ne remeuent par les tourmens & batures de fortune. Ie dy aussi que les legieres & doulces parolles prouffitent autretant aux hommes corrigibles comme font les tourmens & les batures / pour toy monstrer ce que iay dit ie te fais vng exemple. Achilles fut filz du roy Peleus et de Thetis / fut cruel & fort cheualier / si dient les hystoires que Achilles tressouuent adoulcissoit son cruel et orgueilleux courage par le son des cordes de sa harpe & oublioit son courroux & deuenoit debonnaire / et toutesfois son courage ne peut oncques estre fleschy ne adoulcy par les dures armes ne par les forces des cheualiers de Troye / ne par les haultes & orgueilleuses parolles du roy Agamenon duc & gouerneur de la bataille de tous les cheualiers de Grece: mais pource que ie congnois que tu veulx oster & mouuoir par vng petit tourbillon toutes les choses qui sont sur terre. Ie te prie & supplie dame fortune que mon liure des cas des hommes soit par ta grace bien-

[1] extendues, Le Noir.

heureux et agreable / & que mon nom qui est obscur & descongneu aux hommes presens soit esclarcy et congneu aux hommes aduenir / & soit anobly & exaulce par le moyen de ta resplendisseur. Adonc fortune riant et esbaudye parla a moy et me monstra son visage plus doulx que elle nauoit fait parauant. Pource dist elle que la subtilite des hommes mortelz ne peult trespercer ne veoir iusques au profond des vrays secretz conseilz. Vous hommes me paingnez es paroys / & es draps en figure dune femme obstinee / endurcie / desconseillee / folle & aueugle / pource que vous estes aueugle par les couuoiteux appetis des biens mondains / cestassauoir des richesses / des honneurs / de puissance / de gloire et de dignitez / ie appercoy bien Iehan boccace quelle difference il a de toy a moy en pensee et aussi en parler / et me souuient bien comme tu mas courroucee en langage de ton liure present en moy diffamant / blasmant et mauldissant se tu peusses. Auec ce tu me appelles sotte a lune des fois / lautre fois aueugle et enuieuse / ou meurtriere / ou ennemye / ou marastre / pource que iusques cy ie nay pas acomply tes couuoitises folles et desaduenans / et si te es mocque de moy / dont ie suis plus mal contente / pource que pieca tu as ouy dire que pourete me luycta et vainquit / dont tu as escript la fable au commencement du tiers liure precedent. Mais orendroit tu qui te es mocque de moy tu me supplies et demandes mon ayde affin que ie te donne gloire et renommee apres la mort ainsi comme se ie feusse vne femme que len peult barater selon ce que len decoit souuent par flateries & par bourdes les simples pucelles. Certes o Iehan boccace ie congnois & voy assez quelle foy & quelle fiance tu ayes en mes forces: mais nonobstant quelconque pensee que tu ayes / ie te respons que tu as fleschy mon courage / et si as mue mon conseil au contraire / car ia des maintenant ie loue & recommande ton engin & ton liure. Si vueil que tu poursuyues loeuure que tu as commencee comme sage & bon hystorien / et ie seray fauorable a ta requeste en tant que ton nom & surnom seront nombrez & escriptz entre les nobles Noms et surnoms des anciens aucteurs affin que tu croyes ce que ie te ay dit deuant que ie me departe de toy ie te donneray lhystoire conuenable a commencer ton sixiesme liure. Car ie appercoy bien que en cherchant les hystoires tu fais doubte lequel tu doyues prendre de tous les nobles malheureux cy arrengez deuant moy. [Couteau, 1538, fol. cxxiii ff.]

VI. 477 ff. Nunc stolidam vocans / nunc orbam / nunc Inuidam / Homicidam / Inimicam / Nouercamque eo quod ineptas cupiditates tuas hactenus non expleuerim. Et (quod ægrius tuli) risisti iam plurimum a paupertate me audiens superatam. Et nunc quasi & ego vti frequenter inexpertæ Puellulæ blanditiis mendacisque falluntur / falli possim: supplex meum exposcis subsidium. Noui & satis noui quam geras mentem. Et meis in viribus habeas fidem. Set qualiscumque tibi sit animus: animum flexisti meum: & mutasti consilium. Iam ingenium iamque opus commendo tuum. Et dum solers cœpta sequaris orationi tuæ fauor non deficiet meus Quin & Certaldum tuum inter clara ueterum nomina numerabitur [fol. lviii verso].

VI. 519–588. Saturninus. This first chapter of Book VI. in Laurence and Bochas carries the text down to Gaius Marius (VI. 988).

VI. 520. orgueilleux et oultrageux.

VI. 530. vng varlet appelle glancia. There are many details in Laurence omitted by Lydgate, e.g., at the end he does not mention that Saturninus together with two of his friends was killed by Eufemius Marius. Laurence, although he retains Fortune's introductory words, destroys the original dramatic form of the dialogue by padding the historical part. Bochas does not speak of Metellus at all, and contents himself throughout with short conversational descriptions.

VI. 589–630. Drusus. Laurence here follows Boccaccio more closely and Lydgate follows Laurence at his usual distance.

VI. 627. "deuourid" is "killed" (occist) in Laurence, which is what Lydgate means by it.

VI. 631–661. Scipio = Quintus Servilius Cæpio. Ziegler (p. 150) refers to various writers in regard to him, e.g., Aulus Gellius, III. 9, Justin, Book 32. Laurence turns Cepio into Scipio and Lydgate follows his example.

VI. 656–659. These lines are by Lydgate.

VI. 662–714. Fanaticus. Bochas means Fanaticus Simon, according to Ziegler, who refers to Josephus, *De Antiquitatibus*, Book 17, 15, and *De Bello Judaico*, Book 2, 2. Laurence calls him "Senaticus du pays de surie." Boccaccio hardly does more than mention his name, but Laurence gives a brief history of him, which is Lydgate's source: Senaticus pour legierement acquerir auctorite entre les hommes simples & rudes feignoit que il parloit a vne deesse apellee ciree / & que il auoit responce des dieux sur les choses dont il demandoit conseil / & oultre plus il portoit souuentesfois vne noix dedans sa bouche / & moyennant celle noix vuidee & persee icelluy mesmes souffloit & gettoit le feu dehors de sa bouche pour monstrer que il receuoit aucune inspiracion des dieux. . . [fol. cxxxviii b].

VI. 717–749. Athenyo. "Anthonio qui estoit bergier et du pays de ytallie." Bochas mentions Athonges the Shepherd, and Ziegler refers to Josephus, 17. 5 of *De Antiquitatibus* and 2. 2 of *De Bello*.

VI. 733 ff. il comme fol soy confiant en moy [Fortuna] print la robbe de pourpre, Il porta baston dargent que len appelle Ceptre / il lya son chief dune coiffe bordee dor et de pierres & si tressa ses cheueulx a lancienne manieere des empereurs et roys.

VI. 750–840. Spartacus. Here Laurence says: Apres les briefz racomptemens des cas de sanaticus et de anthonio Iadis puissans hommes, Il est droit que ie te descripue les cas de spartacus. Si saches iehan boccace que lan six cens soixante et dixneuf apres la fondacion de romme cacheement se departirent de lobeyssance dung noble homme rommain appelle lugdoneus soixante et quattre hommes

gladiateurs qui estoient appellez gladiateurs pource que ilz combatoient contre bestes sauuages qui tous soixante quatre prindrent place sur vne montaigne de champaigne de romme que len dit venuse. . . . Of this there is nothing in Bochas. Both story and introduction are Laurence's work. Bochas has only four lines about Spartacus.

VI. 778–784 are obviously of Lydgate's own making. Laurence lays greater stress on the devastation caused by the gladiators (Ilz commencerent a bouter feux par tout, tuer rauir et efforcer toutes femmes / & tant que plusieurs que se sentoient violees par desconfort se occisoient) and brings the story down to Spartacus' retreat to Sicily and final battle and death. Lydgate's concluding stanza (834–840) is much less generously expressed than Laurence's, "Touteffoys ie fortune souffris que spartacus ou premier assault mourust apres sa grant et vigoureuse deffence, en tant que ia soit ce quil fust serf, si monstra il par effect quil auoit grant et noble couraige."

V. 841–861. Viriathus. Ziegler (p. 150) refers to Pliny, *De Viris Illustribus*, 71, Livy 52 and 54, and others. Line 841 is Lydgate's own; Laurence merely says, "Aussi iehan boccace tu regardes se tu prendras au commencement de ton sixiesme liure ce renomme et puissant homme viriatus qui fut ne de lusite vne cite Despaigne."

VI. 857 ff. Il pensa comme fol que ie le esleueroye iusques au hault degre de ma roe / Mais ie pensay et fis le contraire . . . Scipio, son of Lepidus, was Cæpio [fol. cxxxix b].

VI. 862–889. Marius. Et combien que les cas des malheureux Nobles cy dessus escriptz facent grans argumens euidens Exemples de nostre puissance par laquelle nous les auons haulsez et abaissez. Touteffoys ie vueil que tu mettes apres eulx les cas de ceulx que ie cy apres te monsteray. Et si vueil que tu les ordonne lung apres lautre en demenant ton liure / Et tantost sans longue demeure Fortune dame des choses amena deuant moy ce noble consul Rommain marius qui fut de arpinas vng chasteau de toscanne. Cestuy marius me sembla moult poure et arrouse de larmes / Il auoit cheueulx blans et desagencez / il auoit robe noire de dueil qui encores sembloit estre mouillee du sang des citoyens de romme que il auoit occis / & adonc fortune me dist. Cestuy noble malheureux que tu vois deuant tes yeulx cest marius que iadis ie pourmenay a tant que par sept fois il eut le consulat de romme / et touteffoys ledit marius estoit presques du plus vil estat & du plus bas lignaige entre tous ceulx du pays Dytalie / et ie Fortune luy ay donne si grant honneur et si grant gloire que en son temps aucun homme ytalien ne mena oncques a Romme plus aggreables triumphes ne que fist cestuy Marius / mais pource il est assez dignement recompense du Peche de sa tresgrant couuoitise / tu pourras par luy monstrer assez aux hommes vng grant exemple de la muablete des estatz que ie betourne a mon plaisir / mais nompas sans cause.

This is all that Laurence says; and although the matter is largely transformed by Lydgate, it is obvious that he has gone to no other source.

VI. 890–903, Mithridates, "roi de Poitou," as the two printed editions have it, and Orodes (904–917) are wholly dependent on Laurence.

VI. 904–987, Pompey etc. Again the material is derived wholly from Laurence, although Lydgate allows himself a good deal of liberty: Apres cestuy Herodes venoit le quart noble malheureux que fortune pas ne nommoit et il aussi ne disoit point son nom. Si tost que ie le vy ie pensay que cestoit le grant Pompee iadis noble et renomme Duc des Rommains / et certes le veoir estoit piteux et miserable chose / Il sembloyt que il fust encores mouille de leaue de la mer ou il fut gecte Puis que Sotinus et Achillas luy eurent trenche la teste / il estoit encors noir et obscur de la fumee et copeaulx et des buchetes dont codrus vng sien questeur et cheualier rommain fist le feu pour ardoir son corps mort. Il sembloyt aussi que ledict Pompee ne peust porter sa teste pource que elle luy auoyt este trenchee / et apres en signe de mocquerie et desrision fischee en vne lance et puis portee par tout le pays Dalexandrie. Adonc Fortune me dist. Certes Iehan boccace ie ay par ma tresgrant faueur esleue iusques au ciel la gloire et le renom de pompee le grant / et il a par ma faueur desconfit plusieurs des roys du monde / et apres ie luy ay donne les Royaulmes diceulx. Et finablement ie ay souffert a pompee combatre contre iulius cesar / et si ay souffert a Pompee que apres sa desconfiture faicte en Thessalie il senfouyt en lisle de lesbos & dillec sen fouyt apres en egipte et ay souffert quil fust cruellement occis par les gens dung enfant appelle ptholomee roy Degipte. Apres Fortune amena deuant mes yeulx le cinquiesme noble homme malheureux lequel ie adonc regarday et congneu quil auoyt visaige paisible et honnorable / combien quil fust esmeu et aulcunement trouble & plorast son malheur secretement dedans soy. Si fischay mes yeulx en regardant la meurete et attrempance de ses manieres / lors ie pensay que cestoyt aucun tresgrant homme ainsi comme Il estoyt / car fortune adonc se auanca de parler / et ainsi comme ie regardoye se dauenture ie congnoystroie celluy malheureux homme / si me dist / celluy que tu regardes cest tulle le tresgrant prince de eloquence qui a donne aux latins la doctrine de bien & droit et haultement parler / Et pource iehan boccace tu qui scez par les histoires quelles sont les aduentures de tulle ie suis contente de lauoir amene deuant tes yeulx si ne te feray ia mencion de ses Louenges ne de ses felicitez ne aussi de ses miseres / Mais escriptz de cestuy et des aultres quatre tantost cy deuant nommez et racompte leurs cas ainsi comme bon te semblera en gardant la verite des histoyres. Si tost que Fortune eut finees ses parolles elle se eslanca et esuanouit en lair cler & luysant / si commencay a penser de rechief tant aux choses que ie auoye veues / comme aux choses que ie auoye ouyes de fortune. Et lors consideray que ie deuoye obeyr a ses commandemens pourtant ie prins a descripre le cas de marius deuant tous

aultres selon lordre que fortune me auoit monstre nagueres cy deuant.

The final disappearance of Fortuna is described by Boccaccio as follows: Fineque verborum facto in liquidum aera euanuit.

VI. 988–1358. Gaius Marius. Lydgate follows Laurence in the main closely, although omitting many details and occasionally misunderstanding. 1002 ff., the greedy fret appears to be covetousness in Lydgate, but in Boccaccio and Laurence it is mainly thirst for honour and glory.

VI. 1028. Laurence says: "et son triumphe fut plus honnorable a soy et a sa cite pource que metellus et les aultres nobles de Romme auoient repute marius estre vil homme et de petite valeur." . . . besides, all the others had been bribed by Jugurtha.

VI. 1037. Laurence mentions also the 'germanois' (Cymbris, Theutonis and Tigurini).

VI. 1052. "ou lieu que len dit sexeanes."

VI. Theutobochus.

VI. 1062. Beleus, Lat. Boleris le roy, in Laurence.

VI. 1066. Laurence says that Marius "fut contraint de combatre auec les femmes Tymbroises qui apres la mort de leurs maris continuerent la guerre contre le Consul marius / et pource que il ne voulut octroier aux femmes des timbrois que elles toute leur vie seruissent comme Nonnains ou temple de vesta la deesse sans iamais auoir compaignie auec hommes / Celles femmes recreignans seruitude prindrent cruaulte en leurs couraiges en cuydant mesmement resister a la mort / Car elles arrengerent leurs chariotz et charettes a maniere de palys & haperent leurs petis enfans dont les aulcunes les froisserent contre rochiers et pierres et les autres les estouferent / Et apres ce celles se rengerent en bataille contre le consul marius et son ost / Et longuement combatirent de haches & de iauelotz en elles deffendant. Apres finablement que les femmes Timbroises apperceurent que pour neant et en vain trauailloient pour leur deffence elles penserent que leurs ennemys ne les occiroient point ains les nourriroyent en estat de franchise. Si commencerent les vnes a entretuer elles mesmes par diuerses et cruelles manieres de mort / et les autres se prindrent aux limons des chariotz et les aultres se attacherent de cordes aux iambes des cheuaulx affin quilz les traynassent & occissent / Affin que Marius eust leurs charoignes mortes et nompas leurs corps vifz."

VI. 1085. laquelle chose ne aduint a autre homme iusques a celluy temps. Nevertheless all the honours that Marius had received, "ne peurent appaiser le desir couuoyteux que il auoyt de acquerir gloire mondaine." Fortune hitherto favourable now turned from him in disdain, "et non pas sans raisonnable cause." He had grown old, and the Romans chose Lucius Sulla in his stead to march out against Mithridates. Marius was jealous.

VI. 1110–11. Esquiline and Colline.

VI. 1117, a maris. Marius fled to Minturna, "vng village sur la mer pres de romme. Et pour soy guarantir il se cacha dedans le marecz dillec." When fetched out, "degaste de boe & de eaue," Sulla had him imprisoned in Minturna and guarded by the villagers, and sent "vng grant et cruel varlet Timbrois," by whose hand Fortune would not allow him to die because "le noble Marius qui par sa force et sagesse auoyt desconfit vaillamment les Timbroys et leur roy." The Cymrian varlet allowed him to leave the prison before his eyes.

VI. 1140. Si aduisa vng asnon qui reffusoyt de manger la viande que on luy apprestoit et presentoit et sen fuioit vers leaue de la mer, si pensa Marius que la prudence de dieu luy auoyt monstre le maintien et le signe de celluy Asnon pour son adressement. Si pria Marius plusieurs de ses amys lors estans auec luy a minturnes quilz luy administrassent aulcun nauire pour soy bouter sur mer / et dequis que le nauire lui fut deliure il qui saigement interpreta le signe de lasnon monta sur mer / et pour querir secours transnaga en affrique.

VI. 1168. Other Romans besides Crassus and Catullus are mentioned by Laurence.

VI. 1177. Laurence says that after all this murder and destruction Marius "obtint le septiesme consulat / car parauant il auoit este six foys consul. Fortune ne souffrist pas que le consul marius ia deuenu cruel / auaricieux / luxurieux / & entachie de tous vices peust veoir la fin de son septiesme consulat ne vser paisiblement dicelluy." The senators, who had fled, called back Sulla. Then follow various details supplied by Laurence, the number of prisoners and dead, the burning of Adrianus, who made a descent on Utica, the affair of Damasippus and the four Roman citizens (none of these are mentioned by Bochas), the defeat of the praetor Carrimas, a friend of Marius, by Metellus, and of Carbo by Sulla, and other fights extending through half a column, and omitted by Lydgate.

VI. 1235. vne maisonnete a chieures.

VI. 1252. Peneste, Laurence; Preneste (Præneste), Bochas.

VI. 1259. Marius had first agreed with his friend Thelesinus, the one to kill the other, but was too strong for him.

VI. 1261–1358 represent Laurence's third and fourth chapters, although 1272–78 are taken from the end of Laurence's chapter two, with which we have been dealing. Lines 1261–1323 have their source in Laurence's third chapter, which corresponds to a short section in Boccaccio, as follows:

¶ *PAVCA DE NOBILITATE*

ET SI PRAEGRANDE lubricæ Fortunæ Marius exemplu*m* est: non minus ver*a*e nobilitatis argumentu*m* esse arbitror. Quippe nil aliud Nobilitatem esse quam quoddam splendidu*m* decus / in recte prospicientiu*m* oculos moru*m* facetia & adfabilitate refulgens surgens / ex alicuius habituata a*nim*i voluntate & opere p*ro* viribus exequutioni mandata / sperne*n*di vitia imitand*a*eque virtutis. Quod no*n* aliter posteris h*a*ereditario vel legatorio seu quo mauis iure alio linqui potest qua*m* scientia aut ingeniu*m* relinquatu*r*. Nec ob præteritorum famosas imagines lares i*n*colit successoru*m*. Sola quide*m* me*n*tis puritate lætatu*r* in quocu*n*que v*el* vbicu*n*que sit. Et ab hac suasus Marius nouus homo purgauit exercitu*m* /quem labefactauerat Metelli Nobilis auaritia. Superauit hostem qui senes Nobiles s*a*epe superauerat duces. Ligauit Regem qui nobilium mentes auro pers*a*epe ligauerat. Quid ergo? Quu*m* illos ignobiles fuisse liquido constet: non istum nobile*m* stante virtute dicemus? Virtutes quide*m* colere / studiose agere / vitia omnino damnare / repellere fugere necesse est volentibus Nobilitatem certissimam non vmbratilem possidere. [Petit, fol. lx verso.]

Although Lydgate based his own text on Laurence's version of the above and used no other written sources, he lays far more stress on Marius' failings than Bochas (or Laurence) did. The lines on avarice are in his usual manner: they are good in themselves but subversive of Bochas' intention.

VI. 1331–1358. Laurence says that he should have gone at once to Mithridates, as Fortune told him to do "in the first chapter of the sixth book"; nevertheless, "ie ne ay peu reffuser que apres le cas dudit marius ie ne escripuisse le malheureux cas de troys roynes nommees chascune cleopatra / ces troys nobles roynes se tenoie*n*t en piedz deuant moy tandis que ie descripuoye noblesse selon le chappitre precedent." The (almost) three columns in Laurence are boiled down to five stanzas in Lydgate, who evidently consulted no other source.

VI. 1359–1757. Mithridates. Bochas says that in his youth he was hardly tried by Fortune, but that this was for his own good, to strengthen his mind and spirit and to awaken his virtues. The story extends to thirteen and a half columns in Laurence and is also told at length in Bochas. Lydgate holds fast to the main facts and his description (1401–1428) of Mithridates' seven years in the wilderness is well done indeed, nor was he unwise to omit a short excursion by Bochas in praise of frugality and hard exercise, which in Laurence's hands only delays the progress of the story.

VI. 1436. Lydgate does not say that Leodices was his sister. She tried to poison both her child and Mithridates in Laurence.

VI. 1443. He made use both of valor and deception.

VI. 1448. "et le [Nicomedes] fist son compaignon en bataille en pertes et en gaignes."

VI. 1450. "Les rommains saichans ceste besongne enuoyerent leurs legatz au Roy mitridates et luy prierent que il rendist le royaulme de paflagonie a son roy."

VI. 1461. He had Ariaractes, who had married another of his sisters, also called Leodices, killed by "vng varlet appelle gordius."

VI. 1478. Mithridates wanted to kill the two sons of Ariaractes, but feigned friendship until he heard that their mother had married Nicomedes. He then chased Nicomedes out of Cappadocia and restored the kingdom to the two children of Leodices. There followed trouble between him and his nephews caused by Gordius, the varlet, during which Mithridates killed one of them and handed the kingdom over to his own small son.

VI. 1499. Ariobarzanes was the king given to Cappadocia by Rome.

VI. 1512. . . . les supersicions / cest a dire les folles et vaines religions et sortileges que les folles gens creoient . . .

VI. 1514. il eut auecques soy hommes Philosophes bienenseignez en toute maniere de sciences / il parloyt auecques eulx de leurs sciences ou temps que il ne Guerroyoit point / il si leur demandoit conseil des choses dont il doubtoit . . .

VI. 1517. et affin que mitridates ne fust contrainct de parler a ses subiectz par truchement / il aprint a plainement parler des langages de vingtedeux Nacions de gens qui est chose tresbelle et aduenant a chascun homme . . .

VI. 1522. Thoruh al Asie = en son pays Dasie. Laurence says, quatre vingtz mille.

VI. 1527. Having heard that the Romans were preparing to make war on him.

VI. 1529. Timbrois, gallois, gallogrecz, sarmatiois, Bactriens (printed eds. of Laurence). Boccaccio mentions the Basternas, which, as Basternois, is no doubt the reading in the MS. Lydgate used.

VI. 1583. Lucullus sent in a messenger, who swam down a stream between two casks or barrels, which concealed him, through the camp of the enemy into the city. Lydgate omits much of Laurence's detail.

VI. 1599. il sembloit que Neptunus le dieu de la mer se fust arme contre mitridates pour deffendre les rommains.

VI. 1613. The behaviour of the elements and their influence on the fate of Mithridates are different in Bochas and Laurence: [Mithridates] fist vne escarmouche et print son Chemin par nuyt parmy lost

du siege de Pompee / ainsi comme pompee auec son ost poursuyoit mitridates. Il aduint enuiron lheure de premier somme de nuyt que la lune amoitie enluminee sembloyt combatre les gens de Lost mitridates qui hastiuement fuyoient / car le ciel qui fort estoit trouble & couuert de diuerses noires et petites Nuees et la lune demie enluminee getoyt ses rayes par deuant les visaiges des cheualiers de lost de mitridates et aussi de leurs cheuaulx, Parquoy mitridates & son ost furent deceuz presques tout acertes par vne folle erreur et tant quilz cuyderent que les vmbres quilz faisoyent feussent leurs ennemis venans a lencontre deulx / car paour fait croire et ente*n*dre toutes choses estre vrayes a ceulx qui fuyent par nuyt pource quilz perdent tous aduis & redoubtent toutes choses. Mitridates do*n*cques et ses Cheualiers ainsi deceuz par erreur tendirent leurs ars et arbalestres et encocherent flesches et Viretons / et tyrerent leurs espees et mirent en arrest leurs lances, pendirent Escus aux colz et empoignerent haches / rancons & dagues et en frappant en vuid de leurs Harnois ilz degasterent auant presques leurs Armes et leurs forces que leurs ennemys venissent auec lesquelz ilz cuydoient beso*n*gner [fol. cxlvi c]. As a result Mithridates' troops were routed and most of them slain.

VI. 1639. Mithridates determined to march on Rome itself, but the action of Castor prevented him from doing so.

VI. 1709–1757. The fine envoy expresses — at a considerable distance — Bochas' conclusion. It has no other source than Laurence.

VI. 1758–1778. The three stanzas on Eucratides correspond to Laurence's short sixth chapter containing also the story of Alexander of Egypt, son of Ptolemy Euergetes. Lydgate omitted most of it, including a description of Bactria and the whole of Alexander.

VI. 1771. houndis: "aux oyseaulx et aux bestes sauuaiges."

VI. 1779–1925. Orodes. As usual, Lydgate omits many details, but his only source is Laurence.

VI. 1908 ff. Much more is made of Orodes' grief in Bochas and Laurence. After Orodes recovered his senses and advised with his friends as to which of his thirty natural sons should succeed, it became embarrassing: Quod pellices aduertentes lachrymis blanditiis precibusque vnaqua*e*que pro suo senem solicitabat. Qui fatigatus diu & multis distractus curis elegit sibi scelestissimum omnium Phraartem inter c*a*eteros successorem [Petit, fol. lxiii verso].

VI. 1926–2023. These sections also correspond to a short chapter in Boccaccio expanded by Laurence into three and a half columns. Fymbria was at first a "varlet de marius."

VI. 1972. Les gentilz Hommes daffricque pour faire la ve*n*gea*n*ce de loultrage de leurs serfz, etc.

VI. 1982 ff. These stanzas are all adapted from Laurence, who interpolated the description of Thrace. The introduction to the

story of Pompey occurs in Laurence as in Bochas at the end of this chapter, the eighth of Laurence's Book VI. Lydgate makes no use of it whatever. In the Latin it is as follows: Sequebatur & hos innumerabilis multitudo quam sponte prætermisi omnem. Dum venientem Pompeium adspicerem. Cuius mandati iussu / vt post longas Fortunas infortunia recitem / necesse est. Verum tanta rerum eius moles est: vt iam præcogitans titubet sub pondere calamus. Set quid? Pro viribus expediam. Et quanto cæteras videtur excedere: tanto breuioribus verbis conabor includere. In regard to Bochas' pen Laurence says: mais vray est que les grans et nobles faitz de Pompee sont si grans que quant ie les considere mon engin se esbahyst et la main dequoy ie escriptz tremble & chancelle pour la grant peine et charge qui est de racompter tous ses nobles faictz.

VI. 2024–2548. The Tragedy of Pompey. Ten pages, or twenty columns, in Laurence [fol. cl ff].

VI. 2033. The army was "gastez et de pestilence & tempeste: car .xl. hommes combatus furent tempestez et mors & oultre encores en eschapa grant nombre.

VI. 2054. A good example of Lydgate's unintelligent translating. To be sure, neither historical nor literary accuracy were taken very seriously by him, but Laurence says clearly: Pompee . . . aduisa que vng cheualier rommain appelle gneyus carbo vng des capitaine de marius lequel occupoit par violence lisle de sicille lors appartenant & subiecte a la seigneurie de romme.

VI. 2055. He slouh hym knihtli. Laurence said that this Carbo, "parent & amy de pompee fut trespuissant deffenseur de la personne et curateur des biens dudit pompee; toutesfois pompee voult plus obeyr a la puissance de silla et non mie a la propre honnestete de soy mesmes et de son lignaige / car pompee commanda que le noble carbo son parent et amy charnel, son deffenseur et curateur fust occis . . ." Bochas says that Pompey preferred Sulla's power to his own honour.

VI. 2067. Iertha = Ierba (Petit), Iarba (Ziegler's ed.). Throughout Lydgate omits many of Laurence's details.

VI. 2103. les siciliens pirates (Laurence), Cilices Pyratæ (Bochas, Petit).

VI. 2120. artaxes (Laurence).

VI. 2128. Lydgate's line. The city of Nicopoly is mentioned by Laurence only.

VI. 2138. The description of Albania is Laurence's.

VI. 2162. Libanus, "ou croissent les arbres que len appelle cedres et le tresfin encens."

VI. 2176. Sancta sanctorum (Laurence).

VI. 2199. Certes qui droictement poise les faitz du gra*n*t pompee qui sont tant et si gra*n*s il trouuera que la gloire de Hercules le preu et du grant alexandre est moindre que celle de pompee [fol. clii a].

VI. 2205. This stanza corresponds to about a column and a half in Laurence, in which many personal details about Pompey are given.

VI. 2210. Theophanes Mytilenus.

VI. 2220. This stanza is Lydgate's own work.

VI. 2239. . . . nul homme ne peust impetrer obtenir ne promouuoir aulcunes des beso*n*gnes de quelconque homme rommain tandis quil seroit absent et dehors de romme.

VI. 2249–2273. According to both Bochas and Laurence, Cæsar was at Ravenna when he made his request to the Senate.

VI. 2255. This stanza is Lydgate's.

VI. 2299. Dedans la mer de Silice est vng tresgrant rocher dont il saillit telz criz comme font les chiens courroucez quant ilz abaient en hurlant. Vesta did not weep in Laurence's version.

VI. 2311. En celluy temps la terre trembla si fort que les vieilles & espesses neiges cheurent des montaignes de libie et despaigne / et par celles neiges versees et fondues leaue de la mer si fort acreut que elle saillit hors du riuage. Les ymages des dieux qui estoient dedans les te*m*ples et des Dieux priuez qui estoient es maisons furent a maniere de larmes et se*m*bloit que ilz plourassent. Les couronnes les escharpes dor et dargent / les escus & pano*n*nceaulx et bannieres que parauant len auoit offers aux dieux et pendus en leurs temples cheurent du hault en bas / plusieurs bestes sauuaiges comme sont leonnesses et ourses saillirent hors de leurs forestz et cauernes et se vindrent loger droit au millieu de romme / plusieurs chuettes & buisons vollerent parmy iour combien que leur nature soyt de voller par nuyt / car pour leurs yeulx trop foybles et trop tendres ilz ne peuent droyctement regarder la grant clarte du ciel. Aucunes bestes parlere*n*t si entendiblement comme parlent les hommes / aucunes femmes adonc enfantere*n*t monstreux et difformez enfans / Car aucuns naissoient a deux testes / les aucuns naissoie*n*t couez comme sont aucuns anglois & les autres naissoient ou si grans ou si petis ou par leurs defformitez ilz espouentoient leurs meres et tous ceulx qui les veoient.

VI. 2341. Ceste cibile donna aux rommains responce obscure et doubteuse qui estoit soubz deux lectres: cestassauoir soubz trois rrr et trois fff.

VI. 2382. Mars . . . a vne seur que len nomme hemo dont les francois prindrent ce mot heme que len nomme noise ou debat. Ceste Hemo est nommee bellona . . . See Koeppel, p. 32. Laurence's etymology was inspired by Lucan's *Pharsalia* I. 559. See also Koeppel, pp. 15, 16.

VI. 2388–2401. These two stanzas, no less than the entire description of the signs and portents, are well done. There is nothing of all this in Bochas. Laurence's source is Lucan: len ouyt en ce temps que les ossemens des mors en aucuns Tombeaux faisoient gemirs et complainctes et les ames en gemissant sailloient hors de leurs sepulcres et le veoit on de pres / len ouyt noise & cris dames de gens combatans et voix dhommes qui gemissoient par bois et par destours, les laboureurs lors demourans es fourbours et a lenuiron de romme sen fuyoient des villaiges pour la paour quilz auoyent dung forceneux esperit qui enuironnoit romme et sembloyt auoir cheueleure de couleurs qui soufloient a maniere de serpens et portoit vne lance enflammee / si sembla aux romains & a ceulx denuiron romme que les ames de ceulx que silla auoyt occis en la bataille ciuile qui fust entre luy & marius / en laquelle bataille marius et autres rommains sans nombre rompoient leurs sepulchres & en saillant hors se vouloient combatre, apres tous ses prodiges & signes merueilleux racomptez pareillement par lucan de cordone qui est Historien fors quil escript en vers la bataille ciuile.

VI. 2419. Laurence gives a long account together with statistics of this battle and many details touching Pompey's flight.

VI. 2430. cacobasilea qui en francois signifie male royne.

VI. 2439. ptholomee lors ieune roy dillec qui plus voulloit ensuiuir son prouffit que honnestete ainsi comme parauant auoit fait pompee en occissant carbo . . .

VI. 2458–64. & affin que les princes terriens congnoissent, clerement que au regard de la naissance des Seigneurs ilz sont par la souffrance de dieu deuenus seigneurs du monde par occisions dhommes, par larcins de pays, & par mil autres violences / tu dois scauoir que en la bataille ciuile de pompee & de cesar furent bien troys mil & trois cens hommes combatans tant de cheual comme de pied sans y comprendre les roys & les preteurs, les consulz et les tribuns et les centurions / et combien que la victoire finablement demourast a cesar parquoy il acquist le premier nom dempereur.

VI. 2472 ff. Laurence adds: les corps illec estoient si hault entassez que ilz sembloient montaignes dont le sang regorgeoit tout a lenuiron. Et illec se assemblerent de tous les pays voysins / cestassauoir / loups / lyons / ours, et les chiens laisserent les maisons de leurs maistres et toutes autres bestes qui auoient sentement es narines. Les oyseaulx / les grues degipte dont il y a grant plante enuiron la ruiere du vile [Nile] / oncques mais len ne auoie veu le ciel si couuert de voultours ne tant de autres oyseaulx ne des loingtaines & prouchaines forestz oncquesmais tant de oyseaulx ne auoient este veuz ensemble. Tous les arbres de thessalie furent vermeillis & tains [tainctz] par les ongles des oiseaulx qui sestoient bagnies au sang des mors / sur le visaige de cesar & des siens cheoyent les pieces de chair et les matons de sang pource que les oyseaulx estoyent lassez de les soubstenir en lair.

VI. 2498. "Codrus doncques assembla & concueillit petis esclatz et menues buchettes espandues sur la riue de la mer dont il fist vng petit feu;" but as there was not enough fuel to consume the body, he "fist sur le riuaige de la mer vne fosse en laquelle il soubterra le corps a moitye brusle qui demouroit descouuert aux oyseaulx et aux bestes se le poure cheualier. . . . Mais se Pompee vng pou par auant ceste dure fortune eust fine ses iours en son pays il eust euz grans et sollennelles pompes . . . Pourquoy doncques nous orgueillons nous puisque nous sommes subiectz aux meschances de Fortune / Pourquoy querons nous les haulx estatz du monde par noz labeurs / pourquoy auons nous fiancees choses perissables puysque nous sommes subgectz aux meschansetez de Fortune / puis que pompee homme de si grant pesanteur est cheuz du hault au bas nous par plus forte raison qui sommes destat petit et legier tomberons par fortune. Nous deuons auoir mercy & compassion du noble duc pompee / mais nous deuons plus doubter de nous mesmes / nous deuons diligemment querir toutes choses fondees en humilite et petitesse / affin que se nous qui sommes esleuez par fortune et par faueur ne soyons subgectz a continuelle paour & que derrenierement nous ne venions a ainsi malheureux cas comme vint le noble duc pompee." [fol. clv].

The end of this chapter in Boccaccio is written in a style that Laurence's wordy French was wholly unable to imitate. Nor did Lydgate anywhere approach it in dignity and power:

O rerum tremenda vertigo. Senex a Puero / a Receptore Largitor / Romanus a Barbaro / Magnus a Modico / & a stipatoribus Imperator occisus est. Lacessitum corpus & truncum vndarum factum ludibrium noctu ignique modico ab homine vnico semiustum & arenis contectum. O si in sua patria paulo ante clausisset diem: Qua funebri pompa / quibus Consularium Senatorum Ciuiumque omnium lachrymis / a quot quibusque Patrum delatus fuisset in Regnum? Quot illi militaria ornamenta / Quot arma / Quot Imperatoria ac Triumphalia superfuissent iniecta? Quot decantatæ laudes / Quot pro rostris relatæ / Quam pie cineres recollecti? quos honores omnes tam vita quæsitos quam infœlici perditos morte littore ægyptio cumulus paruus arenæ contexit. Quid ergo miseri superbimus? Quid alta laboribus quaerimus? Quid perituris confidimus? Si tam grandis cecedit moles: Quid nobis posse contingere arbitramur? Equidem Pompeio compatiendum est: Set longe magis nobis timendum. Adque studiosissime quod est humile perquirendum. Ne sublimati pauori subiaceamus continuo. Et postremo in casum miserum veniamus [Petit, fol. lxv verso].

VI. 2521–2548. The envoy is by Lydgate, who in his refrain introduces a different ethical note.

VI. 2549–2758. Here Lydgate again omits the introduction, in which Bochas sees a large company of weeping unfortunates, especially such as came to an end or were deposed from their high estate during the wars between Cæsar and Pompey.

VI. 2564 ff. This is traduction on Lydgate's part. Laurence says that when Cæsar came from Thessaly to Alexandria, "il se logea ou

palays royal de la cite / les gardes du palais mocquerent et deceurent cesar / car par leur cautelleux baratz ilz vuyderent et dessaisirent les temples ou estoient les tresors royaulx / affinque cesar ne print la pecune et affin quilz donnassent a entendre audit cesar que es tresors du roy ne auoit or argent ne ioyaulx / & affin quilz esmeussent le peuple contre cesar ainsi comme se il voulsist piller la cite dalexandrie auec toutes ses fraudes achillas connestable du roy qui ia estoit arrouse du sang de pompee quil auoit occis / icelluy achillas pensoit quil occicoit cesar . . ."

Bochas does not mention Achillas at all, and his account of the struggle between Ptolemy and Cæsar is very short.

VI. 2592. Another characteristic example of Lydgate's looseness of expression, for Laurence says: "et certes les roys de egipte sont moult recommandables qui ensemble auoyent si grant nombre de diuers volumes en quoy estoient comprinses les sciences et les forces de tant dengins humains." Boccaccio does not speak of the Library.

VI. 2607. mais cesar qui en vne main haulte leuee tenoit vne lectres saillit dedans la mer & a lautre main nagea par deux cens pas en mer tant quil vint en vne nef.

VI. 2633, 34. vng haubergeon entretexu de diuerses mailles dor et garny de boucles entailles a ses armes.

VI. 2675. The digression on clothes is Laurence's. Bochas says nothing more than that Juba forbade Scipio to dress like him. Laurence says rather amusingly that the excessive pride of the Italians and the French in their clothes is still more to be reprehended (he does not mention the Germans), "Car ces deux nacions de gens entre les aultres sont de long temps si curieux de eulx vestir non pas comme citoyens ou comme laboureurs / mais comme princes & roys quilz ont oublie et relenqui la deffence & le pourchas de tout le bien publicque. Les precieux vestemens dont ilz affublent leurs corps chetifz & villenastres ia ont este cause des sept mortelz dommaiges. Le premier est lindignation de dieu qui ayme choses humbles. Le second est lalainement des haulx et nobles hommes. Ausquelz comparer ne se doiuent Hommes bas ne moyens. Le tiers est occasion de ruyne qui naist de difference des estatz mesmement entre gens populaires. Le quart est honneurs et reuerences mal rendues a ceulx a qui on les doit. Le quint est alechement de la puanteur de luxure pour le reparement des corps qui sont autres quilz ne semblent. Le sixyesme est coulleur ou de plusieurs aultres choses ou apparence de faulces et mauluaises promocions / par ce que len cuide que soubz precieuses robbes soyent courages prudens et bien enseignez. Le septiesme est desordonnee compensacion de salaires parquoy les iuges, aduocatz et procureurs par leurs precieuses robbes attrayent & tirent a eulx tout ce que simples gens ont. Dieu qui pour haulser homme se abbaissa iusques en terre ayme equalite de robbes & de manieres, nobles hommes selon raison ne veullent que aultres les contrefacent / amitie demoure & regne entre les hommes pareilz / cest a dire quilz ne saillent point es termes

de leurs estatz / Len doit honnorer seullement les vertus sans auoir aulcun regard aux robbes. Soubz humbles vestemens se nourrist chastete de pensee & nettete de corps. Len ne doit monter ne exaulcer les precieux attours du corps. Mais seullement les vertus et sciences du couraige. Len poise en faulx et mauluais iugemens le salaire daulcuns hommes et non pas la droicte quantite des merites Ainsi comme il desplaist a dieu que sans son ordonnance hommes de bas estatz soient seigneurs des aultres aussi veult dieu que les gens se contiennent en manieres et en robbes semblables a leurs personnes / Car a voir dire chascun doyt en ses attours et maintiens ficher les yeulx de sa pensee et estroyctement garder les trasses de ses predecesseurs / Car cest vne monstre et chose desauenante que drap de fine laine richement taincte ne souffise aux enfans dont les parens estoyent vestus de gros bureaulx ou blanchetz sans enuoyer en damas / ne en surie / ne en thir pour auoir draps veloux ou cramoisys ou pourpres."

VI. 2710 ff. Laurence says that after putting Cleopatra on the throne Cæsar went to Syria and Pontus and Armenia and then to Rome, where he was made dictator and consul. After that he went to Africa.

VI. 2731. vng sien varlet.

VI. 2758. Laurence, following Boccaccio, mentions Pharnaces, son of Mithridates, who became tributary to Cæsar.

VI. 2813. Hyspalim (Bochas), Hispale (Laurence).

VI. 2821. Bochas here mentions several unfortunates, none of whom except Brutus and Cassius appear in Laurence: Inde Brutus & Cassius tam parricidium suum quam apud Philippos susceptum flebant excidium Erat & Trebonius non solum damnationem suam ex parricidio subsequutam ingemiscens: set quod a Dolobella apud Smyrnas crudeliter occisus sit. Hinc & Decimus Brutus eiusdem criminis reus post clades multas se ab Sequanis captum adque trucidatum querebatur. Sic & Basilicus Romanus eques inter percussores notatus quod manu seruorum suorum laceratus sit / exclamabat. Erat & Caius Toranus Praetorius homo dolens quod quum nil tale timeret: in cursu militum propria in domo peremtus sit. Post quem & Dolobella lamentabatur quod a Cassio / quem ante multis fuderat praeliis / fusus ipse ad id infortunii redactus sit: vt se sua manu transfoderet. Et alii plurimi insuper variis ex casibus gemebundi Fortunam adcusabant suam. After saying that Marcus Tullius Cicero was one of these unfortunates, Bochas proceeds to his story without mention of Calpurnia's dream or the circumstances of Cæsar's death.

VI. 2822. This stanza is by Lydgate. The next one misses Laurence's point, namely, that Cæsar returned to Rome, "et contre les exemples des anciens rommains victorieux qui tous auoyent fait cruaulte enuers ceulx qui auoient tenu partie contre eulx. Cesar garda debonnairete enuers tous / mesmement ses euidens ennemys et

appaisa les discencio*n*s ciuiles. Et il qui point ne doubtoit de soy ne de ses choses / Combien que calpurnia sa noble & loyalle femme luy eut prie et admonneste q*ue* celluy iour il ne allast ou capitolle auec les senateurs pour quelco*n*que besongne publique ne priuee pource que comme luy disoyt calpurnia que la nuyt deuant elle auoyt songe que elle tenoyt en son giron Cesar blece de diuerses playes. Cesar doncques qui espoua*n*ter ne se voult pour le songe dune femme entra ou cappitolle et en entrant luy fut baillee vne sedulle en quoy vng sien amy luy predisoyt la trahyson contre son entreprinse." Cæsar postponed reading the letter until after the council was over.

VI. 2857. Tongilius is not mentioned by Laurence, and it is probable that Lydgate obtained him from Walter Mapes' *De Nugis Curalium.* See note in Miss Hammond's *English Verse between Chaucer and Surrey.*

VI. 2868. dagues assez longues et estroictes presques a facon de greffe. The bodkins are Chaucer's.

VI. 2869. vingt et trois cruelles playes.

The last three columns of this eleventh chapter of Book VI. in Laurence contains an exclamtion of wonder that Fortune, who had defended Cæsar against his former enemies in all the corners of the world, should now allow him to be killed by his own citizens under a cloak of peace and friendship. However, "if Cæsar had taken proper precautions it would not have happened. He had no business to be slain." Anthony became the second inheritor of the Empire; Octavius was the first. Then follows an account of the end of the conspirators, Brutus, Cassius, Basilius. "Brutus couppa la teste de cassius / et cassius ains le coup appointa et bouta son espee dedans le coste de Brutus et par ainsi tous deux moururent en horreur en misere et en ho*n*te." This happened in Macedonia where they had been defeated by Octavius and Anthony.

VI. 2871 ff. It is evident that Lydgate took over his "Brutus Cassius" unaltered from Chaucer (see also VI. 2927). Yet it seems extraordinary that he should do so after having read Laurence. Perhaps he skipped that part of Laurence. The envoy is Lydgate's own work and has no immediate source in Laurence. It is one of the best in the *Fall of Princes.*

VI. 2948–3276. Tully. Lydgate omits the first few sentences of the story of Cicero, which Bochas and Laurence insert at the end of Chapter xi with the following description of Tully's appearance:

Et en la compaignie de ces nobles hommes malheureux estoit tulle tresnoble orateur et prince de eloquence, il se taisoyt et tenoyt son front abaisse vers la terre / ie delaissay tous les aultres nobles malheureux gemissans & forment courroucez / et en moy tresfort esmerueillant ie commencay a regarder tulle en son maintien. Si tost que ie le vy et apperceu en mon courage suruint vne grant couuoitise de escripre la grant gloire de tulle vestu & attourne dune housse / et

de escripre sa fin miserable piteuse et indigne. Quant ie pensay dedans moy que tulle estoit prince de eloquence latine et que les forces & vertus de mon engin & de mon entendement estoient petites pour commencer si grant chose comme est descripre son cas / ie presques me desistay pensant que ledit tulle et non autre pourroit assez dignement escripre listoire et le cas de soy & de toutes ses choses / et affin que tulle et ses oeuures qui sont tresdignes de venir en clarte ne semblassent estre delaissees ainsi comme len delaisse vng homme obscur et villain. Ie commencay a parler a moy mesmes. Il conuient, dis ie, prendre tantost courage et aguillonner mon engin et reffreschir mes forces et espraindre tout ce que iay en moy et donner a tulle ce que ie puis comme a celluy qui est tresdigne destre escript selon le cas de sa bienheurete et tresmauuaise fortune / et se len oppose que tulle eust le langaige cler et resplendissant deuant tous autres orateurs de langaige latin / et par ainsi que mon langaige rude et obscur ne souffira pas a parler du noble orateur Tulle ne de toutes ses choses / ie respons que chascun congnoit que les nyeubles de lair ne peuent oscurcir les rayes du soleil. Se mon langaige est legier sans attour et sans aulcun artifice / et iasoit ce que ma parolle ne face aucune chose a lexaucement de tulle / au moins mon langaige legier / et sans attour fera le langaige tulle plaisant et beau et monstrera la noblesse & le adornement de luy / car quant deux choses contraires sont mises lune pres de lautre / Elles se monstrent plus legierement et se ie ne recommande tulle assez plainement au moins ie donneray occasion a autre plus sage que moy de suplier mon deffault / & de excuser mon vice / & parauanture il inspirera en moy aucune chose du secret lieu la ou il demeure maintenant par quoy Ie besongneray mieulx que ie ne cuyde / & pour ces choses qui me attraient & meuuent / Ie respons au noble et saige Tulle que pource quil est de tous orateurs le treshault / et pource quil est resplendisseur et clarte de eloquence latine / Ie qui ne suis pas souffisant vueil venir a escripre de tulle et de ses fortunes en gardant son amour et sa paix car a ce faire ie suis mesmement contrainct par le commandement que fortune me fist ou premier chapitre de ce present liure. [end of Chapter 11.] This is a fairly accurate translation of Bochas, followed more or less closely by Lydgate in lines 2948–3003, although the best lines are his own, e.g., 2983–2989.

The Cataline Conspiracy story is told in much fuller detail by Laurence, extending over two and a half columns. Lydgate omits much and adds nothing to it.

VI. 3010. Laurence says that Tully "translata rethorique de grec en langaige latin," that is, he introduced rhetoric into the Latin language (see Koeppel, p. 65).

VI. 3060. Anthoine (Laurence).

VI. 3068. Sadinus (Laurence), Sabinus (Ziegler). Bochas remarks here (translated by Laurence and omitted by Lydgate): Sic armatos duces togatus excessit Cicero. Si is medicus præferendus est qui secretam adque lætiferam intestinorum vomicam argumentis

exclusit & repulit: ei qui vulnus adparens & si maximum sit vnguentis & arte traxit in circatricem [Petit, middle of fol. lxvii recto].

VI. 3087. il surmonta aussi en rethorique milius catilius / et Gracius / et Hortense et autres plusieurs orateurs latins treselegans et autres anciens orateurs de grece. [vt Plotimum Gallum / qui primus vrbi rhetoricam Latine monstrauit / & Miltacilium Plotum / & alterum ex Graccis / adque Hortensium / aliosque elegantissimos oratores / Græcosque veteres auteiret.]

VI. 3119 ff. represent nearly a column in Laurence, in which are mentioned "phizitractes," Pericles, Plato, "eschillus," demostenes. After Tully returned to Rome he defended three notable Romans, Aulius Lucinius, Archias Milo and Gayus Plancius, as well as others (Laurence, fol. clix a).

VI. 3131, 32. He reconciled "le roy deiotarus et marcus Marcellus et Quintus ligarius."

VI. 3144–50 are by Lydgate. Bochas says here: Tantum lingua potuit: quantum ad flectendam quo velis mentem cuiuscunque etiam obstinati sufficeret. Quodquidem non satis posteritati possunt relicta monstrare. Nam (vt alienis vtar verbis) in Tullio magna pars Tullii deest. Quod legitur / potius quam auditur. All this is rendered into French by Laurence, who continues, following Bochas, "Ie laisseray de plain gre a descripre les richesses de tulle," then mentioning his wife, household, friends and "les aultres semblables biens de fortune dont tulle fut garny et habondant. Ie laisseray le compte des biens cy dessusdictz affinque il ne semble que ie vueille entrelacer et ioindre celles petites choses aux grans & beaulx honneurs que tulle eut par ses vertus et sciences combien que les choses que ie laisse de compter semblent appartenir a bienheurete humaine."

VI. 3158–3174. The list of Tully's works, as well as the reference to Vincent, is a contribution of Lydgate's.

VI. 3228. formian.

VI. 3232. vne escripture inuectiue qui racomptoit trop largement les crimes et les pechez de anthoine. Cleopatra is not mentioned.

VI. 3252–3262. Lydgate's own lines.

VI. 3277–3500. ¶ In Gracculos aduersus rethoricam obstrepentes. ¶ Le treziesme chapitre reprent les gengleurs parlans contre la noble science de rethorique en ramenant a memoire la grant science du noble orateur tulle consul rommain.

Except for the first few lines, which are a translation of the beginning of the section in Bochas (BLATERANTES quidam & inepti homines rudentes potius quam loquentes / in tam detestabilem sese insaniam delabi quandoque permittunt: vt audeant / si queant / ex manibus rhetoricae arma subripere. & in eam eisdem insurgere. Osque suum spurcidum / vt mordeant / non verentur extendere.

Mentientes illam deceptionibus potius quam necessitati seruire. Sufficere satis quibuscunque verbis mentis conceptum exprimere. & hinc tam laborem nostri principii quam decorem stolidissime damnare nituntur. Quibus quid responderi possit & vnde in os proprium sanies marcida retorqueri / occurrit abunde. Si velim aduersus tam dementem hominum factionem verba disperdere. Set absit vt in tam irritum laborem me dedam. Notissima eorum insania est. Et superasse tales nil aliud arbitror quam in vacuum aerem tela vibrasse. Set ad aliorum solatium dixisse aliqua non erit forte superfluum), this chapter down to line 3374 is the work of Laurence, who throws a tiresome but highly edifying description of philosophy and rhetoric into the midst of Boccaccio's scolding. Lydgate translates it with more or less success.

VI. 3292. qui ordonne & attourne les courages des hommes a bonnes meurs [fol. clx c].

VI. 3294. qui enquiert et demonstre les causes de toutes choses faisables par nature.

VI. 3296. qui enseigne propre mesure et droicte facon de parolles ordonnees en argumens.

VI. 3308. en bon engin naturel / en science / en vie et en meurs . . . Line 3310 is not represented in Laurence.

VI. 3319. inuencion parquoy lhomme trouue en sa pensee la verite des choses.

VI. 3327. disposicion parquoy len met chascune chose en son propre lieu.

VI. 3334. elocution / parquoy len dit par bel attour des parolles les choses trouuees et disposees. 3337–39 are not in Laurence.

VI. 3340. For Pronunciation the two printed editions have "proucacion." 3341–53 are not in Laurence, who does not mention Seneca.

VI. 3355–74 are Lydgate's. Laurence says here: Cest art rethorique fut le premier en langaige latin / aduient es hommes par troys manieres. Cestassauoir par naturel engin, par la doctrine que len recoyt des saiges et par vsage de souuent parler ou escripre latin ou aultre langage. Par celles armes que les baueux & folz emblent des mains de rethorique / ilz osent ouurir leurs puantes bouches contre rethorique / affin que ilz la mordent et diffament en disant que rethorique sert plus a deceuoir que a necessite. Et oultre dient les baueux quil souffit assez de exprimer et dire lintencion de la pensee par parolles quelconques elles soyent bien attournees ou rudes / et par ainsi telz baueux tresfollement sefforcent de condampner tant le labeur de tulle comme la beaulte de sapience rethorique et en quoy tulle prouffitablement trauailla pour lenseignement de tous hommes latins. Mais se ie vueil prendre parolles contre la faintise de telz hommes enragez il me souuient quelle responce communement ie

puys faire aux baueux parlans contre rethoricque parquoy ie pourray rebouter en leur bouche la puante parolle quilz lancent contre rethorique / mais ie ne me vueil habandonner au labour de si petit proffit. La forcenerie de telz baueux est tresclere et ouuerte & se confute par raison et par science lenragee faintise de telz hommes ie ne cuyde que ie feisse autre chose ne que font ceulx qui brandissent leurs espees contre lair ou contre leur vmbre / mais par aduenture ce sera chose assez partinente dire aucune chose de rethorique pour le soulas et confort des hommes qui layment honnorent et prisent. [3375 in Lydgate] Vray est que toutes bestes fors que lhomme monstrent leurs desirs & leurs affections ou par siffler / ou par mugir / ou par abbayer / ou par aulcuns autres signes / mais nature raisonnablement octroya a homme seullement puissance de monstrer & de dire son intencion & sa voulente. What follows in Lydgate is a greatly abridged paraphrase of Laurence's remaining four columns.

VI. 3491. Amphioun is not mentioned by Laurence.

VI. 3380 . . . raison par quoy il [lhomme] est desseure et different des bestes brutes qui viuent selon sensualite de corps qui est contraire a raison / car puis que les bestes seulement sentent et congnoissent choses terrestre et seullement se delectent en icelles tellement que elles seruent fors a sensualite il sembla a nature que chose superflue seroit que telles brutes eussent langues prestes & bailles a parler ainsi comme nous pouons aduiser cest chose quant par droit iugement nous considerons que mieulx vauldroyt aux hommes folz quilz fussent nez sans langue. Mais nature na pas seullement donne a homme eloquence comme vne chose belle / mais comme vne chose couenable & necessaire attendu que lhomme est de nature celeste quant a lame / et si est homme engendre et fait pour considerer & veoir les choses celestiaulx. Par ceste eloquence nous communicons et deuisons entre nous des tresparfondes consideracions du ciel & des planetes et les mutacions des elemens et les generacions & corrupcions des choses que len appercoit tant par les yeulx comme par lentendement de homme et non pas de autre. Par eloquence nous contrarions amystiez et faisons alliances / nous louons les vertus et les hommes vertueux, nous abaissons et diffamons les vices / par eloquence nous receuons doctrines et sciences et si les donnons aux autres et briefuement par eloquence nous declairons et manifestons toutes les choses que lame raisonnable peut sentir et congnoystre / & auec ce par ceste eloquence nous hommes raisonnables adorons dieu & honnorons par humble confession. Or est vray que deux manieres de rethoricque sont / cestassauoir celle que nous apprenons de nostre nourrisse laquelle naturellement et tressouuent est rude et crue et commune a tous, et lautre maniere de rethorique est celle que nous receuons de art qui est contenue et restraincte soubz certaines reigles et qui enseigne lhomme polir, attourner & flourir son langaige. Et ceste rethorique aduient a pou dhommes et requiert long aage & estude voulentaire. Or nest il certes homme de si forcene iugement qui ne consente legierement que len

doit plus priser langaige coint & bien attourne que langaige cru & rude, et se langaige courtois et bien attourne doit estre mis deuant celluy qui est cru et rude & il soit ainsi que rethorique est celle qui enseigne le langaige courtois et bien attourne / ie dy quil nest homme sil nest enrage / ou morne qui doiue condampner rethorique puis que elle met toute son estude a nettoyer rudesse et agencer le langage des hommes selon toutes ses forces / et se aucun opose que le plus souuent il nest mestier de parler par rethorique / ie confesse que plusieurs besongnes sont esquelles il souffit parler en quelconque maniere / mais Il ne nous fault pas tousiours demander a noz seruans qui nous appresten*t* a manger et a boire, et si ne auons pas tousiours occasion de parler a nostre granchier sur le fait des labourages / car souuent nous est besoing de vser de bel & attour de langaige pour demander a dieu noz necessitez et pour luy rendre grace des biens que nous receuons de luy: il nest pas chose bienauenant de ouurir par parolles mal ordonnees les secretz de noz pensees deuant dieu le createur de toutes choses, ce nest pas aussi chose aduenant de chanter et de lire les louenges de dieu en langage confus & mal ordonne. Et se aucun disoit ainsi comme ie le confesse que dieu regarde trop plus laffection de la pensee qui ne fait le beau langaige touteffoys aulcunes manieres de parolles sont que se elles nestoient demenees par attrempe langaige elles monteroient aulcunes fois a tresgrant Dommaige / et selles nestoient composees par rethorique selon la conuenablete des choses au regard de nous / Car aulcunes manieres de parolles sont qui vne fois doiuent estre Aspres et mordans / Aulcuneffoys paisibles et debonnaires, aulcuneffoys Doulces et plaines de tresgrant courtoisie Et aulcuneffoys couloures de beaulte clere et nette / aulcunesfoys elles doiuent estre plaines de pesantes sentences et de grans prouerbes / Et auec ces choses il conuient auoir conuenable pronunciacion selon la necessite de la chose dont len parle / Mais en delaissant a dire comme len doit parler auec vng Roy / Ie te demande comme nous accorderons & aussi octroyrons a doulceur et debonnairete vng homme paysant embrase de courroux et forceneux / comme rameneron nous a confort vng homme baigne en larmes et tresbuche de son estat / comme encouragerons nous vng homme vain & paresseux affin quil trauaille a acquerir gloire & renommee comme rameneron nous conuenablement a oeuures de bonne vie vng homme habandonne a oisiuete et a delectation. Certes ie ne voy pas comme ses choses se puissent faire sans art de rethorique / toutesfois bien me souuient que plusieurs foys iay veu aucuns folz & rudes parleurs qui par rude et sot langaige ont refreschy les courroux qui ia estoient froitz & appaisez en tant que les courroux retournoyent en mortelle challeur et si les cuydions estaindre. Et si ay veu aucuns sotz et rudes parleurs qui par deffault de langaige saigement demene de rechief ramenoient les larmes et les pleurs aux yeulx qui estoient tous saicz et appaisez / iay veu aucuns sotz et rudes parleurs qui boutoient en paour & en paresse les hommes couraigeux et hardis. Iay veu aucuns sotz et rudes parleurs que accusoient eulx mesmes combien quilz contendissent dire leurs

excusacions lhomme doit employer tout engin et diligente estude a attourner son langaige affin que lhomme en parlant ne face ce quil ne veult pas faire / et affin que selon lart de rethoriq*ue* bi*en* mesuree lhomme vienne a la conclusion q*ui*l couuoite / et combien que a parler selon art et mesure aucune necessite ne nous y tyre / neantmoins nous y doit tirer lhonneste desir de bellem*en*t parler / ainsi comme il appert par cest exe*m*ple. pour eschapper les pluyes, les grayelles et les naiges et les tourbillons des vens qui forcent en yuer / et pour la chaleur du soleil flamboyant en te*m*ps de este les hommes ne font pas meurs de gaso*n*s [1] et si ne coeuurent mye les toitz de roseaux pour ce quilz ne souffroyent pas / ains font les hommes maisons de pierres dures et quarrees et de merrie*n*s bien dolez et par dessus sont faitz gra*n*s attours de paintures. Les hommes aussi se vestent selon leurs facultez de tresnobles draps ou de laines / ou de pourpre qui par dessus sont tixus dor ou de pierres precieuses / et toutesfoys les simples toysons des bestes tixues de rudde main souffriroyent a deffe*n*dre les corps du soufflet des vens et de lasprete de yuer. Nous mettons les Pierres precieuses es vaisselles dor et dargent et si faisons plusieurs attours en aultres choses qui plus seruent aux yeulx que aux aultres parties du corps. Pourquoy desprisons nous rethoricque et eloquence laquelle se elle est bien attournee les parolles font grant doulceur aux oreilles parquoy la souefuete vie*n*t iusques a lame. Car ainsi comme vne attrempee melodie dune herpe ou de autre instrument de cordes par la doulceur du son se boutte dedans lame tant quil semble a lhomme quil se fonde et respande en la doulceur du son de linstrument et finablement le chant ainsi attrempe selon toutes ses parties qui recheent et tournent en vne melodie il retire lame de toutes ses parties cusancons / et tant que elle ne considere ne entend fors que au son de linstrument melodieulx / Ainsi est il de rethoricque de eloquence / Car se vng langaige bien attourne et polly soyt espandu par les oreilles iusques dedans lame / il adoulcist premierement lame de celluy qui lescoute et apres celluy doulx et beau langaige attrait par deuers soy lame et boute hors les aultres pensemens / et tant aduient que qui regarde ceulx q*ui* escouttent celluy beau langaige ilz semblent estre esbahys et immuables & tant que tous se accordent a la sentence de celluy qui ainsi parle / & affin que les choses que iay dictes de rethoricque desmaintenant souffisent. Ie prie doresnauant les baueurs et folz parleurs quilz ne aguisent plus leurs dens ne leurs mauluaises langues contre rethorique & quilz plorent leur ignorance qui les mect en erreur et sachent que nature est si escharse que elle a do*n*ne a pou dhommes subtilite de engin en science rethoricque soyt en prose ou en vers. Ou aumoins ie prie a telz baueux et folz parleurs quilz vueillent plaine*m*e*n*t confesser quilz sont moindres de tulle / & que ilz sordonnent a mieulx scauoir combien vault rethorique / car se ilz demeurent en leur obstine orgueil & quilz se mettent deuant eloque*n*ce de tant les baueurs & folz parleurs se trouueront mys derriere les saiges par vrays argumens / & sero*n*t confus a leur grant honte.

[1] murs de glassons, ed. 1538.

VI. 3501–3668 correspond to the last two chapters (14 and 15) of Laurences Book VI., which in turn are based on the last two sections of Boccaccio's sixth Book. The introductory sentences, to the effect that Bochas, after writing about Marius and Tully etc., meant to close his sixth Book, but yielding to the importunity of Sextus Pompey and others, included their stories also, is omitted by Lydgate. Otherwise Lydgate paraphrases Laurence, whose four columns are reduced to seventeen odd stanzas.

VI. 3567. Furynus = Surninus (Laurence); not mentioned by Boccaccio, who is very concise.

VI. 3595. After defeating Lepidus Octavius "luy osta non pas seullement la seigneurie du pays de affricque / mais il le priua des armes et des enseignes *im*periaulx. Et oultre ledict lepidus meist ius ses belles et precieuses robbes / et fut contrainct ledit lepid*us* de vestir robbes noires a maniere de vng homme triste, desconforte et suppliant et tout desole, et luy qui aux aultres rendoit la vie et les bi*en*s temporelz il fust contrainct de impetrer pardon et grace de viure et restitucion de ses biens paternelz. Et apres toutes ces choses octouien fist bannir lepidus en perpetuel exil / & illec degasta les iours de sa vieillesse comme Homme priue de office et dignite / en habitant comme vng homme vilain et oysif ou pays des cerechoys." [fol. clxii d.]

VI. 3620–3668. A long chapter in both Bochas and Laurence (8 columns). Lydgate says so little that it is difficult to tell what sources he drew on beyond his memory. He knew the story as told by Chaucer and may have read through Laurence's long account of Anthony. At the very beginning Laurence, following Bochas, says: . . . certain est que anthoine ne fut pas esleue en tresgrant et tresresplendissant haultesse de puissance mondaine par les vertus de soy / mais par sa cruaulte / par sa forcenerie / Par ses glotonnies et par les miseres et pouretez quil fist souffrir a plusieurs /. Lydgate is not so hard on him. Touching the death of Cleopatra Bochas says: Cleopatra vero facta deditione Quu*m* frustra blandis ocellis & venustate sua inuene*m* Octauianum in libidinem suam adlicere conaretur: audiens se seruari Triu*m*pho / lusis custodibus / eo vbi suus iacebat Antonius pluribus stipata odoribus ac insignibus ornata Regiis intrans / apertis venis adpositisque serpe*n*tibus lateri moritura procumbens / quasi in sopnium placidum solueretur / occubuit. Cuius adhuc palpitantis vitam Octauianus / etiam vulneribus Psillis admotis quibus e corporibus immissa venena suggere vis qua*m* maxima est / in vanum reuocare tentauit. Demum sepulchru*m* ab ipsis viue*n*tibus cœptu*m* perfici / eosque in uicem sepeliri mandauit. Sic male sanus homo dum de se minus digna præsumeret: & male meritus maxima de Fortuna speraret: eo infœlix corruit / quo sua impudentia meruerat. Sic & meretrix fœmina du*m* non sua sorte contenta est: ad id a Fortuna e*st* contracta: vt quæ membra summis lenita deliciis in amplexibus libidinosis pluribus commodarat / ea viuente vidente ac sentiente a serpentibus ambirentur. Adque vt ab eisdem sanguis

absorberetur: quae ipsa aluerat sorbtionibus vinorum. Et pulchritudinem quam fœminea leuitate monstrauerat acerbitate commota Fortunae delusam ipsa viuens infoderet. Et quod per maximum desyderium ambierat Imperium / Mausoleibreuitate finiret [fol. lxxx].

BOOK VII.

VII. 1–76. Boccaccio writes about weariness in general and his in particular and the need for repose, at some length.

VII. 4. Laurence does not mention a chest.

VII. 7. Et sans doubte ieusse longuement geu en dormicion et repos se ie neusse este empesche par la noyse et par le bruyt de plusieurs nobles hommes malheureux tempestans a lenuiron de moy affin que ie escripuisse leurs cas. entre ces nobles maleureux estoyt Anthoine filz ainsne de . . . anthoine.

VII. 8. Lydgate's account of the young Anthony is abridged from Laurence. Only where Lydgate says that he fell in great despair because of Octavius' hatred, Laurence's words are, "affin que le ieune anthoine en ensuyuant les vices de son pere ou temps advenir ne troublast par auanture la generalle paix de lempire de romme octouien commanda que il fust occis / Il doncques soy cuydant garantir se retrahit a refuge vers lymaige de Iulius cesar / qui par les rommains estoit ia defie. . . ."

The stories of Cæsarius, Julia and Agrippa are told at much greater length in Laurence. Had Lydgate not abridged, his work would have been endless. Concerning Agrippa Laurence says: Cestuy agrippa crioyt enuiron moy affin que ie en tres briefues parolles escripuisse son cas. Et pource que len mesure le bon heur ou le malheur selon la fin des choses / il appartient scauoir que cestuy agrippa noble de par ses parens monstra que la noblesse des couraiges ne vient pas par succession des peres aux enfans / car agripa qui estoit filz de la noble iulia fille du noble empereur octouien et qui pouoit venir a plus grant gloire & noblesse / il se adonna a si grant paresse que entre les souillars en son temps il fut repute le plus vil & le plus ort / & tant que octouien considerant la vilite de luy lenuoya en exil & illec se laissa a fetardir & languir comme paillart.

Lydgate's account of Cassius of Parma and Galbus is based on Laurence.

VII. 78–245, Herod. Laurence's Chapter 2.

VII. 82. gardien (Laurence). The story of Herod is drawn out to thirteen columns in Laurence. Bochas devotes nearly four pages to him. Lydgate confines himself to the more sensational aspects of his life and death, omitting all his earlier and most of his later history. As Lydgate tells the story in a very different manner from Laurence, introducing names and places and incidents that do not occur in either

the French or the Latin, and details in regard to the massacre of the innocents, which is treated very briefly by Laurence, and also in regard to Herod's illness and death (line 176 to end wholly independent of the French), it is obvious that he used other sources. According to Koeppel, p. 44, many of the added details were obtained from the *Historia Scholastica* of Petrus Comestor, who was known as "Maister of Stories" (VII. 90) in Lydgate's time, as well as from Lydgate's remembrance of the chapter, *De Innocentibus* in the *Legenda Aurea*. Koeppel, who refers throughout to Boccaccio's second version, also thought that Lydgate had made use of it, but in this was unquestionably mistaken.

VII. 95. salomina (Laurence).

VII. 211. Laurence does not associate Herod's illness with the massacre of the Innocents. After Herod had poisoned his brother Ferioras and put his son Antipater in prison, Laurence says: Et lors herodes accueilly et tourmente par griefz & nuysables soingz fut surprins dune orde et cruelle maladie / Car il eut par tout le corps vne continuelle et tempestueuse rongne dont les vers boulonnoient comme fait le sablon / ou fons de la source dune fontaine viue. Quant herodes vit amonceler par chascune partie de son corps les vers bouillonnans / ausquelz il ne pouoyt contrester a secourir par medecines quelconques: il selon le conseil des medecins fist faire vng baing de alpalte que len nomme baing de trep des oilles [odilles, ed. 1538] et de eaue chaulde et de lhuille thiede pour soy baigner cuidant par tel remede querir sante de sa maladie: mais quant il congneut que cestuy remede ne autre ne luy prouffitoit en riens / il adonc pensa quil le conuenoit tost mourir. Affin doncques que les iuifz generallement et en publicque feissent larmes et douleurs le iour de ses exeques et il qui bien scauoit soy estre hayneux aux iuifz pourpensa vne nouuelle maniere de cruaulte. Car herodes par mandement fist conuocquer et assembler tous les nobles de toutes ses prouinces et les plus nobles de entre eulx il commanda estre dilligemment gardez & a sa seur salomina il enioingnit que aussi comme iadis il auoit cruellement fait occire cent quarante quatre mil enfanteletz innocens quant iesus le filz de dieu nasquit. Aussi si tost que herodes seroit mort tous les aagez nobles hommes que salomina gardoit feussent tuez sans respit / et affin que salomina ne faillist a trouuer assez varletz & bourreaux pour occire ses nobles hommes iuifz, herodes par maniere de laiz en son testament laissa certaine somme de deniers aux bourreaux qui occirent les nobles dessusditz. Apres ces choses ainsi faictes & dictes pource que herodes vit que sa maladie le tormentoit trop griefuement et longuement il ordonna en sa pensee que par haster sa mort il mettroit fin a ses tourmens. Et certain est que herodes eust soy mesmes tresperce dune espee se archelaus son amy ne eust contregarde et retenu le coup. . . . [fol. clxix b.] The remainder of Laurence's chapter was used as little as the foregoing by Lydgate. The Envoy is of course by Lydgate.

VII. 278–592. Laurence's third Chapter.

VII. 279. By Bochas Lydgate, as usual, means Laurence.

VII. 294. Herod made Antipas heir to the kingdom. "Anthipas doncques apres la mort de son pere herodes vint par deuers lempereur octouien en luy priant quil le establist et couronnast roy de iudee. Octouien pour quelconque cau[se] ne reffusa pas seullement establir et couronner anthipas / mais octouien apres pou de temps enuoya anthipas en exil a vienne vne cite de gaule. Anthipas illec estant en exil esloingne de ses parens & amys qui estoit filz de noble et puissant roy & institue a succeder au royaulme, apres pou de iours mourut a vienne comme priuee person ne en douleur et misere."

VII. 295. There is nearly a column about Archelaus in Laurence.

VII. 298. Nothing is said about any crimes committed by Archelaus. He was banished from Judea by Agrippa (son of Aristobolus, whom Herod had drowned while bathing in a fountain), put in prison by Tiberius, released by the intervention of Herodias his wife, and finally banished to Spain by Tiberius, where "Il fut tormente par ennuys & desplaisirs et contrainct a mourir en Espaigne qui est vng des angletz [1] et bout du monde / ne ne peut auoir conge de retourner en iudee son pays naturel."

VII. 320–592. The Strife between Messalina, Caligula and Tiberius. Except for his omissions Lydgate follows Laurence throughout this chapter, and Laurence closely follows Boccaccio.[2]

In an introductory paragraph Laurence mentions that there are four debates (chapters in the form of conversations) in the *Fall of Princes* — Atreus, Messalina, Petrarch and Brunhilde, in Books I, VII, VIII, and IX, — of which three are historical and the fourth (Petrarch) "nest point historial et si ne contient aulcun cas des nobles malheureux." Then follows a brief description of the personages of the dialogue, which is not in Bochas. None of the foregoing was translated by Lydgate, although otherwise, except for his usual tendency to abridge, he keeps to his original.

VII. 337. The "murnyng habite" is Lydgate's.

VII. 341. The five women are in Bochas, Aemilia, Lepida, Livia Medullina, Plaucia Herculanilla and Aelia Petina.

VII. 349 ff. Lequel drusus fut estrangle de vne poire ou tu meiz le venim / ou tu es venue icy pour veoir Claudia mesmement ta fillastre qui pour sa ribauldie fut gectee hors par son mary et mise deuant lhuys de sa mere. Certes messalina tu es icy venue affin que tu prensisses aulcune delectacion des angoisses et des meschiefz que nous tous souffrons icy qui sommes tes hayneux. Ou par aduanture tu es icy venue principalement pour querir des herbes que endorment les hommes comme est la pauot et le opion et autres medecines affin que tu endormes ton mary claudius lempereur / pour ce que en veillant il nempesche tes puteries / car tu ne rendois pas seullement ton mary

[1] See VIII. 2677. [2] For Boccaccio's text see Appendix, p. 399.

endormy par herbes et par medecines / mais tu le endormis si fort quil sembloit vng corps sans ame [fol. clxx d].

The passage that follows was only partly used by Lydgate: Vray est messalina que lempereur tibere qui apres moy parlera ia tantost na encores peu auoir congnoissance de ton mary claudius qui est noble engorgeur de viandes et de vins qui chancelle et boytoie en allant. Tybere ne scait pas que claudius ton mary soit du lignaige des dieux par les merites de aggripina sa seur et sa ribaulde. Tybere ne scait pas que claudius ton mary boiue et espuise les grans hanaps plains de pigment en disant / Ie boy dautant a iupiter le grant dieu, Mais dist lempereur caligula Ie scay que messalina est encores aguillonne de luxure tant que elle ne sen peut saouler, etc., abridged by Lydgate in lines 360–365. Finally Caligula says: Messalina femme desuergongnee qui voit que les ribaulx se tirent deuers elle est venue icy pour en trouuer plus encores / mais ie te dis messalina qui es deluge insaoulable que tu es deceue se tu cuydes que icy soit vng bourdeau / Car ce lieu ou nous sommes est vng lieu de miseres. Adonc messalina parla contre Tybere et caligula qui ainsi latteinnoient. En parlant a eulx elle monstra vng ferme visaige et si vsa dung si entier langaige que tu ne penseroyes que femme dissolue peust si fermement parler. Certes dist messalina iay congneu ce lieu la ou vous estes et qui y repaire / et si scay bien la cause pour quoy vous et les autres y venez ia soyt ce que mesmement vous ne men dictes riens / mais ie suis venue en ce lieu auec vous affinque ie plourasse le dur et mauuais cas parquoy fortune me trebuscha et dont ie suys encheue en tres layde mort et en diffame qui iamais ne sera efface et si estoye engendree du tresrenomme et noble homme rommain appelle Messala du lignaige des Empereurs Rommains / mais quant ie escoute voz reproches & ie vous voy courroucez enuers moy et ie considere que vous qui ne estes mie plus netz ne plus blans ne que ie suis / vous auez finee vostre vie par telle fortune comme moy: car toy tibere as este mort par venin et toy Caligula as este occis de tes propres seruans que tu auoyes prins pour la garde de ton corps / Ie qui suis moins meschante que vous rendray hardiement conuenables responces aux parolles et reproches que vous me cy dessus opposez en delaissant mes larmes iusques vng pou apres [fol. clxxi a].

VII. 369–445. The horoscope is described in fuller detail by Laurence (there is a diagram of it in Ziegler's translation), but 390–405 are Lydgate's own, as well as 411–431, excepting that the mention of Caligula's three sisters is inserted here from further on in Laurence.

VII. 432–445. In addition to Scipio, Cato and Lucrece, Laurence names Sulpicia, wife of Flaccus, and the wife of Oriagontes. "If such people blamed me, Ie me deusse taire et vous peussiez instement former debat contre moy / Mais et vous voy tous deux qui estes reprouchez et diffamez de la Diuine lignee de Iulius Cesar / pour quoy dictes me desprisez vous par voz villenneux diffames / affin doncques que ie relance et reboute contre vous deux le blasme et le

diffame que vous opposez contre moy / ie vueil aussi enuahir contre vous."

It is here that Messalina mentions Caligula's three sisters, Agrippine, Drusille and Liuille, whom, after seducing he sent into exile and had murdered, and tells him that he behaved in a similar manner to married women, and that as for the 'hanaps' full of drugged wine which she, Messalina, gave to her husband, they were as nothing compared with the poisons which he brought together from all parts, "affinque tu confondisses et tuasses trestout lhumain lignaige / Car apres ta mort on treuue entre les secrettes choses deux petis liures a ung tu metz nom pugio cest dague / a lautre liure tu metz nom glaudius cest espee. Et ces deux motz pugio et claudius (*sic*) sont deux noms de serpens venimeux / & en ces deux tiens liures estoient contenus les noms de ceulx que tu auoyes destinez mourir / les plus esleuz & meilleurs hommes des trois estatz / cestassauoir des senateurs et des cheualiers rommains. Len trouua aussi les lieux secretz de ton palais vne arche plaine de diuers et plusieurs venins / esquelz si tost que ilz furent gectez les caues de la mer furent si empoisonnees que grant mortalite de poisoins [poissons, 1538] sen ensuyuit et les gecta hors de la mer ca et la par les ruiages.

VII. 460–466 are by Lydgate. The dialogue is not interrupted in Laurence or Bochas. The conversation with Caligula is then continued for a short space, represented in Lydgate by lines 414–417, after which Messalina turns on Tiberius (467–522).

VII. 469. celle isle de champaigne que len nomme Caprea.

VII. 467–522. Lydgate's abridgment includes almost all that Laurence says, although the following words of Messalina are omitted: Dy moy tresmechant tybere, pourquoy ne as tu regarde a toy mesmes et a tes fais / ains que tu me opposasses mes ribauldies / car se tu eusses regarde toy mesmes et tes faitz tu eusses clerement apparceu que tu disoyes contre toy tous les crimes et diffames que tu contre moy opposas / mais se vous tybere et caligula voulez parauenture reprendre les vices de ma luxure pourtant que vous affermez que chastete est le seul et le principal tresor des femmes. Si dictes que si tost que par ribauldie le tresor de chastete est perdue / les femmes pour neant trauaillent au recouurer. Ie dy que il ne aduient pas que toutes femmes gardent le tresor de chastete et aussi sont tressouuent repputees infames pour faire celle chose dont elles ne acconsuyuent par la tache de infamie par ce que aucunes secrettes causes excusent leur peche. Ie pourroye auoir aulcunes raisons contre vous en ceste maniere se ie la vouloye demener plus longuement / mais ia ne soit que ce confesse que sans encourir le vice de infamie, aucun homme puisse licitement poursuyuir cause quelconque ou preiudice des vertus diuines ou moralles. Car se aulcuns confessoient verite vous deux, tybere et Caligula ne estes pas seullement coupables ou peche de luxure. Car vous estes entachez de si grant tricherie et mauluaistie que oncques ne fut ouye si grant il nest mestier que icy. Raconte comment des

ta ieunesse tu as este paresseux et oysif et ententif a engorger les vins & les viandes / et tant que len te appelle communement a la cite de romme Biberius caldius mero [Liberius claudius nero in both prints] / cest a dire prince du vin / boiteulx & vinetier / ainsi te appelloit on qui pour la paillardie de toy / affin de boyre les riches vins / et mener vie paillarde et deshonneste tu te destournas en lisle de roddes. Then follows the material for lines 488–515, on the cruelty and bloodthirstiness of Tiberius, abridged by Lydgate, who omitted most of the detail, from more than three columns in the French print. Messalina continues, "Et tu empereur tybere vieillart et plain de mauuaistiez des ton enfance tu opposas contre moy que ie baillay a mon mary Claudius a manger champignons et a boire vins affaictez / & semble que ie ne saiche tes faitz. . . . Qui est aussi celluy qui ne saiche que tu ayes fait mourir p*ar* venin ton autre frere Drusus / & si allas a lenterrement de son corps en grant humilite feinte en larmes & en robes de dueil. Ie messalina deceuoye par bruuages mon mary claudius / affin t*an*dis quil dormoit ie acomplisse mes desirs en luxure / mais tu mauuais vieillart tybere faisoyes mourir tes freres par venin / ie mocquoye mon mary cornard et paresceux / mais tu occisoyes les Senateurs tresvaillans et tressaiges."

VII. 516–518. These lines belong to a preceding speech about the cruelty of Tiberius, Messalina saying that wild beasts defend one another against other animals, "mais les hommes a qui dieu et nature ont donne raison osent non pas tant seullement atteiner et esmouuoir les courages de le*ur*s freres / mais mesmement les freres font cruaulte lung contre lautre qui plus est mauldicte chose et plus detestable que dhommes estranges co*n*tre autres / mais ie retourne a toy vieillart Tybere / mais ie croy que parolles me fauldront se ie vueil racompter toutes tes cruaultez." She then goes on to speak about his lack of veneration for the gods, before returning again to his cruelty, (519–522): "En nostre cite de Romme est le temple de ianus lung de noz dieux / et certes ie vouldroye que ianus maintena*n*t se leuast pour compter sa cause contre toy / car mauuais vieillart tybere violeur et despriseur de religion publicque tu desrochas les ymages de ianus / & apres commandas que les bourreaulx les trainassent a crocz dedans leaue du tybre."

Before passing on to Caligula (523–564) Messalina continues: "Viennent aussi dire contre toy leur cause les hommes / lesquelz pour accomplir ta cruaulte tu tresbuchas des haulx rochiers a terre. Apres ce q*ue* tu les euz tourmmentez et batus quant tu luxurioyes en lisle caprea. Et certes tybere me souffist que ie aye monstre en briefues parolles que ie te congnois assez et si me souffist que iaye assez monstre que tes iniquitez naissent de ton couraige & les miennes naissent de mon propre corps. Tes iniquitez sont appensement faictes / mais les miennes sont contrainctes par inclination des estoilles. Tes iniquitez sont dommaigeuses a lhumain lignage / mais les miennes ne sont do*m*maigeuses a aulcun fors q*ue* a la chastete de moy. Ie Messalina fuz occye par le commandement de lempereur Claudius mon mary.

Mais Tybere ort / vieillart enclin a luxure et qui couuoitoyes luxurier les femmes & si ne y pouoyes riens faire / Tu fuz tue dedans les puans bordeaulx entre les ribaulx et entre les ribauldes."

VII. 523–564. She then turns on Caligula: Ie doncques te prie empereur Caligula que maintenant tu me dyes ou est celle gloire que tu auoyes qui ia est tournee en desrision et mocquerie / en mauldisson et en vanite. Lydgate abridges as usual, but in lines 531, 32 he mentions four gods, whereas Laurence (and Bochas) speak only of three: Dy moy caligula lequel de tes trois dieux / ou mercure / ou mars ou minerue ta arrache des oreilles de iupiter auec qui te conseilloyes tes besongnes [fol. clxxiii b].

VII. 542. Iubatoun: Ptholomee le filz du roy iuba ton cousin de par selene la fille de anthoine.

VII. 554. Laurence mentions Venus, not Mars.

VII. 565 ff. . . . et pource que ie vueil taire et celer voz autres vices et cruaultez, ie vous prye caligula et Tybere qui pas seullement ne estes maleureux hommes / ains fustes asnes sauuaiges & en vous deux est la perpetuelle honte et le reproche de la diuine maison et lignee de iulius cesar, dictes moy en quel pays sont herbergees et logees voz ames apres ce que vous auez delaissees voz puantes charongnes / dictes moy se Caron le nautonnier denfer vous a souffert monter sur le nef pour transnager celle palus denfer que len appelle stix / dictes moy se radamentus le grant iuge denfer / et minos le maistre des enquestes ont este enuers vous si paciens que ilz ayent peu escouter voz cruaultez et voz vices, Dictes moy se carus le cruel punisseur des ames denfer a peu pourpenser peines et tourmens assez dignes selon voz desloyaultez et crimes. Flegeton ce fleuue denfer qui art [ard] en souffre [soulfre, 1538] et en feu et la palus stix obscure et plaine de horribles bestes ne souffisent pas a pugnir voz pechez, vous deux estes abhominables aux quatre furies denfer / et pareillement a pluto le roy denfer. Tous ceulx qui sont en enfer seuffrent peines en regardant voz visaiges. Allez vous en doncques tres malheureuses bestes sauluaiges en ce tourment denfer que vous auez desseruy & vous mesmes aprenez a nettoyer voz propres pechez. Ains que vous repreniez les estranges. Apres ce que messalina eut racompte ces choses vigoureusement et fort ie lescoutay a oreilles ouuertes / et non pas seullement ie lescoutay sans ennuy / mais en delectation tresgrant. A donc ces deux cruelz hommes caligula et tybere confuz & desconfitz se teurent et par leur silence ilz monsteerent que messalina auoit pour soy victoire iceulx, donc couurirent leurs testes dessommetz de leurs oreilles / & commencerent eulx departir dillec.

VII. 593–774. Then appeared Nero: Et quant neron vint deuant moy il me sembla quil estoit autre quil nestoit quant il receut la couronne de Laurier comme le mieulx iouant de harpe & de tous instrumens de corde. Et certes les mauuaistiez de neron sont telles & si grans que deuant celluy qui les recorde len se doit taire de toutes

autres mauuaistiez / & pour ce que le abbaissement de neron fut aussi grant comme fut leslieuement de luy: ie entreprendray a descripre son cas selon la droicte ordre de mon septiesme liure. [This ends Laurence, vii. 3, Le Noir, fol. clxxiiii.]

VII. 593–795. Nero. Nearly sixteen columns in Laurence, who gives the year of his coming to the throne and information in regard to his family, which Lydgate does not use. Excepting lines 605–6 the first two stanzas are Lydgate's. He omits almost a column of Laurence's details touching Nero's youth, the attempt by Messalina on his life, his adoption by Claudius, etc., which for the most part Laurence in turn had taken over from Bochas.

VII. 621–627 are Lydgate's.

VII. 628. Apres doncq*ues* que neron eut attaint laage de puberte q*ui* co*m*mence a .xiiii. ans et fine a .xxi. Il print a fe*m*me la noble octouia fille de lempereur claudius et de messalina.

VII. 636. Et neron qui fut en maieste imperialle / il fist et eut en soy aucunes grandes et notables choses par lesquelles il accreut la grandeur de luy et de son empire / car neron en son enfance apprint et retint par merueilleuse legierete les sept ars liberaulx / cestassauour grammaire / rethorique / logique / arismetique / geometrie / astronomie / et musique. Et combien que neron eust lengin tresprompt a apprendre rethorique / et les tressainctz enseignemens de philosophie naturelle et moralle / toutesfoys senec que retrahit et osta neron de lestude de rethorique qui enseigne proprement et bellement parler / parquoy len acquiert la Grace de ceulx auecques qui on conuerse. Aucuns historiens iugent et dient que senecque ne voult pas que neron estudiast ne aprint la science de rethoricque / Affin que senecque par son attourne et doulx langaige fust singulierement aggreable a neron / mais sa mere agrippina afferma comme femme que lestude de philosophie estoit contraire et nuysible a vng prince / et pourtant agrippina osta son filz neron de lescolle de philosophie.

VII. 650. Besides being the best author and musician (il fut notablement enseigne en musique de voix et de instrumens de cordes et de fleustes /) il sceut parfaictement lart de mener chariotz et charrettes & cheuaucher toutes bestes portans sommes / il fut de corps fort et victorieux appert hardy et prest a tout faire et a tout dire.

VII. 669. In addition to the House of Gold Laurence describes a huge lake which Nero had made "En champaigne de romme" near "vne ville que len appelle bayes pres du mont mesenus."

VII. 676. A page further on, after describing Nero's ribaldry, Laurence says: Nero entre mesla auarice & cruaulte ainsi co*m*me ie diray apres que ie auray parle de sa folle largesse que len appelle vice de prodigalite / car neron fut si prodigue fol et large quil auoyt acoustume a pescher a vne Rays toute Dor dont les cordes pour la tirer estoyent de fine Pourpre. Neron comme fol et large auoit

acoustume de non vestir par deux fois vne mesme robe, il iouoyt en vng seul point de tablier quarante sexiertes dor dont chascun vault deux liures et demie. Neron aussi comme prodique fol et large auoyt acoustume de ferrer des fers dargent les piedz de ses mulles et mulletz qui menoient ses chariotz / et qui portoient ses lictieres / (This Lydgate inserts at 761, near the end of his chapter, where he also makes very short mention of the burning of Rome described more fully by Laurence.)

VII. 684 ff. After giving great franchise to the senators and great liberty to the commons, il sembla a neron que par telles choses il eust seurement ferme et estably lestat de son empire. Et pourtant neron laissa trebucher & cheoir pou a pou en vne merueilleuse et abhominable dissolucion de viure, car apres ce que neron eut mise ius la grauite et lhonneste maintien appartenant a homme empereur il sans soy hontoyer ainsi comme sil deust faire & acquester vng grant proffit a la chose publicque, il chanta en appert en la place commune. Il debatit et estriua en sa harpe auecques les iongleurs de grece et degipte, et qui plus est laide chose neron monstra comme chantoit habillement et comme sagement il scauoit conduyre et tourner charettes et chariotz a cheuaulx. Neron monstra ces ieux entre les ribaudes et entre les souillars et Ribaulx diffamez de toute romme, etc. His immoralities, gluttony, surfeit, riot and sins in general are treated in greater detail by Laurence, and although Lydgate abridges and sometimes changes the order of his original, he manages to transfer a good share of it to his pages. It is certain that for this chapter he used no other source, except perhaps his memory (see *infra*), although many turns of speech as well as the conclusions drawn in lines 693–697 are of course characteristic only of himself.

VII. 698 ff. Car quant Neron, homme vague et oysif venoyt de romme en la cite de hostie ou abayes / Il commandoit que par tout le riuage de la riuiere du tibre fussent faictes tauernes et notables Bouticles garnies de vins, de viandes et de ribauldes publicques / Neron aussi commanda que enuiron le riuage de la riuiere du Tibre de romme iusques a hostie et iusques abbayes fussent mys & ordonnez estaulx couuers garnys de nobles dames du pays qui lappellassent / Et semonnissent neron de arriuer et venir par deuers elles. Et certain est que neron ribauldement se retrayoit deuers elles dont celles dames estoyent ordement diffamees.

VII. 723–25. Laurence says: Nero . . . se maria comme femme / et print a mary vng homme appelle ompharus qui auoit este filz dung villain serf.

VII. 733–753 represent several columns of Laurence, the burning of Rome and the fate of Agrippina alone extending to over a page. Lydgate's account of Seneca's bleeding to death in a hot bath must have come from elsewhere, for one reads in Laurence: Neron aussi fist enciser les Veines des bras de son maistre descole seneque noble homme viellart et philosophe garny et renomme de tres grant eloquence,

mirouer et exemplaire de bonnes meurs et sainctes vertus. Et apres que Neron eut fait inciser les veines de son maistre senecq*ue* sans rendre aulcune cause pourquoy il fist ainsi, il co*n*traignit senecque a boire le venin do*n*t il mourut deux ans auant que sainct pierre et sainct pol fussent martirez / ainsi co*m*me tesmoigne sainct hierosme ou prologue des epistres de senecque a saint pol et de saint pol a senecque, neron aussi fist mourir p*ar* venin vng aultre noble rommain appelle longinus. . . . Et affin q*ue* ie ne laisse a dire comment neron fut enchante et esprins par les malefices et sorceries de simon Magus magicien ho*m*m*e* et faulx et deceueur vsant de mauuais art / Il aduint que les deux princes et nobles docteurs de la foy catholiq*ue* et de la religion crestienne sainct pierre et sainct pol durant lempire de neron vindrent a ro*m*me selon ladrecement et inspiracion de dieu. Neron doncques selon lenhortement [de] simon le magicien affin que la pesanteur de ses meffaiz fust plusgra*n*t par loultrage de sa cruaulte quil excerca contre dieu, neron fut la premier qui co*m*menca a romme persecuter par tourmens & par occisions les crestiens. Et semblablement reco*m*manda quilz feussent tourmentez par toutes les prouinces du monde. Et neron si sefforca q*ue* le sainct nom de iesuchrist fust efface et ramene a neant / et pource q*ue* neron congnoissoit que la foy de iesucrist & la religion crestie*n*ne estoient principalem*e*n*t* fondees en la puisa*n*ce de sainct pierre & en lauctorite de la doctrine sainct pol / il les co*n*damna iniustem*e*n*t* a mourir. Cestassauoir sainct pierre a estre pe*n*du en croix et sainct pol a estre decapite ho*n*teusem*e*n*t* et a tort [fol. clxxvii a and b].

VII. 751. The burning of Rome. See also line 763. Lydgate evidently tired of this excessively long chapter and made no attempt to follow Laurence's order of events.

VII. 754. After Polifagus Laurence mentions Nero's contempt of the pagan gods and public religion, for he honoured no deity but Isis: mais apres peu de temps le mauluais roy neron tellement despita la deite que il broilla et honnyt lydole de ysis de pissat et dordures.

Finally the provinces rebelled — Gaul, Britain, Spain and Armenia, — the Romans became alarmed and thoroughly sick of him: ilz secrettement attacherent aux statues & ymages de Neron libelles diffamatoires et cedules vilenneuses et autres parolles detestables / et en oultre les rommains co*m*mencerent a dire contre neron plusgra*n*s reproches et oultrages en alega*n*t les parolles des parens de neron cestassauoir q*ue* pour lors q*ue* les affins & amys de domicius le pere de neron faisoie*n*t ioye & feste de sa natiuite, domici*us* respo*n*dit que de luy ne de sa femme agrippine ne pouoit naistre lignee qui ne fust detestable et co*n*traire au bien publicque du monde.

The final stanza, 768–774, is abstracted from Laurence's account, filling over two columns, of what happened during Nero's last days. The envoy is wholly by Lydgate.

VII. 796–872. Eleazar, Galba and Otho represent Laurence's Fifth Chapter of the Seventh Book.

VII. 818. & si eust il comme ie scay se en lieu de ces troys vices il eust eu troys vertus / car il eut auarice contraire a liberalite / il eut cruaulte ennemye a clemence que len nomme autrement mercy ou debonnairete, il eut paresse contraire a prudence. Les troys puans vices qui estoient en galba offendirent iustement les rommains. Piso, the noble youth adopted by Galba, is mentioned here by Laurence.

VII. 835. Lydgate must have been thinking of Crassus. Laurence, following Bochas, says: Et apres que la teste luy fut trenchee on la bailla aux hommes porteurs de busches / & porteurs deaue pour la presenter sur vne perche a son ennemy otho. Cestuy galba ainsi mort auoit vng ennemy appelle patrobolus vassal de lempereur neron / cestuy patrobolus / acheta a certain poix dor la teste de galba qui aux dieux denfer auoit este sacrifiee & offerte aux exequies de neron pource que patrobolus cuydoit que galba eut pourpense la maniere & fait appointement aux rommains de priuer et doster neron de lempire de romme [fol. clxxviii d].

After Galba comes the death of Piso Licinian and the division of the Empire.

VII. 866. Bedrye = la cite de bedrie (Laurence), not mentioned by Boccaccio.

VII. 877–1103 represent Laurence's VII. 6.

VII. 879 At the beginning of the chapter Laurence says that, "selon aulcuns historiens [Vitellius] descendit de la lignee du roy phanus et de vne iuifue appelle vitellia . . ." he then goes on to speak of Saturn king of Crete, etc., which Lydgate follows closely. Boccaccio says: Aivnt aliqvi ex Fauno Rege Pici filio ac nepote Saturni & Vitellia Nympha progenitos fuisse Vitellios. Alii a quodam veteramentorum Sutore / & a Luceria Apuliæ ciuitate Romam venisse. Publiumque Vitellium ex eis primum Romanum fuisse Equitem / et res Octauiani Caesaris procurasse. Ex quo constat Lucium Vitellium cum fratribus natum / a quo demum & Aulus Vitellius natus est [fol. lxxxvii recto].

VII. 887–921. For this digression Laurence is wholly responsible. Laurence adds the above statement from Bochas, repeating that Vitellius was descended from Faunus and Vitellia and also saying that "les autres historiens dient que les vitellois furent filz dung cousturier de vieilles robes que len appelle frepier / & que la lignee des vitellois partit de lucerie, vne cite de puille, & vint a romme . . ."

Laurence says that by reason of his bad morals and manners he not only made himself a favourite of three emperors, Tiberius, Caligula, and Claudius, but obtained for his father Lucius promotion and the favour of Tiberius. Claudius liked him because he could "habillement et bien iouer aux tables, aux dez, & aux eschetz. Et apres il desseruit lamistie et bienvueillance de lempereur neron par telles ordes coustumes comme iay cy dessus dit."

VII. 943–956 are a distortion of Laurence, who was not quite sure how poor Vitellius was during his early life, as he certainly re-

ceived all manner of perquisites and presents. However, he was very poor after the death of Nero, when Galba became emperor; and on being given the command in Low Germany, "il eut si grant disette de vitailles et dautres fournitures necessaires pour luy et pour ses gens que il osta et print vne pierre precieuse que sa mere portoyt a son oreille selon la guyse des nobles femmes Rommaines. Et dyent pour vray les hystoriens que Vitellius contrainct par necessite vendit celle pierre a vng Fermier et collecteur de truaiges et de la vente de ceste pierre Vitell[i]us receupt vne petite quantite de deniers. Par celle petite quantite dargent vitellius poure et diseteux ouurit & trouua la voye de venir non pas seullement a la haultesse de lempire Mais a la dignite de Souuerain euesque de Romme."

VII. 952. . . . vitellius qui en riens ne pensoit venir a la haultesse dempire quant il arriua en allemaigne la ou estoit lost des rommains il fut receu en singuliere bien vueillance de par les cheualiers & compaignons de lost qui sestoient courroucez contre leur cappitaine. It was then that he "print esperance de venir a la haultesse de lempire / et adonc il feist et conferma amistiez et alliances auecques les nobles cheualiers de lost. et pource que vitellius ne auoit pas assez monnoye ne ioyaulx pour donner, il allya a soy les souldoyers de lost par souffrance et conge leur laisser faire mauluaistiez et oultraiges selon leurs voulentez. Et aduint que deuant vng moys passe les gens de lost vng iour vindrent a la couche de vitellius / si le prindrent et vestirent de sa robbe acoustumee puis le saluerent comme empereur. As soon as he heard that Otho was dead he entered Rome with his knights and received perpetual office of consul.

VII. 962–977. Or est vray que iadis les Rommains partirent & diuiserent les Iours de lan en diuers noms selon leurs bonnes et mauuaises aduentures / & entre les noms des iours les rommains auoient vng iour appelle le iour alliensois. Ouquel selon la religion. publicque et approuuee entre les Rommains len ne deuoit faire aulcune chose appartenant a la religion ne aux besongnes de la chose publicque / vitellius doncques comme despriseur de la relegion publique demanda a vng iour alliensois et receut loffice de euesque de Romme qui lors estoit la tresgrant dignite. Et se aucun droictement considere il verra que aucun homme mortel ne pouoit en celluy temps atteindre plus grant don de fortune / car vitellius qui a lempereur claudius auoit fait ort et damnable seruice de femme / il fut esleue a la haultesse de lempire de romme dame du mond.[1]

VII. 977 is Lydgate's.

VII. 989. calle a boy: il . . . commandoit a ses varletz. Lydgate is here much more lively and picturesque than Laurence, although the latter says, "il . . . commandoit a ses varletz que hastiuement ilz preneissent en la cuisine & meissent deuant luy la chair a moitye cuyte / ou

[1] Bochas says here: Neglectaque Religione veteri / in die Alliensi detestabili semper Romanis maximum Pontificatum adsumsit [fol. lxxxvii verso].

les reilliers de viandes demourans du iour deuant / & adonc vitellius vestu de chasubles et daultres vestemens pontificaulx / deuoroit les viandes posees et mises deuant luy / et les transgloutissoit a maniere dune beste sauuaige & esbailloyt sa gorge ainsi comme se elle fust insaoulable / & apres ces mangiers vitellius emplissoit son tres large et profond ventre par souuent espuiser tresgrans hanaps de vin. Et il qui par trop manger et trop boire estoit flestry et pourry en viandes & en vin, il alloit entour les autelz des dieux et chancelloit en allant et trembloit en chantant." [fol. clxxx a.]

VII. 1002–3. Et entre les mauditz vices de luy le vice de cruaulte entra pou a pou dedans sa grace [grasse] poictrine. Car ainsi comme vitellius par auant pardonnoyt tresgriefuement mesmement a ceulx qui coulpables estoient / aussi il sans conseil & sans raison deuint cruel & forceneux contre les hommes innocens.

VII. 1006–26. Greatly abridged by Lydgate, who however preserves the outline of the story as in Laurence.

VII. 1022. Car aullus vitellius na gueres se vantoyt de surmonter les estoilles. Quant il auoit emply de viandes et de vin le gouffre de son ventre. Et ceste chose ne souffist pas a repentir vitellius: Car il qui est brouille ort et villain descendit es sieges du plaidoyer de la court et en faisant gemirs et larmes il afferma et dist au peuple de romme illec estant que il vouloit ceder et delaisser la charge et le gouuernement de lempire. Et se vitellius eust plus longuement perseuere en la possession de lempire / il paraduanture eust peu manger et boire iusques a son saoul.

VII. 1027 to end is all an abridgment of Laurence.

VII. 1048 ff. When Vitellius heard that his enemies were close to Rome and that he would receive no help from the people, he at any rate made sure that he was going to dine before being killed. "Vitellius qui scauoit que ses viandes estoient apprestees en sa cuisine il mangea et beut a son bandon. Et apres disner il print auec soy son queux et son patissier / et se achemina vers le mont aduentin pour prendre sa fuytte vers champaigne de romme." And then having hopes of peace and returning to Rome, only to find that there was no peace, and seeing hostile men at arms in his palace, "Vitellius adonc meschant et courrouce en couraige print et muca sa ceinture a cloux dorez / et il tout seul entra en la chambre du portier. Et affinquil demourast cacheement sans estre apperceu ne trouue / il serra lhuys de la chambre du portier et relya le Chien pres de la porte / puis mist encontre lhuys vng chaslit & vne couste affin que lhuys ne se ouurist de leger par les forces de ceulx qui y hurteroyent / mais depuis que le palays fut prins et occupe par les premiers coureurs de vaspasien qui sercherent tous les lieux du palais, vitellius fut trouue qui eschappa par mensonge et par regnier son nom / tellement que presque il ne fut point congneu / il respondit et fist maintes prieres aux gens de vaspasian affin quilz ne loccissent et affin quilz legardassent en prison lye de chaines de fer."

VII. 1062. Mais pour neant il pria / Car il a moitie nu et a moitie vestu fut amene ou plaidoyer de romme deuant le Peuple, ses mains lyez derriere le dos et vng cheuestre gette parmy le col / Et les Rommains illec acourans qui pou souuent chastient leur seigneur iusques a tant quil soit meschant et trebusche, ilz prindrent et blasmerent vitellius par telles parolles. O vieillart luxurieux glouton / paresseux fol et couart a qui fortune aueuglee et folle large auoyt offert et donne sans grant trauail et oultre le nombre de tes merites la seigneurie du monde qui fust conquise par tes predecesseurs rommains iadis hommes chastes diligens saiges et couraigeux, pensoys tu que tes vices peussent fermer & deffendre ton empire qui est conquise par les Vertus des anciens, certes meschant vitellius Il conuient auoir telles ou plus grans vertus a garder & deffendre vne chose comme a la conquerir . . . Mais depuis que vng des Rommains pour tous eut ainsi reprins & blasme vitellius / il fut broille de fange / de fiens & de boue et autre ordure par tout le corps et si fut atteine par laydes parolles et Reprouches. Et fut trayne iusques en vne place de romme que len dit les eschielles gemonies. Et depuis le frere et le filz de Vitellius par tous les lieux de leurs corps furent naurez, et puis vitellius fut liure aux bourreaux. Et voyant le peuple de romme vitellius fut menuement detrenche a espees et tant que par tresgrief tourment il fut mene iusques au point de la mort en tant que son yuresse ne pouoit ayder ne secourir a sa douleur. Et apres sa charongne defiguree et horrible fut traynee iusques dedans le tybre a la maniere dung chien puant. Et pour trayner la charongne de luy vng sergent getta vng croq de fer a ses narines / et tous les rommains crioient & disoient vituperes et diffames apres sa charongne qui fut gectee ou meillieu de leaue du Tybre. Et par ainsi furent honteusement finee lyuresse et la vie du glouton Aulus Vitellius en lan de Lincarnacion de Iesuchrist soixante et treize et huyt cens vingt & cinq ans apres la fondacion de Romme . . .

VII. 1090–1103 are based on Laurence, and the above speech of the Romans to Vitellius was supplied by him as an adornment to Bochas' text. The story is told by Boccaccio in a more direct manner.

VII. 1104–1313 represent Laurence's seventh chapter: ¶ Le septiesme chapitre parle contre les hommes gloutons et reprent le vice de gloutonnie en ramenant a memoire la sobriete & attrempance de aucuns du temps de laage doree & la gloutonnie de aullus vitellius . . . The title of Bochas' corresponding section is, ¶ In Gulam & Gulosos (Petit, fol. lxxxviii recto). Bochas, after mentioning The Golden World, when men were content with acorns and water, and alluding to the diet of Diogenes and of John the Baptist, devotes the rest of the section to a description of the psychological and physiological effects of gluttony. His chapter was a tract for the times, written in his direct, terse style without the affectation of literary graces. Laurence remoulded his material according to his fancy, adding

much, and Lydgate Laurence, as was his wont, in his own particular fashion, although following him more closely than Laurence had followed Bochas.

VII. 1104–1145. None of this is in Boccaccio and only the bare outline of it in Laurence, for Laurence says: Par loultrageuse desobeyssance du premier pere des hommes les vertus relinquerent la terre / et retournerent au ciel et les pechez & vices saillirent denfer et occuperent la seigneurie du monde / les vertuz qui laisserent la compaignie des hommes sont comprinses soubz le nombre de quatre / cestassauoir prudence / Temperance, fortune et Iustice, Et iasoit ce que les vices qui vindrent ou lieu de elles soient presque innumerables / Touteffois entre ces quatre y en a plus vilz et plus dommaigeux / Cestassauoir luxure / paresse / auarice & gloutonnie / et certain est que entre les aultres Luxure est vice abhominable en chascun homme et femme, tous hommes doiuent fouyr le vice de paresse et le peche de auarice / Et aussi le peche de courroux doyt estre reprouue sil est si hastif et si forceneux que par luy soyt aueuglee Raison / mais courroux dont aulcun peche ne naist nest pas dannable pource que lhomme licitement peult monstrer aulcuneffois par courroux quil ne soit pas ymage ensensitiue ne souche darbre morte / mais le vice de gloutonnie rent lhomme beste / et si destruict tous les biens de lhomme / par lesquelz il est plus excellent que les aultres bestes brutes. All this and more, none of it except the references to anger and gluttony itself in Bochas, and far more than Lydgate cared to use.

VII. 1146 ff. Et vray est que lappetit de nature est tant simple quelle est contente de petites viandes appareillees sans art et sans engin dhomme mortel / ainsi comme tesmoigne celle maniere de viure que les anciens gens auoient en laage doree qui fut ou temps de Sartunus roy de crethe / Pour plus clerement entendre ceste chose scauoir affiert que celle prophetesse Sibile qui fut nee de tumes [Cumes, 1538] vne cite de grece / Elle diuisa les siecles selon les metaulx et par especial selon troys / Cestassauoir or / argent / et cuiure pour le temps doncques de Sartunus roy de Crete qui fut entre les deux sainctz patriarches noe & abraham furent les siecles dor / car lors entre les hommes sobresse & attrempance de boire & de manger fut si grant et les autres Vertus eurent si plainement leurs cours que oncques puis selon loy de nature ne furent les gens si bons dautretant, comme Lor est meilleur que les autres six metaulx / ainsi comme tesmoignent non mie seullement virgile / Ouide / Iuuenal & boece / mais aussi le dirent & affermerent plusieurs historiens approuuez / et se aulcuns calunnient ou esmerueillent les choses cy deuant dictes comment les gens du siecle dore furent si sobres / si iustes / si chastes et si simples que au regard des gens de maintenant len ny trouue comparaison ne semblance. What here follows about the church was, if we except lines 1178–80, which have to do with a different train of thought, wholly omitted by Lydgate. Continuing, Laurence says: Ie prie a telz calunnieurs et remireurs des choses qui droictement considerent

lenfance et la nouuellete de leglise qui nasquit et commenca ou temps de Iesuchrist / et aussi quilz considerent les premiers ministres et presques [prestres, 1538] qui furent en ycelluy temps qui droictement doit estre appelle dor. Et puis aduisent le temps que mil ans apres Iesuchrist ont este iusques ores. Et se ilz iugent vrayement ilz diront par sentence que nommie leglise / mais les ministres telz quelz de maintenant ne sont pas telz que len doiue appeller leurs siecles dor / ne Dargent ne de cuyure / mais de orgueil / dauarice / et de luxure en considerant les corrompues meurs des le tresgrant iusques au trespetit [fol. clxxxi d].

He then returns to Boccaccio and speaks of the simple food of The Golden Age, acorns and the water of rivers, springs and brooks, a manner of life approved of by Diogenes, "qui ainsi comme nous lisons fut nourry de laictues sauuaiges & de racines," as well as by "le tresglorieux sainct iehan baptiste qui fust sanctifie ou ventre de sa mere Elizabeth / car nous lisons en leuangille sainct luc que le glorieux sainct Iehan baptiste fut nourry en lieux aspres et desers de miel sauuaige & de langoustes et deaue simple sans artifice. en lieu des viandes dont vserent les gens de laage doree et le philosophe dyogenes et sainct Iehan baptiste, les hommes de nostre nouuelle aage mignote et dissolue nont pas seullement trouue lhusaige de manger chairs de bestes innocentes et de boire les vins ainsi comme nature les produyt de la vigne, mais ilz ont amene en viandes et bruuaiges affaiteurs et ouuriers par dessus nature qui administre a la vie humaine les choses conuenables pour la subtilite de ces affaicteurs et ouuriers." Describing the nature of this debased food, he continues to follow Bochas, going on to say that through gluttony man deprives himself of reason, without which he lives like a brute beast; he becomes diseased: gluttony leads to drunkenness and its accompanying evils, anger, indiscreet speech, detraction; the ears are opened to flattery. Nature sees that gluttons are punished for their gluttony, their heads are cruelly tormented, they become forgetful, their thoughts are evil, they lose all order and measure of speech: — ilz en allant / chancelant et trebuschant & cheant, ilz routent et deshonnestement vomissent quant lestomac na en soy assez forces pour digerer les viandes & les vins que glouttonnie auoit dedans entasse. Et par necessite aulcuneffoys aduient que les viandes trop longuement gardees a lestomac soyent illec pourries dont lhomme glouton souffre tresgriefue angoisse et tant que son sang & ses autres humeurs sont corrompues par les viandes pourries en lestomac. Et par ainsi il conuient que toute lordonnance que nature mist ou corps soyt empiree et meffaicte: du vice de Gloutonnie naist la desfortunite [deformite, 1538] et laidure des yeulx / et de tout le viaire, de Gloutonnie naist paralisie qui fait les membres tremblans / gloutonnie par son vice enfle les leures, elle contrainct les nerfz / & emplist la bouche de saliue / de crachas, parquoy lhomme est baueux et begoiant / de gloutonnie yst le mal Didroprisie qui tousiours desire boire / & le mal deptisie qui rent lhomme tousiours mesgre. Par gloutonnie viennent ou corps les goutes qui es nerfz

font telz neuz que lhomme ne peut aller. Par gloutonnie viennent en la chair gratelle et pourriture & le fluz des oreilles et orde roigne et fieure chaulde / & le vomissement de lestomac qui ne peut endurer si grant amas de viandes. Par gloutonnie aussi et par les maulx qui delle naissent la mort sensuyt a plusieurs hommes auant le terme que nature auoit mys / & par ainsi est vraye la parolle que dient les tressages medecins / cest assauoir que plus dhommes sont mors pour manger que par espee [fol. clxxxii c].

All this is a relatively accurate translation of the original. Boccaccio's list of diseases is as follows: Et sic in corpore ordo omnis Naturae vertatur in peius. Ex quo oculorum orisque totius deformitas oritur. Oriuntur & insuper tremula Paralisis / titubans Balbuties / sitibunda Hydropsis / Macilenta Tisis. Nodosa Podagra. Feruens Prurigo. Turpis Scabies. Aestuansque Febris. Et nausea Stomachi renuentis [fol. lxxxviii verso].

Turning to Lydgate we find the entire chapter transformed. As already said, the first six stanzas are expanded from a few sentences of Laurence, of which there is nothing in Boccaccio. Lines 1146–1156 are abridged from Laurence, who made much of a mere mention of Saturn and The Golden World by Bochas; 1157–1243 are Lydgate's own and full of colour, influenced of course by Chaucer, like other parts of the *Fall of Princes*, e.g., the remark about disparity in the quality of dress (1203–5). At line 1244 Lydgate returns to Laurence, but soon leaves him again (1256, 57) to conclude with a description of his own of the temperance of John the Baptist and Diogenes, both of whom were mentioned by Bochas and Laurence at the beginning of the section. Throughout this chapter Lydgate has used the ballad form he adopted for his envoys. The envoy itself (1314–1334) brings the chapter to its close.

VII. 1335–1663. The Destruction of Jerusalem. About eleven columns in Laurence. Lydgate follows Laurence rather closely down to line 1390, where he takes the story into his own hands and uses Josephus, *De Bello Judiaco*. There is little of Laurence beyond the barest outline in lines 1391–1425, no mention of Bethlehem or of the prophecy (1414); 1426–39 represent two columns and more of description by Laurence of conditions in Jerusalem and of the struggle with the Romans before the comming of Vespasian, as well as his historical account of the Jews at that time.

VII. 1440 ff. Lydgate follows Laurence at a considerable distance.

VII. 1446. Vaspasian doncques degasta et desroba premierement par feu et par fer le pays de galilee / et apres il gasta et desroba semblablement les aultres prouinces de iudee / et luy qui fut acertene que vne grant multitude de iuifz sestoit assemblee en iherusalem pour offrir sacrifices a leur dieu selon lancienne coustume baillee par les anciens peres [fol. clxxxiiii a].

VII. 1461. Laurence mentions John, Simon and Eleazar.

VII. 1475. Laurence also speaks of Alexandrie.

VII. 1480–83. il contregarda plus fort et plus diligemment toutes les entrees et yssus de Iherusalem / affinquilz ne y entrassent ne saillissent hommes / armeures / ne viures. Titus ainsi saigement faisant demena les iuifz en si grant pourete et disette de toutes choses que eulx meschans et angoisseux furent contrains a manger toutes viandes quelzconques mesmement horribles et deshonnestes.

VII. 1489. with gunnes: par mangonneaulx / par bombardes / par truyes, par moutons / et par autres engins.

VII. 1494. Antonyan: antomonica et phaselle qui presques estoient imprenables par bataille.

VII. 1496 ff. Les gens de lost rommain qui furent entrez dedans iherusalem forcenerent contre tous les iuifz en occisant / pillant et rompant portes et huys & coffres: les tours / les fortes maisons / les donions et les chasteaulx furent despecez. Et apres que vnze cens mil iuifz furent degastez & mors ou par pestilence / ou par fain / ou par feu / ou par fer, toute laultre multitude des iuifz Cestassauoir quattre vingtz et dix mille qui peurent estre trouuez et prins furent venduz en seruaige et liurez aux payens sarrazins qui acheterent trente iuifz pour vng denier dargent / et qui furent menez et respanduz en diuers pays du monde / mais les freres et les enfans de leur roy agripa furent gardez & mis a part pour le triumphe de titus. Par ainsi doncques fut desrochee la noble cite de Iherusalem qui premierement iadis fut fondee par melchisedech tresancien prestre & noble roy. Et qui par dauid fut renforcee de celluy fort donion que len nomme sion. Et par le roy salomon fut adourne du temple tresnoble & tresresplendissant en richesses & beaulte qui par auant auoit este garny par les roys des iuifz qui iusques a lors auoyent regne en iherusalem. Le temple salomon fut ramene en mocquerie et en fable / le tresgrant, merueilleux et riche ouurage que salomon auoit fait en celluy temple fut ramene a neant / les autelz furent ordoyez du sang des prestres illec tuez / et celluy sainct secret lieu que len nommoit sancta sanctorum fust rompu et destruict / et toutesfoys dedans sancta sanctorum par auant aulcun ne pouoit selon leur loy entrer fors le souuerain des prestres pour ce que en tel lieu estoyent reposees et gardees les tables de pierre esquelles dieu de ses doys [doigtz, ed. 1538] escripuit les commandemens de la loy que il donna au sainct prophete moyse ou mont de sinay. Et apres ces choses faictes les cheualiers Rommains misdrent en pillages et en despouilles les precieulx vaisseaulx dor & dargent dont len seruoit ou temple / & les robes de pourpre et les autres ornemens qui auoyent este faictz et achetez par grant estude et despence des anciens roys de Iherusalem. Apres doncques que iherusalem cite royalle fut effacee & destruicte lung des troys tyrans appelle iehan gistale fut prins des rommains et symon lautre tyrant vestu de pourpre qui par contraincte de fain fut venu par le desrochement de la cite iusques en la place commune se rendit a vng cheualier rommain nomme therence.

VII. 1552–1558. The account of the death of Eleazar and his followers extends to over a column in Laurence, who translates it from Bochas. Lydgate supplies a bare outline, no doubt from Laurence.

VII. 1556–1663. These fourteen stanzas are Lydgate's; nor are the references to John of Salisbury (1650)[1] and Josephus in either Laurence or Bochas, who ends the chapter as follows: ¶ Sane & si *exin*anitu*m* est Regnu*m*: & o*m*nis Iud*a*eoru*m* multitudo disp*er*sa: no*n* t*am*en o*m*nino p*er*iere. Viuu*n*t adhuc valen*t*q*ue* / si misera deiectoru*m* no*s*tro et*iam* *a*euo p*er*spectetur co*n*ditio. Vbique seruiunt. Vbique odiosi. Infestati. Lacerati. Omnibus sectis adque religionibus suspecti deiectique sunt sua in superstitione durantes.

Laurence uses the above words of Bochas, but inserts before them some 36 lines of exhortation to Christians to have the fear of God in their souls, — not only the nobles, but all men alike; for although the Jews were once called the People of God (up to the time of Jesus) and prospered, they were grievously humiliated and lost all their worldly welfare because they put the Son of God to death. "We Christians ought to have still more apprehension for ourselves and our property; we might fall even more suddenly and lamentably than the Jews: our sins are still greater both in number and weight, for at baptism we become knights and vassals of Jesus Christ, promising to serve and obey Him alone, but instead of one Lord we serve three wicked and disloyal seigneurs, the flesh, the world and the devil, and crucify Jesus not only once like the Jews but a hundred thousand times, each time we sin mortally against Him, et iasoit ce que la benigne souffra*n*ce de dieu ayt este longuement enuers les iuifz pecheurs / toutesfois par ordonnance diuine ilz ont este par ge*n*t estrange pugnis de leurs pechez a vne foys pour toutes / laquelle chose no*us* doit lancer grant frayeur en noz cueurs obstinez et endurcis en pechez." [fol. clxxxv b].

BOOK VIII.

VIII. 1–7. These lines correspond to a short section in Bochas, the last of Book VII., entitled ¶ In Iudæos Pavca, of which, although it was translated by Laurence, Lydgate made no further use, but went on to the first chapter of Book VIII. It is another invective against the Jews, saying that they incurred the just anger and vengeance of God, recounting their sins towards Jesus, and ending: Qua*m*obre*m* actu*m* / vt q*ui* vna*m* iusto i*n*tulere cruce*m* i*n*iuste: multas i*n*iusti p*re*ferre*n*t iustissime: Et (ne credat*ur* o[b]missu*m*) q*ui* p*ro* salute huma*n*i *gener*is laborant*i* Acetu*m* felle mistu*m* porrexera*n*t / per *com*pita nationu*m* & theatra turmati*m* feris darent*ur* in escam. Vt (q*uo*d clamauera*n*t) Iusti Sanguine*m* super se filiosque venisse sentirent.

[1] Miss Hammond informs me that she has found 1650–56 in *Polycraticus* ii. cap. 5, near end.

VIII. 8–56 are based on Laurence but greatly abridged, for he is excessively wordy and tedious. Lines 18–21 are pure Lydgate, also the sentiments expressed in 38–42. Nothing is said about "Ladi Slouthe" in either Laurence or Boccaccio. Line 43; here Laurence says: Affin quelle soit honnouree de ceulx qui apres toy ire*n*dront. Car ta renommee pourra estre co*m*mune a mai*n*tes gens / et paraduenture ton nom est ia commun / se to*n* nom ia de fait est commun / ou se ou te*m*ps aduenir il doit estre commun, vray est que tu trauailles pour autruy autretant co*m*me pour toy / combien que tu pourroyes presentemen*t* toy reposer. Laisse doncques se me dist paresse, le

labeur que tu as entreprins et le remena*n*t de ta vie passe selon la qualite du temps. Paresse la pourrie tellement me enhorta que ie ne fuz pas seullement demy vaincu par plusieurs telles et semblables parolles / mais abbatu du tout. Et de rechief ie abaissay ma teste sur le coissin. Et lauoye ia dressee sur mon coste pour moy leuer du lict / et tantost il me sembla que deuant moy estoit vng homme que dieu mauoit enuoye de ie ne scay quel pays. Cestuy homme estoit moult attrempe en visaige et en maniere / Il auoit ge*n*te face assez pale & ioyeuse / il portoit sur so*n* chief vne couro*n*ne de laurier vert & si estoit vestu du*n*g noble et riche manteau / Il estoit digne de tresgrant reuerence / ie ouury et aguisay mes yeulx plus que aultresfoys pour regarder cest homme; si tost que ie fuz bien esueille ie congneu que celluy homme estoit nomme francoys petrac mon tresdoulx maistre. Les admonnestement de mo*n* tresbon maistre Francoys petrac me ont tousiours aguillonne a oeuure de vertu / ie ho*n*noray francoys petrac des le commencemen*t* de ma ieunesse / si tost quil me regarda vng pou plus fort quil nauoit acoustume, il commenca moy a raisonner ainsi.

VIII. 67 ff. Lydgate makes Bochas speak first and is altogether more lively here than Laurence or even Boccaccio. Petrarch says: Or iehan boccace, noble maistre de oysiuite, pourquoy gis tu en ton

lict fetard & endormy par les faulx enhortemens de paresse. Apres ceste parolle Ie me hontoiay et abaisse mes yeulx vers terre et condampnay les parolles que ie auoye dictez vng pou cy deuant / ie commencay coyement a regarder a quel fin deust venir le debat de francoys petrac, homme glorieux et renomme / mais luy continuant son debat pursuyoit en disant. Dy moy Iehan boccace se tu as entendu si rudement la recommandacion doysiuete et de vie contemplatiue dont iay parle en vng mien liure qui est intitule le liure de la vie solitaire[1] / ouquel ie recommande oysiuete qui est la vie des hommes contemplatifz / Cestassauoir des philozophes / et des bons crestiens qui viuent selon iesuchrist. As tu dy ie si rudement entendu la recommandacion que iay faicte de oysiuete / que tu deusses ensuiure / Et paresse laquelle oysiuete contient labour mesle de contemplacion / Certain est iehan boccace que en mon liure de la vie solitaire iay principallement admonneste chascun homme quil employast ses forces en choses louables et verteuses. Or me dy iehan boccace pourquoy te gis tu en ton lict / as tu oublie le commun prouerbe que lhomme est ne en choses corporelles ou en espirituelles / & tu qui es deceu par fol cuider que apres le septiesme liure tu ne dois proceder ne labourer en oultre ainsi comme se feusses venu a la fin de ton labour / et affin que tu ne soyes follement deceu de telle sote oppinion aduise ce que iay dit / car chascun homme mortel doyt desirer le bien de renommee qui rent lhomme glorieux en sa vie et aussi apres sa mort . . . You do not condemn a good name, which, however much one searches for it, is only to be found through works of *virtu*; and so if one condemns a good name he condemns such works. Light is better than darkness, and it is best for us to live in the light, which is the gift of God to man, than remain buried and unknown. The time of thy life is short, but the advantage of having a good name continues long: it is their renown that gives us knowledge of such men as the holy prophet Moses, Aristotle prince of philosophers, Virgil greatest of Latin poets and the glorious and valiant Duke Scipio the African. Nor may we forget the three noble Catos and other men of old times whom we honour and praise after their death, just as they were honoured during their lives. And it gives us great pleasure to hope that by our labour we too shall be honoured after death like the men of old. If anyone considers this a small thing and of no value, ie dy que vng tel homme nest pas seigneur de son sens ains est forcene et sans raison. Les hommes raisonnables ne doibuent pas despriser ne confondre / ne abbaisser renommee par le vice de oysiuete / len ne doit pas dire mal de renommee / ne icelle reputer comme chose vaine & superflue / Mais tu te dois du tout efforcer a acquerir renommee pour monstrer les dons de dieu / Car quant tu te efforces emplir et eslargir par oeuure les dons de la grace de dieu en acquerant renommee, adonc tu congnois que dieu est celluy qui agrandist & augmente la grace que il te auoit donnee / et pource que tu es enueloppe de paresse, tu me disoyes encores que

[1] There is nothing said in Boccaccio about Petrarch's book or his recommendation of leisure to philosophers and saints.

mocquerie seroit sil auenoit q*ue* maintenant ou en temps aduenir ta renommee fust commune a plusieurs / laquelle chose est possible / mais dy moy Iehan boccace quelle chose est plus contraire a charite que de enuier la bie*n*eurete dautruy / Se tu es doresnauan*t* oysif sans oultre plus escripre / tu ostes aux aultres les bons exemples des Histoires / pour lesquelles dieu paraduanture veult que tu laboures / pour donner aux hommes moins sachans. Dy moy aussi Boccace ne vault il pas mieulx que tu laboures pour autruy que ce que tu pourrisses mescha*m*ment en oysiuete pour ton singulier delict / car il nest mestier que ie te preuue ceste chose pource que ia soyt ce que plusieurs des hommes de maintenant ayent tel nom comme est le tien, si ne pourront ilz occuper ne detenir le merite de ta renommee qui nest pas leur / Si ainsi estoit que lenne co*n*gneust les ouurages du bonho*m*me / Mais seullement le nom / les vaillans hommes trespassez so*n*t en peril comme toy mesmes / ainsi comme par vne maniere len congnoystra les ymaiges des anciens / et la tienne aussi est il possible que les merites des anciens soient attribuez a ton nom comme il est possible que tes meritez soient attribuez aux noms des vieilz auteurs / Mais il te conuient plus doubter que par le iugement des hommes lenne te admette les hontes et les diffames de tes compaignons se*m*blables. Et pource ie conseilleroie aux preux et vaillans hommes que sans riens beso*n*gner ilz se destournassent es cauernes de la terre. Se ie aduisoye que ainsi comme la clarte du soleil ne peust estre troublee par la Fumee du feu materiel / Aussi les bo*n*nes oeuures ne la renommee des vaillans hommes aucteurs ne peult estre tachee par les hontes des aultres. Renommee fait vng bien a ceulx qui sont trespassez et mors / Car renommee monstrera aux hommes aduenir lesquelz ayent este boyteux et bossus et cruelz et deformes par quelconque laidure de visaige ou de membres et quilz ayent este beaulx & quelz riches / et quelz ayent este empereurs & q*ui*lz roys / et puis que renommee fait ainsi enuers les hommes ia mors et trespassez / tu dois croire que ainsi sera elle enuers les aultres. Ie suppose iehan boccace que selon le iugement des yeulx de ta pensee tu ne puisses aulcune chose sur adiouster a la resplendisseur dung homme renomme comme Platon / aristote / scipion / et caton / touteffoys en feignant ainsi es yeulx de nostre pensee nous suracroissons aucunement plus la dignite de lung que lautre / car en plusieurs scipions nous suracroissons la dignite de Scipion Affrican le premier au regard des aultres scipions / entre plusieurs catons nous suracroissons aulcunement la dignite de caton censorion . . . among several Cincinnois (Quintios) one Cincinatus, among several stoic philosophers Plato, among several peripatetics Aristotle, among poets Homer and Virgil; and here Laurence adds, Tous les sainctz Apostres de dieu sont bons et renommez / Mais entre eulx tous nous suracroissons prerogatiue de dignite a sainct pierre et a sainct pol; and, he continues, among emperors Caesar, and among the emperors of France named Charles, Charles the son of Pepin was the most renowned: pour la tresgrant renommee que tous les vaillans ho*m*mes dessusdictz gaignerent par l*eu*rs bo*n*s merites

& oeuures vertueuses / Mais se ainsi estoyt que le vray ymage de la renommee dung bon homme fut du tout perdue enuers les hommes mortelz si ne pourroyt elle estre perdue enuers dieu pour la Gloire duquel lhomme a laboure au prouffit & a lhonneur des hommes. Certain est que dieu voit la bourne et la fin a quoy tendoyent les hommes / dieu ne peult estre trahy ne deceu / Dieu aussi rent vng don de vie pardurable a celluy qui laboure a lacroissement de la gloire diuine / et celluy don est le plus desirable de tous a homme qui laboure / Ne peult aduenir aulcune chose meilleure que ce que Dieu luy restitue double salaire et guerdon au regard des dons de grace que dieu luy auoit commises et bailles. Nous hommes doncques debuons labourer et besongner / Et deuons esguilloner nostre engin selon toutes noz forces pour acquerir renommee qui ennoblist les hommes: Affin que nous ne soyons nombrez entre les gens populaires et innobles / Et affin aussi que les hommes trespassez et mors ont laboure pour nostre prouffit / aussi nous puissions prouffiter aux hommes aduenir / et affin que nostre nom soyt escript entre les noms pardurables / Et que nous acconsuiuons renommee sans fin et que les hommes voyent que durant nostre vie mortelle nous auons trauaille a la gloire de dieu et non pas a lexaulcement des vices / Si nest il mestier de plusieurs choses dire / fors que ie pouoye reprendre ta paresse et ta longue dormicion par plus aigre parolle / Ainsi comme tu lauoyes desseruy / mais pource que la tresgrant cruaulte du maistre nuyst aulcuneffoys a vng homme rebrunche et rude plus que elle ne proffite / Iay pensay que en toy admonnestant vault mieulx vser de doulces parolles que aspres ne rudes / affin que ie te face hontoyer de ta paresse / & nonmie affin que ie ne trouble ne esmeuue ton courage et affin que durant mon courroux ie ne te bate de verges ne de fouetz / Ie vueil que tu ostes les tenebres de ton entendement et que tu rompes et froisses la paresse de ton corps / et te lieue de ton lit fermement sans tarder / acomplys et meine a fin le liure que tu as commence / et se tu ne aconsuys ne ne gaignes aulcune gloire ne aultre remuneracion en ce monde touteffoys tu dois plus labourer sans salaire que estre saoul et comble pour auoir dormy en paillardie et oysiuete. Francoys petrac qui entre ceulx de nostre aage fut tresglorieux homme dist auec moy les choses cy dessus escriptes / mais pource quil me souuient que francoys petrac en continuellement labourer auoit mieulx employe son temps que aucun autre homme mortel, ie nosoye haulcer mes yeulx vers luy tant estoye bas agenoille vers terre / pource quil me reprenoit par ces parolles tres vrayes. Mais ie consideray ma tressotte oppinion ie plouray et fus dolent et me enclinay a sa sentence / et desiray dedans ma poictrine les esperitz & les forces de mon engin pource que ie estoye angoisseux et fort esmeu. Adonc francoys petrac qui congneut ce qui me estoit conuenable Esclarcit enuers moy ses yeulx et son visaige en riant mist ius lobscure indignacion quil auoit contre moy et me monstra resplendissant visaige puis me dist. Mon amy Iehan Boccace iay assez et plus que assez argue et demonstre que la paresse de toy est nettoyee par ce que ie tay veu si

humble et si abaisse / lieue toy doncq*ues* et pren esper*an*ce en toy soubz la fiance de mon Humanite / et de cy en auant garde toy que tu ne te laisses trayner en si dommageuse paresse qui aux hommes donne faulx admonnestemens. Ie fus vng pou adoulcy par les courtoises parolles de mon maistre fra*n*cois, si retiray vng pou mes forces / & iasoit ce que ie fusse aulcunement honteux / neantmoins ie adrecay mon visaige vers le ciel pour clerement veoir la debonnairete de mon maistre francoys petrac / mais luy a maniere dung homme qui a fait tout ce quil appartient a son office / se partit soubdainement dauec moy comme il estoyt venu / & adonc ie qui appercu par quelle maniere dieu esueille les folz hommes esdormiz / ie co*n*da*m*pnay la mauuaise oppinion que ie auoye de non plus labourer / et prins arriere ma plume pour proceder a mon ancien office de escripre les cas des nobles malheureux.

Thus the chapter as it stands in the *Fall of Princes* is for the most part Lydgate's own. To have given an accurate rendering of Laurence would have been not only unnecessary but inexpedient; nor is there any reason to believe that Lydgate could have done so. Lines 82–84 have no counterpart in Laurence and express a favourite sentiment of Lydgate's. The allusion to the "lyffe solitarye" (108) is a curious perversion of what Laurence said. Lines 136–140 are in Lydgate's best style, 145–147 are characteristic. Of the names quoted in 149–159 some may have been suggested by Laurence, although the majority are not mentioned by him at all; 187–189 are of Lydgate's invention, no less than the oft-quoted lines 190–203. The contrast with both Laurence and Bochas is remarkable.

VIII. 204–427 correspond with Laurence's second chapter.[1] There is nothing about Domitian in Lydgate, except the statement in lines 212–213 about the gold and silver images, that is not already in Laurence; otherwise Lydgate abridges as usual. Commodus (236–252) is treated like the others. Line 239 is based on Laurence's, "Il fut habando*n*ne a toutes ho*n*tes de charnel delict et dordure en fait et en parolles / il combatit tressouue*n*t es ieux gladiatoires et si se co*m*batit aussi contre les bestes sauuaiges dedans lemphiteatre que nous appellons lices." Lines 249–50: Et en celle librairie estoyent les volumes des liures qui par auant auoient este composez par le soing et par lestude des anciens philosophes tant Grecz comme latins et hebrieux. Of the death of Commodus Laurence says: Lempereur commodus qui a tous comme iay dit estoit do*m*mageux fut comme dient aucuns historiens estrangle en mort en la maison dung homme rommain appelle Vestalien / car lempereur Commodus auoyt vne

[1] It (¶ Imperatores Miseri) is very short in Boccaccio, but done in rhythmic, powerful style. Of Domitian he says: Veru*m* alios Domitianus insolens anteibat / queritans dum ampliare principatus sui gloriam videretur: se a cubiculariis interemtu*m* / & Populari Sandapila deportatu*m* / et cum dedecore tumulatu*m*. Of Commodus: Sic & Co*m*modus Antonini Seueri filius toti Orbi inco*m*modus post multiplices Imperii sui sordes apud Vestilianu*m* / Concubina eius Martia cum aliis paucis operante / gutture captu*m* se morique coactu*m* anxie q*ue*rebatu*r* [fol. xc verso].

concubine appelle marcia qui auec pou dhommes procura ceste mort et en despourueu happa ledit Empereur par la gorge et si fort lestraingnit que elle lestrangla et mourut comme iay dit.

VIII. 253–257. Laurence says that Helvius Pertinax was slain in the sixth month of his reign by a Roman legist named Julian, "qui entre les facteurs de loix ciuiles est tresouuent escript & nomme es trois liures de digestes." Julian then occupied the empire and was defeated and slain by Severus at Pont Molin.[1] [fol. clxxxix a.]

VIII. 267–287. Laurence calls Pescennius Postumus. He says further: mais combien que seuerus par son orgueil eust offendu dieu en persecutant leglise et en occisant les sainctz hommes crestiens touteffoys seuerus obtint victoire contre postumus qui fut desconfit & tue pres de tyzire vne cite de surie. But God afterwards took vengeance on his sins; he was compelled to march from Syria to Gaul and fight Albinus, whom he slew near the city of Lyons. Laurence then continues: Apres la mort de ces deux nobles hommes postumus et albinus venoit le maleureux aurelius surnomme caracala qui fut le xviii. empereur apres octouien & tint lempire presque par sept ans entiers neuf cens xlii. ans apres la fondacion de romme et deux cens quarante ans apres la natiuite de iesucrist. Apres doncques que lempereur seuerus par grief de maladie fut mort durant sa guerre ou pays de bretaigne[2] il laissa deux siens filz, geta et basianus. Geta was declared an enemy of Rome and died; Basianus surnamed himself Anthonicus [Caracalla], became emperor, was slain at Edessa. (¶ Hinc & Aurelius Caracalla Parthos / quod se apud Edessam trucidassent / execrabatur.)

VIII. 295–301. As in the case of the preceding emperor, Lydgate owes the whole of his material to Laurence.

VIII. 302–315. ¶ Cæterum acriori querela Heliogabalus turpitudinum forte suarum immemor circumstrepere camerulam faciebat / ægerrime / vt eius poterat verbis adsumi / ferens quod qui auro ventris honera deponere consueuerat: suum in cloacam tot iamdudum delinitum vnguentis ac odoribus deiceretur cadauer. So much in Bochas. Sabellius is mentioned only by Laurence. Aurelius qui souloyt faire sa fiente en vaisseau dor / & oindre son corps doignemens & oudeurs / sa charongne fut gettee dedans les chambres quoyes.

VIII. 316–336. Marcus Aurelius. Laurence says that his mother Mamea was a Christian, who of her own free will listened to Origen, and that probably it was because of her merits that Marcus Aurelius had such good fortune. Laurence's account of Ulpian is more detailed than Lydgate's.

VIII. 337–364. Maximus and Gordian. Lydgate follows Laurence.

[1] ¶ Inde Aelius pertinax dolo Iuliani Iurisperiti in Palatio Romae se dolebat occisum. ¶ Aequo modo & Iulianus a Seuero victum se Caesumque apud Miluium Pontem lamentabatur.

[2] apud Lugdunum alterum / Seueri opere Cæsos fuisse firmabant.

VIII. 365–385. The two Philips. Laurence speaks of them as the first Christian emperors and mentions their magnificent celebration of the thousandth anniversary of the foundation of Rome, "et fut ce iour appelle le iour de la natiuite. Et certain est que cestuy qui fut de grant deuocion a iesucrist et a leglise a receu grace & honneur de dieu / car mesmement il nest historien qui die que lempereur philippe sacrifiast oncques aux dieux selon coustume ancienne quant il montoit ou capitolle de romme." Laurence says nothing about either their baptism (372–374) or their bequest of their treasures to the church of St. Laurence, all of which Lydgate probably obtained from Martinus Polonus, to whom he alludes in line 412 (comp. Koeppel, p. 69).

In Bochas the order of these emperors is different: he says, ¶ Necnon & Aurelius Alexander virtute conspicuus apud Maguntia*m*. Et Philippus pater Veronæ / Romæque Philippus filius Decii fraude quasi voce vna se Coesos militari tumultu adflictabantur extreme. ¶ Quibus iu*n*cti erant Maximinus & Gordianus / Hic quod a Pupieno Aquileiæ præfecto / ille post multa egregie bella gesta factione suorum haud longe a Circeso truncati sint / deplorantes.

VIII. 386–408. Decius. Almost a column in Laurence. "Decius . . . me pria que de luy et de son filz ie escripuisse en brief leurs cas." Laurence says nothing about St. Anthony's living on fruit and roots, but: "Cestuy anthoine soubz la nouuellete de la religion chrestie*n*ne & pres du temps fut si parfait en oeuures et en parolles que presque la sainctete de luy estainct et aneantist tous ceulx qui se nomme*n*t religieux ou hermites." Laurence says also that Decius chose his son to succeed him, without consulting the Senate; but both he and his son were killed by the Persois. [His & Decius erat (plorauit, Ziegler) immistus non minus infortunium nati deflens / quem apud Scythas (Prusio, Ziegler) secu*m* Coesum sciebat: quam suum.]

VIII. 409–427. Line 424 is Lydgate's. Laurence ends this, his second chapter, as follows: Pour monstrer la muance de fortune qui abatit par tant de foys par tant de tresbuchetz tant de*m*pereurs rommains / il nest mestier de en racompter plusieurs / mais pource que entre ces malheureux venoit lempereur valerien a cheueulx blans & ors & vestu dune villeine robe; et pource quil co*n*fessoit tant par son habit comme par ses parolles sa honte et sa villenie iay entreprins a racompter son cas / et plus larges parolles que ie nay fait des autres pour monstrer que le nom de lempereur valerian est pl*us* mauldit que des autres empereurs auant escriptz [fol. cxc c].

VIII. 428–560, the Story of Valerian, represent Chapters three and four of Laurence's Book VIII., over nine and a half columns, which in turn are renderings of two sections in Boccaccio: ¶ De Valeriano Augusto Romanorum Imperatore, and ¶ In Saporem Persarum Regem / & Valerianum Romanorum Imperatorum, of which the first tells the facts and the second draws the moral. Laurence devotes almost an entire column to Valerian's persecution of the

Christians (qui adonc commencoyent la souueraine religion qui est en adorer dieu et en garder la loy donnee par luy et confermee par leglise Catholicque). Valerian forgot the punishment that had been meted out to Decius: Et tout certain est que quant vng mauluais Homme est tourmente il sent bien les tourmens / mais pource que il est obstine et endurcy il ne sent pas de par qui les tourmens viennent. Decius, Gallus and Valerian believed that the mortal pestilence was an ordinary natural occurrence and not the punishment of God. Lydgate draws his entire material from Laurence.

VIII. 460. Laurence says, Et apprestast son dos a guise de montouer pour monter le roy sapor sur son cheual. Et en cestuy vil et honteux office demoura valerian tout le remenant de sa vie / et mourut tresmechamment en perse.

VIII. 463. Here begins Laurence's Chapter 4, Book VIII.

VIII. 472. Mais ie ne cuyde pas que deuant le temps du malheureux empereur valerian que aucun homme ayt ouy que les roys vaincus et prins par bataille ayent est foullez des piedz de ceulx qui les desconfisoyent, etc. But Valerian deserved it "because he had persecuted Jesus Christ and his."

VIII. 474. Mais le Roy Sapor ne print pas iuste vengeance / et toutesfoys se sapor dit que len peut licitement faire toutes choses contre son ennemy. Ie luy respondz que vray est / mais valerian deuant sa desconfiture et sa prinse a este ennemy / et maintenant est vaincu et prisonnier. Nor was he an enemy of Sapor, he only defended himself against Sapor's injustice. He lost. Se le roy Sapor auoit eu fortune pour soy fauourable / pource ne deuoit il pas fouler des piedz ne si dehonnestement marcher sur le dos de lempereur valerian. God will not suffer such pride to go unpunished. Laurence then speaks of Cyrus and Xerxes (477–483) . . . il nest mestier que ie rameine en memoire les orgueilleux roys persoys affin que ie mauldie & condamne lorgueil du roy Sapor qui par humilite deuoit baisser ses yeulx vers la terre quant il montoyt sur son cheual. Le roy sapor deuoit regarder valerian sur lequel il marchoit de ses piez. Et se il neust eu le cueur dur comme roche il eust apperceu que la condicion des hommes mortelz est miserable et poure & que les iugemens de dieu sont iustes / car le roy sapor fouloit des piedz lempereur valerian / qui vng pou parauant estoit plus puissant que sapor / mais le roy sapor orgueilleux pour sa victoire qui aux piedz defouloit lempereur valerian cuidoit paraduenture fouler lempire de romme / mais il estoit deceu / car il ne marchoit fors que vng bon hommeau qui auoyt commandement et seigneurie sur les cheualiers rommains. Certes le roy sapor ainsi enrage et orgueilleux estoit mal souuenant des entrechangemens de la roe de fortune. Il vaulsist mieulx au roy sapor quil eust honnestement supporte son prisonnier valerian / car combien que glorieuse et belle chose soit de vaincre et desconfire autruy toutesfoys cest plus glorieuse chose de pardonner a ceulx qui sont vaincus. Quant aulcun victorieux a mercy dung homme vaincu quil tient entre ses mains. Adonc est

celle vengeance digne de plus grant louenge. Les cueurs des hommes courroucez sont tressouuent appaisez par recepuoir benignite et doulceur, les cueurs des humbles hommes sont tressouuent ateinez par sentir cruaulte trop grant. But in the hearts of barbarians cruelty is deeply rooted. Throughout this chapter Laurence follows Bochas awkwardly but closely.

VIII. 484–560. Lydgate introduces no new material and although abridging Laurence manages to include the main features of the chapter. The beginning of Bochas' words to Valerian is as follows (Petit, fol. xci verso): ¶ At tu nunc Senex infœlix paululum post exhibitum Victori turpe seruitium / curuatum erige dorsum. Præsensque sis. Nolo [Volo, Ziegler] quidem fractas vires / catenas / & carceres olim plurium Regum extrema solatia / dum loquor / inspicias. Quid ergo? Dum flexis in cœnum poplitibus / quos paulo ante Mundi Principes te coram oraturi flectebant / dum manibus extensis in lutum / quas Smaragdo plurima Auroque insignes amicis Regibus porrigebas: dum ceruicem deiicis / qua Lauream gestare solebas sublime Imperatorum insigne / dum terga Romana Purpura contegi solita pedibus adcensuri Saporis curuata concedis: & dissonos strepentium Barbarorum iacens audis adplausus: volo respondeas. Nunquid in mentem venit te Cæsarem / te Augustum / te insuper fuisse Romanum? Si neges: omnem calcantis gloriam tollis. Quod ipse quidem malem. Nil enim interest inter præteriti decoris immemorem: Et deiectæ adque extremae sortis hominem. Si fatearis (quod verius credo) vt sinam quod hostem quadam vmbratili ac inani elatione in astra videaris efferre: quaeso qua mente / qua patientia / quo consilio / ex tam celso culmine / in tam ignominiosum deiectus seruitium vitam seruas? Si olim Præsidendi Prætorio / gerendi Consulatus / Imperandi exercitibus / Augustalem insuper adsumendi dignitatem animum habuisti: quid in seruanda[m] maiestate Romanae auctoritatis tam sordide spiritum abiecisti? O Romani sanguinis rubor [robor, Ziegler] & ignominia sempiterna. Boccaccio then goes on to speak of Publius Crassus, etc.

VIII. 508. Aristonicus in both Bochas and Laurence.

VIII. 561–665 correspond to Laurence's VIII. 5, a comparatively short section of about four columns, which is based on a very brief chapter (v) in Bochas.

VIII. 565–567. Lempereur valerien son filz galienus fut espouente par le iugement de dieu qui auoit ainsi pugni son pere / & pour ceste crainte galienus pensant satisfaire a dieu rendit le pays aux eglises & aux crestiens / mais la tresabhominable & perpetuelle chetiuoison du desloyal valerien ne souffist pas a la pugnicion de luy ne de ses meffaitz / car le sang des sainctz & iustes hommes crestiens occis par son pere crioient a dieu mercy et demandoient vengeance auoir en ce mesme pays ou il auoit este espandu / les gens de toutes pars se deslyerent et vindrent contre romme & contre les pays denuiron / car les allemans

trespasserent les alpes et vindrent en ytalie iusq*ues* en la cite de rauenas / Les gothois saillir*ent* en si gr*ant* multitude q*uilz* degasterent grece / macedoine / pont*hus* & asie: les quadois et les sarmatois pillere*nt* le pays de hongrie / et celle p*ar*tie de da*n*nemarche q*ui* est oultre la dyone fut du tout ostee de le*m*pire de ro*m*me. Les parthois oster*ent* aux ro*m*mains mesopotanie & surie. Les allema*n*s em-braserent & prindrent les espaignes & affin q*ue* ro*m*me ne fut quitte de ceste persecution / les tira*n*s firent co*n*spiracion deda*n*s ro*m*me po*ur* auoir la seigneurie.

All that Bochas says about Gallienus is: ¶ IN hac enim Galienus ante alios querebat*ur* quod se rege*n*te Imperium Nationes plurim*ae* rebellassent. Ipseque postposito tam magn*ae* molis honere priuatus apud Mediolanum ab inimicis occisus sit.

Throughout the remainder of this section Lydgate follows Laurence.

VIII. 596–602, Quintilus. Line 602, "Mais le dixseptiesme iour de son empire il fut soubdainement occis despees par les fe*m*mes de suniue qui mirent leurs espies contre lempereur quintilianus." Bochas says: ¶ INDE Quintilius Claudii frater q*uod* fere ab initiati Imperii Gloria repentina adque ab insidiantium gladiis illata morte subtractus sit / mœstus incedebat.

VIII. 603–623. According to Laurence, Aurelian conquered Zenobia and strengthened the walls of Rome.

VIII. 617. "Of whom Bochas list no mor now write." It would have been better to say "Of whom Lydgate list no mor now write," for Laurence adds that Aurelian and all his people were terrified by a thunderdent that came down from heaven before them, and also: Et affin que la cruaulte et iniure quil auoyt faicte contre les sainctz chrestiens fust vengee il fut occis par les mains de ses propres ennemys moyennant le barat dung sien varlet tandis quil cheminoit de constanti-noble en la cite de heracle [fol. cxciii d].

VIII. 621, 22. Lydgate is quite right. Laurence says no more than that they were both killed, the one in Pontus, the other in Tarsus.

VIII. 624–644. Probus, Laurence says, delivered Gaul from barbarian enemies. Il fut occis par ses mesmes cheualiers deda*n*s la tour de suniue q*ue* len dit la tour ferree en vne dissencion qui entre ses cheualiers aduint (in Turri ferrata militari oppressu*m* tumultu*m* dicebat).

VIII. 655 ff. & par ainsi il trouua dieu plus ennemy que les hommes[1] / mais son filz mimeranus qui auoit este auec son pere carus fut preue de ses deux yeulx & occis par le barat de aper vng noble cheualier de qui mimerianus auoyt espouse sa fille, & aper meurtrier du noble mimerian*us* fut occis par la main du noble dyo-clecien.

VIII. 661. Carinus was given to all vices, was defeated by Diocletian and succeeded by Septius.

[1] Deum potius incusans quam homines.

The section ends in Bochas as follows: HIS erat immistus Septimus dolens / quod ab eisdem a quibus apud Dalmatas fuerat ad Imperium sublimatus: æque occisus sit. Quid Tetricos: Quid Valentes: Meonium: Ballistam: Macrianos: Pisonem: Aemylianum: Aliosque plures miserrimos omnes describam? Esset quippe longissimum. Et Zenobia Palmyrenorum Regina dolens quod Aureliani Triumphum decorauit: distrahit / etiam si cœpissem.

VIII, 666–742. Zenobia occupies four columns in Laurence.

VIII. 698. i.e., after the defeat of Valerian. The provinces belonged by right to Rome. Odenathus then attacked the Persians in order to deliver Valerian from servitude. Valerian had a lazy son named Galienus, who never tried to avenge his father's dishonour. Odenatus chased Sapor's army from Mesopotamia and took possession. He slew Quietus, son of Metrianus, a knight, because he made war on Galienus. Par ces choses noblement faictes par le roy Odenatus le nom / lestat et la puissance de zenobia sa femme sembla estre moult acreue. He and his son Herodes, with whom he shared the throne, were then murdered by Meonius Balista, his cousin. Meonius usurped the land of the Orient, grew vicious and was killed by his followers.

VIII. 708 ff. Lydgate follows Laurence.

VIII. 712. No; Laurence says, "attournez en la maniere des empereurs de romme." Zenobia dressed herself in full armour, associated with the knights and men at arms, "non pas a maniere femenine," and so she conquered and held many of the Roman provinces in the East. But now that all the Roman tyrants had been captured or killed by the Roman captains, and Aurelian had come to the throne, he thought it was not proper that a woman should hold part of the Roman Empire.

VIII. 720–742 represent over a column in Laurence. In spite of her military ability Zenobia was defeated and taken prisoner, brought to Rome and marched before Aurelian's chariot in his triumph, to which she gave great distinction. Et vray est que zenobia representoyt non pas seullement aux hommes / mais mesmement aux femmes qui la regardoyent vne chose merueilleuse et digne de louenge pour ce que Aurelian lauoit mise en son triumphe plus tost quil nauoit fait vng homme. Apres ce que zenobia par auant noble royne eust este mise en Triumphe comme prisonniere et quelle eust este gardee & mocquee elle fut priuee de dignite royalle / de seigneurie et de toutes choses mondaines puis luy fut deffendu le retour en son pays naturel / & apres fut contraincte de finer le remenant de sa vie entre les autres femmes rommaines sans auoir aucune special estat de vitaille ne de robe.

Then follows a column of comparison between Zenobia's former and present condition, the last words of which may be supplied from the Latin for the sake of brevity: ¶ MORTALium quidem nimium inconsyderata conditio quam crebris adque dissonis mutationibus

concussa distrahitur. Hæc nuper Persis Syrisque tremenda regibus: Nunc vilipenditur a priuatis. Hæc nuper Imperatoribus admiranda / Nunc venit miseranda Plæbeis. Hæc nuper Galeata concionari militibus adsueta / Nunc velata cogitur muliercularum audire fabellas. Hæc nuper Orienti præsidens scæptra gestabat: Nunc Romæ subiacens colum sicut cæteræ baiulat. Quid multa dixerim? Quæ se bellicis immista quandoque semiramidem / quandoque Didonem prædicauerat: Nunc vt Zenobiæ nomen si possit deleatur exoptat. ¶ Ite igitur humanæ conditionis immemores / & scandite celsa / vt aut omnem Fortunæ spirantis auram timeatis: aut sopiti impulsu minimo in mortem certissimam corruatis [Petit, fol. xciii recto].

Except for lines 670–679, Lydgate's source was Laurence.

VIII. 743–854, Diocletian, corresponds to Laurence's Chapter 7, in which he expands into five columns a short section of Bochas.

Lydgate omits the introduction: VTI PAVLO ANTE Nunc Persis / Nunc Macedonicis / Nunc Syris & Aegyptiis calamitatibus fere absque intermissio ne plurimum infestabar: sic nunc Italicis & potissimum Cæsarum ærumnis ita astringor / Mirabile dictu / vt non solum scribere nequeam: set nec enumerare possim / Quot adsidue suas deflentes miserias circumstrepere adque clamitare Cædes / depressiones / ignominias sentio videoque Arbitror / pro ut Roma in se totius orbis molem traxit Imperii / sic criminum / proditionum / cædium / adque infortuniorum omnium traxit incendium.

VIII. 748–49. Dyoclecian . . . fut courtiller / cest a dire laboureur de pourreaulx et de choulx et dautres courtillages. Bochas says merely: Non quidem ea maiestate conspicuum / qua ex obscurissimo Dalmatiae loco genitus / in fulgorem fuerat sublimatus Imperii. In fact, the entire story of Diocletian extends to only about thirteen lines in Bochas. Lydgate in turn abridges Laurence, who says here that after Diocletian had killed Aper and overthrown Carinus, he made Maximian his vicar in Gaul and sent him out against Maudas and Helianus, two rebels. Then Carausius (vng cheualier de petit & bas lignaige) was sent to protect the seaboard of Gaul (766–777). While Carausius was misbehaving himself in Gaul, Achilleus rebelled in Egypt, the Gencians afflicted Africa, Narseus attacked the peoples of the Orient.[1]

VIII. 778. Adonc dyoclecien espouente et esmeu . . .

VIII. 793. sexe; sept, Laurence.

VIII. 794. Constantyn qui apres fut empereur.

VIII. 811. Italliens; les allemans, Laurence.

VIII. 814. et en celle bataille fut desconfit et mort lost de constancius qui a peine cacheement en eschappa.

[1] The Thebæan Legion and Pope Marcellinus (833, 837) were taken by Lydgate from "The Golden Legend" (Koeppel, p. 55).

VIII. 816. soixante mil allemans . . . entre lesquelz comme il est vraysemblable estoyent plusieurs nobles hommes. Then Maximian defeated the five Gencians in Africa. Diocletian killed Achilleus and sacked Alexandria and Egypt and murdered the inhabitants. Galerius was defeated by Narses, and on returning to Diocletian for refuge was received with contempt and made to run dressed in purple before Diocletian's chariot: Ceste honte et villenie que souffrit Gallerius luy aguisa lengin ainsi comme vne queux aguise vne cousteau & abatit la reille quil auoit a cause de son orgueil royal & considera en sa pensee les orgueilz & follies parquoy il auoit perdu troys grans batailles. He assembled a new army of Greeks and Germans and put Narses to flight, took his wives and sisters and children, all the riches of his host and many noble Persians. After that he was received in Mesopotamia by Diocletian with great honour and joy (comp. *Fall of Princes*, VIII. 918–945, chapter on Galerius). Constantius and Galerius fought against the Carpois and the Basternois and garrisoned various provinces with Sarmathians. In the meantime, Diocletian ruling in the East and Maximian in the West began to burn churches and persecute and kill the Christians. "And this persecution was the xth after that of the emperor Nero and the most cruel and most long of all the other nine."[1] Diocletian then during the second year of the persecution of the Christians caused Maximian unwillingly to join with himself in resigning the Empire to Constantius and Galerius. (comp. *Fall of Princes*, VIII. 878 ff.) This they did on the same day, Diocletian in Nicomedia and Maximian in Milan. Thus the vicars, Constantius and Galerian, became emperors, and halving the Empire, Galerius reigned in the East and Constantius in the West, "mais il qui fut homme trespaisible fut content de seullement auoir les pays de gaule & despaigne." After Diocletian had retired voluntarily, in the hope of spending his old age in rest, he was menaced by Constantius and so terrified by him, that after he had escaped his hands he poisoned himself (847 ff.).

Mais toutesfoys ie croy que dyoclecien porta la peine du peche quil auoit desseruy en desrochant eglises / en bannissant et occisant les sainctz hommes crestiens. Bochas with far greater imaginative power says: Vel in humiles Veri Dei cultores acerba persequutione sæuierat. Set eo in habitu quo haud longe Salonen holera dudum priuatus serebat / acriterque mœstus immurmurans criminabatur Constantium quem ipse in Caesarem dudum promouerat. Eo quod voluntarium ocium suum non solum minis inquietasset: sed eum adeo timidum reddidisset: vt sibi ipsi ad illius effugiendas manus & vt Caesis christicolis pœnas daret / Veneno mortem indiceret.

VIII. 855–903. Maximian. Over three and a half columns in Laurence, told very circumstantially with many repetitions of detail

[1] There is no mention in either Laurence or Bochas of the Thebæan Legion, St. Alban or Pope Marcellus. 833–837 are Lydgate's. Line 845 has no basis in Laurence in this chapter.

from the chapter on Diocletian. Lydgate abridges as usual, adding nothing.

VIII. 904–1022. Galerius. Gallerius empereur de Romme plain de puanteur de pourriture et de taches ordes & abhominables fist tant par deuers moy que ie lui prestay ma plume pour escripre son cas. Laurence goes on to say that Galerius was a youth of low estate and small substance, and retells the story of his defeat by Narses, his reception by Diocletian and his subsequent success (told already in Chapter 7) with even greater circumstance than before. Galerius is handled only once by Boccaccio, in his proper place, the present chapter.

VIII. 946–952 are a characteristic exclamation of Lydgate's.

VIII. 953 ff. Laurence says here that Galerius was so joyously and honourably received by Diocletian that it seemed to the people who were there that the former and not the latter was emperor. And this opinion was found true very soon, for after a short time Galerius himself became emperor.

VIII. 955 ff. Gallerius qui auoit este petit fut tresgrant / il qui auoit este dobscur & vil lignaige fut destat resplendissant et noble et finablement il deuint empereur & prince dune grant partie du monde / cestassauoir des pays daffricque et dytalie. Et constancius fut ordonne & commis ou pays dorient et de midy pource que par aduanture il estoit plus conuenable a oysiuete & a repos que a demener batailles. Apres ce que gallerius qui a laccroissement de sa resplendisseur gouuernoit a son plaisir affricque & ytalie fut esleue a la gloire de lempereur il commist et ordonna pour soy deux̄ cesariens / cest assauoir maxencius et Seuerus, affin que ilz secourissent a gallerius & supportassent les trauaulx et les peines du gouuernement de lempire.

VIII. 971–973. Laurence says nothing about Galerius' giving authority to Maxentius and Severus to persecute the Christians, but continues, Apres ces choses faictes Gallerius qui fut enfle et orgueilleux de si grant felicite / il print armes et tourna ses batailles contre le nom de Iesucrist et contre les chrestiens. . . . Par la vertu et selon les mandemens de lempereur gallerius les sergens et Bourreaulx forcenerent contre le sang des crestiens innocens et iustes par le space de dix ans presques par tout le monde. Les sergens et bourreaulx de Gallerius se appareilloyent pour oster le nom de iesucrist qui durera tousiours. Laurence, following Bochas, dwells further on the persecution of the Christians and then continues (974–988), as rendered by Lydgate.

VIII. 989 ff. Laurence and Bochas were more circumstantial in their description of Galerius' malady, although line 995 is Lydgate's own characteristic addition: car vne rage sourdit dedans son cueur qui tellement le demena quil cheut en maladie si pestilencieuse que ses entrailles pourrirent dedans son corps & il non pas seulement crachoit vers par sa bouche / mais mesmement malgre luy & nonobs-

tant tous remedes de ses oreilles / de ses narines & de sa bouche sourdoient vers comme dune fosse pleine de charoigne & dordure. Les vers sailloient par les conduis du corps de galerius auec si grant puanteur que en quelconque lieu quil fust porte il empoisonnoit lair dune mortelle odeur. Et pource que gallerius par ouurage de medecins ne peut estre allege de celle pestilence il commenca forcener de rechief contre les hommes crestiens & innocens & fist publier ses cruelz mandemens. Entre les homes crestiens que gallerius faisoit mener a tourment vng en y eut qui affinquil ne semblast muet dist a gallerius ainsi come il deust donner remede a sa maladie. Certes gallerius il nest mestier que ie vse auec toy multitude de parolles / si saiches en brief que la maladie que tu souffres te est advenue par le courroux de iuppiter contre qui tu as peche / et ce nest pas par le courroux de celluy iupiter lequel faulsement tu appelles le tresbon et le tresgrant et lequel tu honnores et sers par maniere desloyalle en son temple quil a ou capitole de romme / mais la maladie que tu souffres te est aduenue par le courroux de iupiter le roy celeste qui nasquit de la vierge et qui est empereur et seigneur du ciel et de la terre. Et de cestuy iupiter roy celeste tu gallerius persecutes & destruitz les crestiens qui par saincte religion ensuyuent iesuchrist / contre lesquelz ia pieca tu es esmeu & courrouce a maniere dune beste sauuaige / par ces parolles que gallerius ouyt, il qui estoit vermineux et pourry print horreur et crainte en soy et nosa faire ne dire aucune chose contre celluy crestien qui luy preschoit verite et qui droictement le reprenoit. Galerius ceased persecuting the Christians and repented, but his repentance was too late to be of any avail to his health. In fact, he remained so ill that he was quite unable to enjoy the pleasure (doulceur) of imperial sovereignty. And thus it came about that Galerius, who had treated the Christians cruelly, was constrained to be cruel to himself until the time came for his 'ame enragee' to be separated from his body.... Gallerius vit le sang de son corps estre conuerty en continuelle ordure / il fut ainsi en ce monde comme est le roy tantallus qui pour la pugnicion de son auarice est en enfer assis entre tous les biens de delectation et si nen peult vser combien quil les voye a plain. Gallerius doncques qui ne fut secouru de dieu ne des hommes mist hors sa malheureuse ame et descendit en enfer pour souffrir illec plus griefz tourmens [fol. cxcviii d].

Lydgate, if less macabre than Bochas and Laurence, was harder on Galerius, at least than Laurence was, and did not suffer him even to repent.

VIII. 1023–1463 represent Laurence's Chapter 10 and Boccaccio's short section ¶ Nonnulli Infœlices Cæsares & Augusti. There is the usual introduction: a large company of dolorous emperors. Si tost doncques que ie regarday diligemment celle compaignie de ces dolens empereurs ie congneuz lempereur maxence filz de lempereur maximien plain de larmes estant en piedz deuant moy. Laurence tells how the son of Maxentius was chosen emperor by the Roman knights, was besieged in Rome by Severus, who, deserted by his men, fled to Ravenna

and was killed; and how Maxence was finally vanquished and slain by Constantine, son of Constans and Helena. Laurence does not say here that Maxence persecuted the Christians, but at his end he was "gette dedans la riuiere du tybre."

VIII. 1037. Licinius, Laurence repeats, was raised to the empire by Galerius to fight against Maxence. After the death of the latter, Licinius was attacked by Maximus, one of Constantine's generals, who however died in the city of Tarsus in Cilicia where St. Paul was born. After this, Licinius "fut esprins de raige et de fureur et commanda que tous les crestiens fussent gettez hors de son palais." Soon afterwards war broke out between him and Constantine, described by Lydgate as by Laurence.

VIII. 1058–1064. Et Constantin ramena et tint en sa seigneurie toute grece et desconfit en bataille licinius soy rebellant par terre et par mer & tant fut contraint quil se rendit es mains de constantin. Et apres constantin commanda que licinius priue et desmis de toute seigneurie fust occis affin que licinius au dommaige et preiudice de la chose publicque ne reprint le Pourpre ne lestat imperial ainsi comme auoit fait lempereur maximien de qui constantin auoit espousee sa fille.

VIII. 1081–1085. Padding by Lydgate.

VIII. 1088–1099. Or aduint que en ce temps en la cite dalexandrie fut vng prestre appelle arrius heretique qui foruoya de la verite de la foy catholique et maintint vng enseignement mauluais & dommageux a plusieurs / car Arrius maintenoit et preschoit en appert que dieu le filz nestoit mie pardurable comme le pere / & par ainsi mettoit que en la diuine trinite estoient diuerses substances. Si tost que arrius fut congneu et note comme heretique leuesque dalexandrie appelle alexandre fist mettre hors de leglise lheretique arrius et pource quil esmouuoit les hommes a sedicion / lesquelz il auoit deceuz et mys en erreur. Vne assemblee de trois cens et .xviii. euesques fut faicte en vne cyte de bithinie appellee nicea / les sainctz euesques euidamment reprouuerent celle erreur et monstrerent quelle estoit dampnable et meschante.

The above is a characteristic addition of Laurence's, for there is nothing of it in Bochas, who in regard to the three young vicars says only: ¶ Sic & Crispus & Constantinus iam dicti Constantini filii / & Licinius Licinii Augusti genitus Caesares / & optimae indolis iuuenes ob furorem imperantis aetatis eorum surgentem quod confossi sint querula lamentatione dolebant.

VIII. 1106. Laurence introduces Dalmatius formally by saying: apres les miserables cas des nobles dessusditz venoit dalmacius cousin de constantin qui premierement ordonna dalmacius son nepueu a estre procureur de lempire. Secondly he made him his heir to his part of the empire . . . et par ainsi il auoit esperance dont il perdit leffect . . . for he was killed, etc.

VIII. 1114–1169. At the beginning of this section Lydgate does not follow Laurence closely. The French reads: Apres les maleureux dessusditz venoient constancius et constans freres et enfans et heritiers de lempereur constantin. Si est assauoir que lan mil quatre vingtz et douze apres la fondacion de romme. Et trois cens quarante huyt ans apres la natiuite de iesuchrist le filz ainsne [aisne] de constantin le grant appelle constancius tint lempire de romme par .xxiiii. ans. Cestuy Constancius en la dignite et ou gouuernement de lempire eut trois compaignons / Cest assauoir le ieune Constantin et Constans le moins ne tous trois freres et dalmacius qui estoit filz du frere du grant Constantin / Mais dalmacius tantost mourut meschamment ainsi comme dit est / Par ainsi demourerent Constancius / constantin / et Constans freres tous trois empereurs. Si aduint que la foy de Iesuchrist qui encore nestoit pas gueres enracinee es cueurs des empereurs / fut assaillie par vne autre maniere de hommes heretiques nommez les Aropomorfitoys qui par vne villenastre simplesse cuyderent et maintindrent que Dieu eust corps et membres a la maniere des hommes. Lheretique Arrius dont iay parle en ce chapitre et ses faulx disciples eurent prompte accointance et familiarite auec lempereur constancius. Arrius et ses disciples qui entremeslerent les deux erreurs dessusdictes admonnesterent lempereur constantin quil ensuyuist les heresies de arrius et des siens / et tant aduint que len nommoit leglise des arriens et non pas leglise des Catholicques et soubz le nom de vraye religion Constancius viollemment persecuta les chrestiens / en celluy temps fut vng tremblement de terre tel que ou pays dorient plusieurs citez cheurent et les habitans furent acrauentez / adonc entre le ieune constantin et son frere Constans aduint si mortelle hayne que constantin persecuta son frere et luy fist mortelle guerre / mais ainsi comme constantin sotement et mignotement se offrist [offrit] & habandonna aux perilz de la bataille les capitaines de son frere constans le tuerent pres de la cite de aquillee /

Then follows an account of Constans' wars with Narses (1121–1127). Constans was always beaten, and afterwards surrendered himself to wickedness and vices and became a tyrant, and subsequently was killed by a knight named Magnentius "en vng chasteau pres despaigne que on nomme helena . . ."

VIII. 1131. Lydgate says that he was slain in "Castel Tunge." Bochas does not mention any place.

Before speaking of Vetranio Laurence says that Magnentius took possession of Spain and extended his empire over Gaul, Africa and Italy. The Roman knights in Greece elected as their emperor an old knight called Vetramon, qui naturellement estoyt simple & ioyeulx / mais il ne scauoit aucune science ne ne congnoissoit les lettres dont len escript / et pource que nulle seigneurie terrienne ne peult estre droictement gouuernee sans auoir congnoissance des lettres et des sciences / lempereur vetramon viellart & malgre soy aucuneffoys pensoit a congnoistre les lettres & a ioindre les lectres en sillabes. Et en ces entrefaictes lempereur constancius aprestoit ses batailles contre vetra-

mon / constancius estoit esprins de courroux pour la mort de constans son frere que Magnencius par barat auoit occis comme dit est / et pource Vetramon moult vieillart & craintif fut contraint laisser lescole et la dignite et estat imperial et viure a maniere dhomme priue.

Laurence then mentions Nepotian, a nephew of Constantine, who assembled the gladiators and with their aid usurped the empire, but because he was disloyal and wicked he was taken prisoner and killed by the captains of Magnentius' army. There followed the horrible battle between Magnentius and Constantius, which did great injury to Rome and ended in Magnentius' fleeing to Lyons, where "se tua de sa main," — a knife is not spoken of in Laurence, — Decius however "se pendit a vne corde" in the city of Sens.

VIII. 1163. le filz dung sien oncle appelle galus. And because Gallus was a cruel tyrant Constantius had him killed soon afterward.

VIII. 1168. Silvanus started dissensions in France against Constantius and was put to death by him. Laurence then says that Constantius sent into Gaul a vicar named Julian, who was a brother of Gallus. ¶ Post hos & Iulianus Apostata diuino confossus gladio vti viuens in Dei Filium sic & mortuus anxieratem suam blasphemiis lenire putans / incedens exasperabat. Qui ob infandam audaciam vt de se scriberem animum incitauit.

VIII. 1170–1460. The entire chapter on Constantine is interpolated by Lydgate and has no counterpart in either Laurence or Boccaccio, who both go on immediately to Julian the Apostate. Lydgate's chief source is the Life of St. Silvester in the Golden Legend. He also alludes to the Brut (VIII. 1178). There are probably other sources besides.

VIII. 1464–1652. Throughout this chapter Lydgate is less charitable than either Boccaccio or Laurence. Perhaps it was because they said that Julian was at first a monk. Lydgate may have thought that, although there is a limit to almost everything, this was too much for an ecclesiastic's patience. Still, Julian was never popular in orthodox circles. Lines 1468–77 are Lydgate's own. Otherwise he abridges Laurence and omits Boccaccio's opening words, which Laurence includes: PAVCIS Literis multas miseriarum lachrymas conclusisse delectat: vt recentior multo adtritis labore viribus in Apostatam scripturus deueniam [Petit, fol. xcv recto].

VIII. 1467. iulien . . . fut filz de lung des freres du grant constantin second empereur chrestien / et par ainsi constantin fut nepueu de ce grant Constantin Et filz de constantin son filz [frere?]. Bochas says that he was "Constantini magni Nepos ex fratre."

VIII. 1483. His 'author' says nothing of the sort. Laurence does say: Cestuy iulien par ses premieres oeuures donna bonne esperance de soy en monstrant quil seroit bon et vaillant / mais derrenierement il deuint destruictif / tempesteux et mauuais / car apres ce que le grant constantin trescrestien empereur eut fait cesser

les honneurs les sacrifices & continuellement les mauldictes ydoles et les eut fait getter hors des terres de lempire / et que la vraye et iuste foy du filz de Dieu resplendist & habonda es cueurs de tresgrant quantite dhommes / Cestuy iulien fut attrayt et enhorte par le sainct esperit ainsi comme ie cuyde et print Iulien tout habit de moyne / et donna soy voluntairement au seruice de dieu en conuersant comme humble & poure entre les aultres hommes religieux. En celluy diuin seruice et religieux habit Iulian perseuera tressainctement / Mais ce fut par peu de temps, car assez tost apres il aduint come ie croy par lenhortement du dyable lennemy de humaine nature que Iulien soubdainement delaissa son monastere et se transporta aux pauillons & demoura auec les cheualiers. It then happened that his cousin Gallius, vicar of Gaul, was killed at the command of Constantius. Constantine made Julian vicar, gave him his daughter in marriage, put him in command of a large number of troops and sent him out to pacify Gaul, which he did with great subtlety and prowess and made friendship and alliance with the Gaulish knights. Julian now began to covet the empire, and realizing that he was not strong enough for such a difficult enterprise, "Il sefforca vser de layde des mauuais esperitz et apprint sorceries et inuocacions dennemys par vng homme son accointe bien enseigne de faire telles choses & qui luy admonnesta ainsi faire / et sont aucuns hystoriens qui dyent que Iulien fist tant par sortileges et inuocacions quil parla et eut conuersacion auec les mauuais esperitz[1] qui luy promirent lempire du monde quil couuoytoit / Par ainsi que iulien leur promist que les honneurs / les sacrifices et les faulces anciennes Cerimonies leurs fussent restituez qui par le trescrestien empereur constantin leur auoient este ostees / affin donc que iulien apres venist a lempire de romme il commenca essayer & prendre hardement de faire toutes choses et tant quil atteignit & vint a la mortelle conclusion de sa mauldicte esperance." For when Constantine made war on the Parthians Julian took courage and occupied the imperial throne under colour of its being offered to him by the army. He then set out for Greece with his army, and while there obtained the empire in fact, for Constantius, returning to Italy for the very purpose of putting Julian down, died on the voyage from Cilicia (Cicile) and Cappadocia.

VIII. 1499–1505. There is nothing about this, an addition of Lydgate's, in either Boccaccio or Laurence. Lydgate probably got it from Vincent (Koeppel, p. 68).

[1] Ziegler in his translation of Bochas says here: Derselbig [i.e., the man who knew about spirits] fueret jn an ein ort da die abgoeter waren / vnd liess jn hinein inn das inner ort / vnd beruefft herfür die verfuerischen teuffel. Da die erschinen / erschrack Iulianus / vnd machet das zaichen des Creütz an sein stirn. So bald verschwanden die teüffel / darumb dann der zauberer Iulianum vbel schalt. Der antwort wie das er erschrocken wer / vnd het sich verwundert ab der krafft des Creütz / das die teüffel / so bald sie es ersehen geflohen weren. Antwort jm der zauberer / lieber freünd du solt nit gedencken als ob sie darumb geflohen seien / das sie sich gefoerchtet / sonder das sie ein abscheühen darab genommen. Mit solchen worten hat er jn gefesselt / vnnd beredt.

Laurence, following Bochas, continues: Et ou present estat de iulien lempereur a moult grant difference / Car na gueres il en habit de moyne estoit humble et pale / il estoit vestu de gros et aspres draps / chausse de rudes souliers il traynoit lentement ses piedz par le cloistre et par le pourpris de son monastere et maintenant il est orgueilleusement attourne / il est enfle de vins, de viandes et dorgueil / Il court & fuyt ca et la / il espouente toutes les choses du monde par le bruit et tempeste de son ost et par lhorrible son de ses trompettes. Apres ce que ces mauuais esperitz eurent este fauourables a iulien par la souffrance de dieu, Si tost quil fut premierement entre en possession de lempire / il qui parauant auoyt apprins et retenu les sciences liberaulx / il apres entendit a philosophie naturelle et morale parquoy chascun esperoit quil seroyt bonhomme & vaillant au gouuernement de la chose publicque. Quant iulien se leuoit de lestude il honnouroit tresespeciallement ses amys. Il nourrissoit en iustice les peuples des prouinces / il restraingnoyt les truages / il se rendoit pareillement iuste a tous hommes / mais iulien cuydant quil peust faire toutes choses quil voulsist par les aydes du mauuais Art de magique. Il ensuyuit loppinion du philosophe pithagoras qui disoit et maintint que quant les ames des hommes & des bestes saillent hors daulcun corps elles rentrent en vng autre & rendent lhomme telle comme auoit este celluy qui parauant auoyt eue celle ame. par ainsi iulien osa appertement affermer quil auoit en son corps le propre esperit que iadis auoit eu le grant alexandre de mecedoine / et si auoit les meurs, les coustumes & aussi la fortune semblable au roy alexandre. Et affin que iulien peust monstrer par oeuure que celle folle sentence fust vraye / il qui regnya dieu et sa puissance celeste il se adonna tout & rendit au seruice de pluto [1] le roy denfer. Et iasoit ce que iulien se adonnast au seruice du roy denfer / touteffoys il fist ceste chose par autre voye que ne firent les empereurs deuant luy / car iulien lapostat sefforca de obtenir lempire et de ramener le cultiuement des faulx Dieulx et des ydoles par flateries et par dons. Et ses predecesseurs incredules & payans obtindrent et garderent le cultiuement des dieux et des ydoles par les tourmens quilz firent aux chrestiens. Quant iulien vit et congneut que en vain il sefforcoit ramener ydolatrie pour ce que ia la foy et leglise catholique estoyt fort enracinee, il priua les hommes chrestiens innocens de plusieurs profitz, franchises, & offices. Et par le contraire Iulien ottroya aux iuifz ennemys de la foy chrestienne franchise et conge de re[e]difier en iherusalem le temple de salomon qui par les empereurs vaspasien et son filz titus auoient est demolis et abatus.

[1] For Pluto see Koeppel, p. 31. It is true that in his second version (Ziegler) Boccaccio wrote: "Totus in obsequio plebis haerebat," but in his first version, which Laurence used, the passage is as follows: Quam iactationem stolidam vt opere veram ostendere posset / totus in obsequium Regis Herebi / alia tamen quam maiores via / sese exhibuit. Nam quod illi suppliciis / hic fictis virtutibus adque blanditiis & muneribus obtinere conatus est. Quod quum agi frustra cognosceret: multis commodis priuauit innocuos [Petit, fol. xcv recto]. The mistake was not Laurence's.

Laurence continues as follows (see Lydgate 1548 ff.): Apres iulien en appert confessa & par serment promist aux crestiens, qui pour lamour de dieu souffroit toutes choses, que il serroit ennemy & aduersaire de iesus le filz de dieu et des siens. Et iulien par maniere de despit en soy mocquant appelloyt vne fois le filz de dieu galilean autre fois nazarean. Et certain est q*ue* iulien lapostat eust forcene et fait cruaultez & p*er*secutions contre les crestiens et contre saincte eglise a la maniere des premiers empereurs se la bataille qui luy suruint contre les Parthois ne leust empesche et retenu. Quant iulien partit de romme pour aller co*m*batre les parthois qui lappelloient plus tost quil nesperoit / il commanda que les anciens te*m*ples des faulx dieulx fussent ouuers et que les solennelz sacrifices fussent apprestez selon la coustume ancienne. Et promist iulien par vng veu solennel que a ses dieux il sacrifieroit le sang des crestiens / Mais quil obtenist victoire de ses ennemys parthois.

Lydgate (1555 ff.) is premature in asserting that Julian martyred the Christians. Laurence does not say so.

Julian then left Italy with his army to make war on Sapor, king of Persia. Here Bochas says, that after he reached the river Ctesiphont he and his entire army were guided into the desert by a Persian fugitive, etc., but Laurence interpolates that on his way to Parthia he passed through Jerusalem, where the Jews were rebuilding their temple "in contempt and despite of the Christian churches," Et pource q*ue* le mauuais apostat scauoit que le bon iesus auoyt illec souffert mort & q*ue* ou pays voisin de iherusalem co*m*e est samarie furent les premiers crestiens & premierement receurent la foy de iesuchrist, commanda Iulien aux iuifz quilz maconnassent & fissent dedans iherusalem vng amphiteatre, cest a dire vne place ronde, et apres ilz assemblasse*n*t plusieurs et diuerses bestes sauuaiges et cruelles, et que par art aguillonnasse*n*t & aprensisse*n*t celles bestes a estre plus cruelles q*ue*lles nestoient par nature / affinque quant iulien retourneroit de parthie dedans lamphiteatre il fist getter & offrir deua*n*t celles bestes les sainctz euesq*ue*s / les moynes & tous les autres crestiens de iherusale*m* & du pays denuiro*n* pour iceulx estre occis et despecez en la prese*n*ce de luy [fol. cci b].

Here again Lydgate (1569–1575) says that Julian sacrificed Christians in a "theatre"; and again his zeal undid him as a translator, although there is no doubt that Laurence implies that Julian fully intended to throw Christians to wild animals in an amphitheatre which he had commanded to be built. Bochas says nothing about the amphitheatre; in regard to the Christians he says: Nec dubium quin more priorum *s*aeuiisset in eos: ni bellum supereminens Parthicum obstitisset. Ad quod quu*m* sua opinione citius aduocatus [euocatus, Ziegler] adcederet: te*m*pla deorum aperiri iussit. Et solennia ritu prisco i*n*staurari sacra / eis christianoru*m* sanguinem se immolaturum solenni voto promittens / si victor hostium remearet.

VIII. 1576. Iulien auec so*n* ost vint iusques en thesifont vne cite de parthie. Et illec apres osta ses pauillons et leua son ost apres se

tyra par deuers luy vng transfuge / cest a dire vng herault qui barateusement entreprint la conduycte de iulien & de son ost. Quant cestuy herault eut mene iulien et lost rommain es haultes desertes et fauourables montaignes de parthie auant que Iulien aperceust le barat du herault qui le menoyt en ces haultes montaignes le meschant ost de lempereur iulien fut tellement tourmente et mal mis que iulien et ceulx de son ost cuiderent illec du tout perisser & mourir / car toutes les gens de lost estoient estoufees et arses par si grant chaleur de soleil que les bacinetz et les aultres harnois estoient si chaulx quilz sembloyent enflammez dedans feu et aussi les araines et sablons estoient si bouillonnans et si chaulx que les souldoyers a pied ne les bestes de lost ne pouoient fermer leurs piedz sur terre / et auec ce le lieu estoit tout Brehaing des choses necessaires a vie que les gens de lost chercherent longuement par celles montaignes cuydans trouuer fontaine ou ruysseau ou autre abruuoer pour estancher leur soif / Mais riens ne trouuerent. Les meschans souldoyers rommains auec leur empereur perissoient par mesaise & souffrete / ne les enchantemens / ne les sorceries / ne les inuocacions des mauuais esperitz de iulien ne luy peurent aider en celle derrenie [derniere] et tresgriefue necessite. Adonc iulien lapostat nonpas comme humble de cueur ne comme loyal suppliant contourna son orgueilleuse pensee enuers celluy dieu quil auoit despite et blaspheme & si estoit celluy seul qui luy pouoit ayder & secourir en ce desert ou il estoit moult prest de perir auec son ost / mais iulien tourmente et esprins de cruel aguillon de courroux ainsi comme sil deust querir aucun confort pour soy, il tout seul se destourna vng pou loing de ses gens affin quil ne veist la miserable et douloureuse perte de son ost et affin quil peust plus franchement soy eschauffer en villaines parolles et en blaphemes contre dieu son ennemy. Et adonc iulien forceneux en sa pensee ainsi comme il auoyt de coustume adressa et conuertit en maniere de iauelotz ses parolles en blaphemes et en mauldissons contre dieu le pere et contre son seul filz et contre sa mere / ainsi comme se de par eulx luy venissent les meschiefz et dommaiges quil et son ost souffroient. Par les blaphemes et mauldissons de lapostat iulien dieu fut longuement atteine / combien quil soit trespacient et doulx. Si aduint que le villain blaphemateur Iulien lapostat soubdainement et en despourueu rencontra vng cheualier ennemy & aduersaire qui dune lance frapa iulien ia tremblant et paoureux et qui a tart [tard] recongnoissoit la puissance diuine / & qui touteffois encores parloyt contre dieu par mauldissons et blaphemes. Cestuy cheualier abatit ius a terre et tua iulien qui demoura plonge et macule dedans son sang. Et dyent aucuns hystoriens que iulien ne fut pas occis de cheualier parthois / et pource loccision de iulien fut attribuee a miracle et nonpas a oeuure dhomme / mais iulien blasphemeur & mauldisseur de dieu fut tue dung cheualier chrestien appelle mercurius qui le iour de deuant auoit este enterre en vne cite de la prouince palestine en asie, laquelle cyte est appellee cesaree. Ceste cite en lhonneur de iulius cesar fut fondee par herodes roy des parthois / et les armes de

cestuy cheualier chrestien qui selon la coustume ancienne furent fichees pres du lieu de sa sepulture en la plus notable partie de leglise ne furent oncques veues ne trouuees aucune part en celle iournee que iulien le desloyal apostat fut occis / mais le iour ensuyuant les armes dudit cheualier furent en leur propre et premier lieu resperses & mouilles de fres sang / ainsi comme tesmoigne vng noble et vieil hystorien appelle basilius[1]; & par quelque maniere que ceste chose ayt este anoncee ou dicte aux aucteurs historiens ilz afferment et dyent quant le puant homme iulien mettoyt hors son malheureux esperit il dist ces parolles. O iesus Galilean maintenant tu mas vaincu.

It is characteristic of Laurence that he must interrupt his narrative with the statement that Cæsarea was founded by Herod in honour of Julius Cæsar. Lydgate by his mention of a horse (1616) and of Julian's casting up his blood (1629 ff.) seems to have used another source besides Laurence.

VIII. 1632 ff. Laurence says that according to the authors of the life of St. Fabian, Julian's dead body was flayed and his skin, well curried and dyed yellow, attached to the door of the royal hall of Sapor.

VIII. 1639 ff. Lydgate here again differs in detail from Laurence, who says: Et qui plus et pire chose est apres la mort de iulien lapostat furent trouuez plusieurs enseignemens des choses en quoy il estudioit / car oultre plusieurs instrumens & outilz de art magique qui furent trouueez en ses chambres et retraitz len trouua vne femme enfondree et pendue a ses crins en vng temple de la cite du caire qui est ou pays de surie. Les gens du pays aussi et les hystoriens penserent & creurent que par les boyaulx de celle femme le desloyal homme iulien eust pourpense et deuine les choses aduenir en faisant sorceries & inuocacions de mauuaiz esperitz. Et en anthioche aussi len trouua coffres plains de testes dhommes mors. Et dedans le puys furent trouuez charongnes et plusieurs semblables horribletez qui auoient este faictes par lempereur iulien. Et pour cause de lexcessiue mauuaistie de la faulce ydolatrie et sorcerie mauldicte de iulien len fist par tous les lieux du monde grans Solennitez et ioyes et non pas seullement les crestiens mais les sarrazins et iuifz.

VIII. 1653–1708 correspond to Laurence's Chapter 12, "contre les blasphemours du nom de Dieu," etc., which is in turn a rendering of a short section entitled ¶ In Blasphemos (transposed with the section that follows in Boccaccio's second version as edited by Ziegler). Although Lydgate takes his material here, in a very general way, from Laurence, he follows him at such an easy pace that his lines are to all intents and purposes original and otherwise very superior to the French.

[1] "basilius," as Koeppel has pointed out, had his origin in Boccaccio's "ut legitur in gestis Basilii Caesariensis Episcopi," Ziegler's ed., Koeppel, p. 19. In the first version (Petit) the words "Caesariensis Episcopi" are omitted.

VIII. 1709–2107 represent Laurence's Chapter 13, which corresponds to a short section in Bochas entitled ¶ Dolentes Plurimi.

VIII. 1710. "Bochas" turns first to Firmus, but digresses almost at once to Valens before returning to Firmus again, and then proceeds to Valens' death. As soon as Valens became emperor he felt himself at liberty to do all the evil things he chose: si donna vne loy contenant que tous c[r]estiens que lors on appelloit moynes fussent contrains soy employer en cheualerie / cest adire en fait de guerre / les crestiens en la naissance de Leglise furent appellez moynes pource que de leur plain gre ilz delaissoient presque toutes besongnes seculieres et tournoyent leur couraige a acomplir la foy catholicque qui contient vng seul ouurage / cestassauoir acquerir le royaulme du ciel par seulle charite qui est en aymer dieu plus que toutes autres choses et son prochain autretant comme soy mesmes. Or aduint que grant multitude de crestiens habitoit es grans desers degypte esquelz par auant homme nauoit habite pour la seicheresse et pour la brehaignete de la terre et pour lhabondance des vemimeux serpens qui adonc estoient illec. Valens sent in his tribunes and knights and persecuted and killed them in great companies, etc. Firmus then appears, and his story is told much as by Lydgate. The remainder of Lydgate's chapter (1751–1792) abridges Laurence's account of Valens. Lines 1758–1761 are Lydgate's. Laurence says that the Goths were driven from their lands across the Danube by the "Huynoys," who were otherwise called "Vgnoys" and finally "Auaroys." The Goths were received by Valens but would not give up their weapons, so Valens sent a constable named Maximus against them with the result that they rebelled.

VIII. 1776–1779. Laurence says to the contrary: Adonc valens partit dantioche / et pource quil vouloit esprouuer la derreniere fortune de sa malheureuse bataille il fut aguillonne dune tardiue repentance de son tres grant peche si commanda que les euesques & les autres saintz crestiens fussent rapellez de leurs exilz et retournassent en leurs lieux dont il les auoit bannis et dechassez.

VIII. 1783. Laurence describes the course of the battle, mentioning that the Goths were very skilled in arms and well provided through their conquests (in Thrace).

VIII. 1784. en celle bataille fut lempereur valens blece dune sayette il qui se meist en fuytte a peine fut transporte en vne maisonnette dung village pres du lieu de la bataille pour se cuider mucer et sauuer / mais les ennemys gothoys qui poursuyuoient la fuytte vindrent au lieu ou estoit valens, puis bouterent le feu dedans la maison ou il sestoit destourne / et illec fut ars miserablement et mort / Et neut oncques sepulture imperialle ne communes honneurs ne exeques funeraulx. There is no mention of his hiding like a coward. Of Valens Bochas says nothing more than this: Verum Valens Romanorum Imperator / et sequentes plurimi eiusdem dignitatis / insignes / a proposito abstulere. ¶ Is quippe famosus & per omne corpus exustus

incedens stultitia*m* sua*m* qua ex Catholico Arrian*us* effect*us* christicolas vexasset suppliciis / et Monachos in militiam coegisset / execrabatur. Set longe magis conflictum a Gothis susceptu*m* & eorum inhumanitatem / qua in domuncula quadam latens / igne supposito fuerat consumtus [Petit, fol. xciii recto].

Laurence adds that the emperor Valens was a good example of the terrible punishment and indignation with which God justly visits disloyal persecutors of the church and the "sainctz hommes chrestiens." "Certainly it was not without cause that God permitted the Goths, pagans and unbelievers, to act as they did; for a long time before this battle they had requested the emperor Valens to send them some bishops and doctors to instruct them in the Christian faith; but Valens evilly sent them certain doctors who followed the Aryan Heresy, which the Goths took for the true Catholic faith and which became so firmly rooted among them that they remained heretics for two hundred and thirty years."

VIII. 1793–1800. Of Hermanric Bochas says: ¶ Erat & long*a*euus Athalaricus Rex Gothorum q*ue*rulus / q*uo*d in tam longum Aeuu*m* vitam eius Natura traxisset: vt Hu*n*norum superuenientium timore ad inferendum sibi mortem miserrimus traheretur. Laurence omits mention of the Huns and says only: Apres le maleureux cas de lempereur valens venoit le malheureux amaricus iadis roy des Gothois / cestuy amaricus disoit en sa complainte que nature mere des choses luy transmua & estendit si lo*n*guement sa vie que ou temps de sa tresgrant vieillesse si grant habondance de humeurs luy suruindre*n*t q*ue* tous ses membres enflerent tresexcessiuement & il co*m*me tresmechant & impacient de celle maladie ne peut atte*n*dre le terme de sa mort naturelle / pour ta*n*t il se tua de sa main pource que a sa maladie ne pouoient secourir sa puissance ne ses richesses [fol. cciii b].

VIII. 1805 ff. Pource que gracia*n* qui vit lestat de la chose publicque degaste & presques tout destruyct considera que Nerua le .x. empereur auoit esleu pour regner auecques soy vng noble cheualier espaignol appelle traianus qui repara les choses malfaictes et gastees en le*m*pire de romme / aussi lempereur Gracian esleut pour seigneurier auec soy vng noble homme espaignol no*m*me theodose affin quil restituast la chose publique de ro*m*me. Gracian qui lors estoit en asie en la cite smirna do*n*t omere le poete fut / il vestit theodose de pourpre en signe de*m*pereur: & lui bailla la seigneurie du pays dorient & de tracie.

Laurence says nothing about the destruction of the temples of false gods, etc. Otherwise Lydgate follows Laurence at a distance, abridging him for the most part but evidently using no other material.

VIII. 1840. Laurence does not say that Valentinian was banished by the cruelty of Gratian.

VIII. 1859. Si tost que andragracian son connestable noble et saige cheualier congneut la mort de son seigneur maximus / il qui

adonc estoit en vne nef sur eaue doubtant cheoir es mains de lempereur theodose, se trebuscha dedans les vndes de la mer et illec fut estouffe et mort.

VIII. 1885. arbogastes. . . . estrangla par barat lempereur valentinien . . . Et affin que arbogastes comme barateux et cault donnast a entendre q*ue* valentinien se fust de plain gre occis, Arbogastes pendit de vne corde a vng tref le corps de lempereur Valentinien, lequel co*m*me dit est il auoit estrangle.

To each of the above — Theodosius, Gratian, Maximus, Andragratian, Arbogastes, Valentinian and Eugenius, Boccaccio devotes only a sentence or two, giving a few salient facts touching the lives of each.

VIII. 1891–2107. Theodosius.

VIII. 1897. Laurence says: entrer en ytallie.

VIII. 1916 ff. Lydgate's prayer has much more charm and liveliness than Laurence's formal effort: Trespuissant dieu createur et pere de toutes choses celestes & terria*n*nes, qui pour refraindre et pugnir les mesfaictz et oultraiges des hommes plus enclins par aueuglesse de pensee / & par fragilite de chair a pechez que a vertus / ordonnas royaulmes et seigneuries entre les hommes affin de les deffendre de iniustes ennemys / et de les maintenir en delectable paix. Tresbenin Iesus qui comme vray dieu et homme approuuas lempire Rommaine quant tu respondis aux falacieux iuifz que len rendist a cesar ce qui estoit de son droict et a dieu pareillement le droit qui luy affiert ie te adore bon roy iesu / ie te prie et requier que no*n* mye pour le salut de moy / ne pour le singulier prouffit du royaulme terrien au gouuernement duq*uel* tu as daigne appeller moy indigne / mais pour lexaulcement et accrois de ta saincte foy & de leglise catholicque tamye et espouse que tu p*ar* le don de ta singuliere grace et benigne faueur me vueilles donner conseil et ayde parquoy a la gloire de ton nom ie puysse auoir victoire des ennemys de ta foy et des aduersaires du sainct peuple chrestien. Sire dieu ainsi comme tu deliuras du seruaige de Egypte le peuple de israel par ta puyssance. et sauuas et deffendis le saint prophete Daniel de la cruaulte des Lyo*n*s / vueilles moy secourir deliurer et sauluer des mains et de la puyssance des cruelz ennemys de ta foy. Affin que ilz congnoissent que tu es vng seul dieu grant terrible et puyssant qui faicz vaincqueurs ceulx qui mettent leur esperance en toy & non pas en faulx dieux ne en hommes.

VIII. 1980 ff. Laurence says that the wind blew the javelins and arrows of Theodosius' army at the enemy with a force far greater than human, and that by the same means the pointed missiles of the enemy turned back upon themselves in the air and transfixed those who threw them.

VIII. 1985. There is no mention of Eolus in Laurence.

VIII. 1995. For fear of being made a "spectacle and mocquerie." Laurence ends by saying: Par leffusio*n* du sa*n*g de eugenius et de

arbogastes fut estaincte la bataille ciuile et les prouinces de lempire de romme adonc demourerent en paix. Len trouue toutesfoys en aulcunes hystoires que le tyrant eugenius qui sur mer auoit arme grans nauires que illec ses nauires et ses gens perirent dedans la mer par la raige des vens qui combatoient sur mer pour la deffense de theodose tresiuste et tres crestien empereur.

VIII. 1996–2107. The story of Theodosius and St. Ambrose is not told in Laurence and is Lydgate's own contribution ("as I reherse can," 2010), which he obtained mainly from the *Legenda Aurea* (Koeppel, p. 55).

VIII. 2108–2191. Radagaisus. Over five columns in Laurence; greatly abridged by Lydgate. Laurence says first that Radagaisus was a man of low Scythian origin, that according to historians, before his time the Hunoys forced the Goths over the Danube, and that after Thrace had been laid waste the Goths were advised by Rufinus to appeal to Honorius for land. Honorius granted them certain territories in France near the Spanish border.

VIII. 2114. iaphet eut sept filz gomer / magoth / madai / iuua / tubal / masoc et tiras / & de ces sept filz sont denommez sept grans nacions. Des gens de gomer descendirent les gaulathois cest adire gens qui habitent en Gaule / de magoth descendirent les Gothoys et les Sichoys qui habitent deux amples pays sichie & gothie; et de Tiras descendirent les traceoys qui habitent le pays de tracie. Ces troys pays sichie / gothie et galathie sont contenus soubz les parties dasie / mais tracie est comprinse es parties de europe.

VIII. 2163. stilicon .... secretement complota auec vldimus et sarus et aulcuns aultres principaulx cappitaines des hongres & des gothois tellement que tous ceulx auec leurs gens se alierent & vindrent auec stilicon et son ost a combatre le roy radagasus.

VIII. 2177. Both Bochas and Laurence lay great stress on the terrific slaughter of the Goths: Et celle grant Compaignie des Gothois dont Radagasus estoit seigneur ne demoura pas quitte de grief tourment et dure Pugnicion / car depuis que presques toutes les forces des Gothois furent moult affoibliez par disette de manger et de boyre et que ilz eurent perdu leur Roy radagasus. Les ytalliens leur coururent sur de toutes pars et trencherent les testes aux Gothois qui de plain gre se offrirent a la mort. Apres ce que tresgrant occision fut faicte des gothois le remenant de ceulx qui eschaperent lespee furent come brebis vendus a tres vil pris / & pource que les gothois par long mesaise estoyent infectez de maladie / Ilz presques tous moururent en pourete et misere / et par ainsi tous les gothois & radagasus leur roy furent ramenez a neant.... Et certain est que le malheureux cas du roy radagasus est grant enseignement et singulier exemple pour refraindre les courages des hommes oultrageux se ilz y veullent regarder qui menassent & desprisent les hommes de moindre estat / car dieu peut abaisser et amoindrir les haulx hommes & puissans / et si peult esleuer et agrandir les hommes de bas et poure estat.

Bochas' last paragraph is as follows: ¶ Quid quæso mirabilius potuit nobis ostendere vetustas? Quid maius permutare Fortuna? Quid incredibilius fingere Poetæ? Rege tam maximo / tamque superbo / tamque ingenti populo sociato / perpetuum Italis exitium minitante tam subito / tamque repente / ac etiam tam inexcogitata via territo / consilii inope facto / in aridum ac sterile solum a seipso coacto / fame periclitato & postremo non solum deposito aut Cæso: verum cum omni multitudine sua vsque ad vnum deleto / eraso elimato & (tamquam non fuisset) in nihilum penitus redacto? Grande quippe / si intueri velint: qui minantur / minoresque despiciunt / monumentum est. Transgressorumque fraenum / quum possit deus / dum velit / potentes de sede deponere / & humiles exaltare [fol xcvii recto].

VIII. 2192–2317 correspond to Laurence's Chapter 15. The five stanzas on Rufinus, although apparently based on no other source of fact than Laurence, are mainly Lydgate, especially lines 2192–2205, which have no counterpart in Laurence at all. Like Boccaccio, Laurence has a short introduction to the story, which Lydgate omits: Ie auoye presques fine le compte du malheureux radagasus iadis roy des Sichois quant deuant moy vint vng grant troppeau de nobles hommes dolens pour leurs cas malheureux. Quant ie les regarday / celluy grant & renomme cheualier ruffin homme rommain se presenta deuant moy premier entre les autres. Laurence says further that Rufinus advised the Goths to go to Italy, in order that he himself might take advantage of the disturbances that were sure to follow in realizing his ambition. Bochas deals very briefly with Rufinus, Stilicho, Eutherius, Constantinus, Constantius, Maximus, Attalus, Heraclian and Marinus in his section entitled ¶ Dolentium Descriptio breuis.

VIII. 2227–2242, Stilicho. Lydgate's account of him is abridged from Laurence.

VIII. 2243–2275. Constantine, Constans and Herencius. Laurence first speaks of Gratian, who, while the Palanois, Sueuois and Vuandres (Vandals) were laying waste Gaul, made himself chief in Britain and was miserably (vilement) slain. After that, the knights of his army raised a soldier of small estate named Constantine (for the sake of his name rather than of his merits) to be emperor in Gaul. Lydgate tells about the deaths of his son Constans and Gerontius but omits Laurence's account of how the father, Constantine, was besieged at Arles and slain by Constantius, general of the Emperor Honorius. Laurence next speaks of Maximus, a knight who was substituted for Constans by Gerontius, and who after the death of the latter tried to make himself emperor in Gaul and finally died among the Spanish barbarians. He is omitted by Lydgate.

VIII. 2276–2317. Attalus and Heraclian. Lydgate's stanzas on Attalus give only the barest outline of Laurence, who says nothing about "to ther gret repreeff," although "il fut comme chetif lye de chaynes et fut mis deuant le chariot du triumphe de Constancius."

VIII. 2292. made governor by Honorius (Laurence).

VIII. 2297. lequel nombre de nauires semble difficle a croyre.

VIII. 2304. Ainsi comme eraclian venoit de affricque en ytalie par mer il rencont[r]a le conte constancius cappitaine de Honorius qui si fort espouenta sur mer eraclian et les gens de son nauire q*ue* eraclian presques tout seul retourna a cartage a vne seulle nef que il choisit entre plusieurs et pource que eraclian fut priue et relenqui de layde et du secours de tous hommes / a la fin fut miserablement despece despees en vne tumulte et discencion qui aduint entre ses cheualiers qui demourez estoient en affricque pour la garde du pays. Bochas ends his chapter with the words (translated by Laurence): ¶ Set quis oro Regnoru*m* i*n*uasores o*mn*es: quis sublimatos / & inde deiectos / suo crimine seu aliena culpa / quos ego cora*m* cernebam: paucis posset literulis includere? Satis igitur sit ex multis Odoacrem Ruthenum seligere. Et latius ex eo aliquid recitare [fol. xcvii verso].

VIII. 2318–2527. Odoacer. Lines 2318–2464 are an addition by Laurence and have no counterpart in Bochas, whose chapter is purely historical and begins with the birth of Odoacer. That Lydgate especially names Bochas here, as elsewhere, as the author of what exists only in Laurence, may be taken as an indication that he was not familiar with the Latin text and took it for granted that what he found in Laurence was also in Bochas.

VIII. 2332–2345. Lydgate is very obscure. The "story" (2336) is simply an essay or sermon on the conduct of kings by Laurence, which has no more to do with Odoacer than with Boccaccio. What Laurence says is this: Et pource q*ue* aucuns mesmement saiges ne scauoient pas les causes de ceste chose (i.e., the fall of the Roman Empire) / et pourtant ilz sesmerueillent, ie vueil auant le cas du roy od[o]acer recorder icy que ainsi comme vng roy nest pas roy ains est larron se il na en soy deux vertus / iustice & pitie / Aussi so*n* royaulme nest pas royaulme ains est vne larro*n*niere se iustice et pitie ne y sont publicquement gardees / et si doibt plus pitie estre louee en vng roy que la vertu de iustice / Car iustice est ferme et ronde. Or est ainsi que aulcun royaulme nest ferme ne estable se clemence et debonnairete ne sont gardeez du pourpris & des murs du royaulme. Et se le Roy ne se porte ainsi enuers ses subgectz comme fait le bon pere enuers ses enfans. Et pour ceste cause les Poetes appellent pere des dieulx & des hommes / et si est vray que les royaulmes & toutes seigneuries porte*n*t en soy si grant figure et semblance du royaulme et de la seigneurie diuine / Car les Roys du monde commencerent iadis et encores continuent par la pourueance et permission de dieu / Parquoy il appert que en eulx doibt estre le mirouer et la reluysance de toutes les vertuz moralles et diuines / car iasoit ce que vng roy neust en soy point de clarte de foy catholicque / Neantmoins oultre et auec la congnoissance de toute science humaine il doyt auoir prudence qui enseigne ordonner les choses presentes &

aduenir souuenir et remembrer les choses passees / Le roy doit secondement auoir continence que len nomme autrement attrempance qui retrenche a lenuiron toutes superfluitez & si refraint tous desirs contraires a raison. Le roy doit auoir magnanimite que len appelle force qui point neslieue lhomme pour ses prosperitez et si ne le abaisse pas en ses aduersitez. Il doit auoir en oultre iustice qui rent a dieu par soy mesmes et a aultruy tout ce que il leur appartient en despendant sa vie pour son pays. Le roy ne mechault soit par election ou par sussession sil veult alongir et perpetuer son royaulme. Il doit penser et croire quil nest pas engendre et si ne nasquit mye pour soy / mais pour tous, il doit vser contre la flamme de luxure de si grant sobresse quil ne doit menger [manger] fors que pour appaiser la fin [fain] / il doit estre liberal en donnant du sien aux hommes bienmeritez. Les richesses du roy doiuent estre en ses riches citoiens / il doyt reputer souspeconneurs tous ceulx qui se offrent de luy seruir ains quil les appelle; il ne doit aucun esleuer en hault estat oultre le merite de ses propres vertus. Et iasoit ce que les attours du roy doiuent estre precieux au regard de ses subiectz, touteffois le roy doit estre tel que len prise & loue plus ses vertus que ses attours. Il doit bien plus assayer parolles que viandes / il doit egallement aymer tous ses hommes puis quil[z] soyent de semblables merites, imposer charges publicques a ceulx qui persoiuent les publicques proffitz / auoir pres de soy les hommes dancienne preudommie / laisser en leur humble estat ceulx que nature encline a humblesse / se leur propre vertu ne dessert quilz soient esleuez / et puis que les royaulmes ne naissent pas auec les hommes ains sont acquis par mil labours de corps. Il affiert que paresseux repos mollesse et delices sont estranges et forbanniz de la maison du roy et aussi auarice qui subuertist tous droi[t]s.

Lydgate followed Laurence quite closely down to line 2419, expanding or abridging, sometimes making a statement even more precise, sometimes varying the order, and occasionally (2376–77) using Laurence's own words. Lines 2405–6, in Lydgate's well-known manner, are barely suggested by Laurence, who also says nothing about alms (247) except by implication. Lines 2421–2457 are a characteristic interpolation by Lydgate; in 2458–64 he harks back to the beginning of the chapter in Laurence.

VIII. 2465–2520. Odoacer. Laurence says: Odoacer doncques homme de fort engin vigoureux de corps & enclin a roberie ouyt dire come vray estoit que les empereurs rommains auoyent delaisse romme et ytalie et habitoient enuiron le riuage de la mer euxine qui est celle mer qui bat aux murs de constantinoble / & si ouyt dire od[o]acer come vray estoit que le pays dytalie estoyt venu a diuers changemens de seigneurs / maintenant lung deboute / et tantost apres vng aultre suruenant de nouueau comme il appert par le temps des empereurs qui vindrent depuis neron iusques au temps de honorius qui fut le .xlii. empereur apres octouien [fol. ccvii d].

VIII. 2465 ff. Lydgate greatly abridges Laurence's story of Odoacer, and Laurence deals very shabbily with Boccaccio in his second version, in spite of having followed him closely in his first.

VIII. 2477. Laurence says nothing about the battle having begun: "horrestes qui auecques son ost venoit contre odoacer pour la seulle renommee de Odoacer & des siens tellement fut espouente horrestes que il auec ses gens senfuyt iusques a pauye . . ."

VIII. 2483. plaisance = Placentia.

VIII. 2490. Boccaccio (and also Laurence in his first version) mentions Augustus (Augustulus, Bochas) son of Orestes, whom Odoacer dethrones; in his second version Laurence calls Zeno the son of Orestes and says that Zeno cleared out of Italy after the defeat of his father and left the country without a government. Lydgate, on the other hand, does not specify whose son Zeno was, merely saying that he, the emperor, did not dare attack Odoacer, and apparently assumes that the emperor dwelt in Rome. (Zeno was crowned emperor in Constantinople in 474, and Odoacer defeated Orestes in 476.)

VIII. 2494. Laurence says that he reigned fourteen years.

VIII. 2495. This is all right in Lydgate, according to both Laurence and Boccaccio, only Boccaccio states that Zeno was the Eastern Roman Emperor, while Laurence does not.

VIII. 2506, 8. soucye, laigle, Laurence: in Italiam veniens / secus Sontium fluuium / haud longe ab Aquileia. Laurence mentions the retreat of Odoacer to Verona and his defeat there, also that he then retired to Rome, but finding that the hearts of the Romans had changed towards him and that they would not allow him to enter the city, he proceeded to lay the country waste (2514 ff.) and then took refuge in Ravenna. Here Lydgate finishes with him, but Laurence tells the story of how he garrisoned Ravenna against Theodoric, who had taken possession of "tout le pays de lombardie que len appelle gaule oultre montaigne," and delivered the country from "gubondatus" (Gundobaldus) king of the Burgundians. Theodoric besieged Ravenna, at first in vain, but finally constraining the inhabitants to surrender, agreed to spare them and their possessions, all of which is told in full detail and with greater consistency with fact by Boccaccio.

Laurence then says: Apres doncques le roy odoacer fut venu en la seigneurie & en la puissance de theodoric adonc cruel iouuenceau il commanda que odoacer fust occis sans garder enuers luy loyaulte ne serment de promesse. Et a ceste chose fut contraint theodoric par les barbares & estranges cheualiers de son ost. Et par ainsi odoacer qui par soubdaine volee et par hatif mouuement auoit monte a la haultesse & au glorieux estat de lempire de romme et qui par la longue & paisible possession cuydoit auoir perpetuellement acquis le royaulme dytalie: il fut contraint descendre par malheureux degrez a mourir cruellement et en misere qui est le derrenier point de chetiuete / lestat de ioyeuse franchise ne osta pas le poure odoacer de la chetiuete

en quoy fortune le versa / mais la dolente et miserable mort. Bochas ends with the same words.

VIII. 2521–2527 = Lydgate's introduction to Boccaccio's section, ¶ In praesentem Vrbis Romæ conditionem. ¶ Le xvi. chapitre parle contre le present estat de romme et des rommains en ramenant a memoire les malheuretez qui souuent y sont aduenues . . . As Laurence follows Bochas closely his version may be quoted here. Lydgate having written one fine envoy on Rome seems to have taken no pains whatever with this one and made hardly any use of the material supplied by Laurence. He devotes himself wholly to the commonplace.

O Cite de Romme maintenant trop malheureuse considere en quelles tenebres & en quelz perilz et en quelles douleurs tu es mise par lauarice / par la discorde & par lenragee couuoitise de tes propres citoyens / car tandis que les hommes rommains iadis renommez & glorieux aymerent & suyuirent pourete voulentaire / & ne eurent entre eulx enuye fors que de agrandir les oeuures de vertu / les sommetz des montaignes / les mers & les riuieres du monde obeyrent a romme tandis que les rommains iadis glorieux aimerent pourete voulentaire sans auoir entre eulx enuie fors que agrandir les oeuures de vertu / les neiges de septemtrion & les areines de ethiope bouillans & eschauffees pour lardeur du soleil / les pays de soleil leuant et occident, les tigres de hircanie / les elephans de inde & les lyons de marmarice ne peurent flechir ne resister aux armes ne aux batailles rommaines. Les citez, les peuples & les roys du monde se sont soubmis & rendus a toy & a tes armes vertueuses. Les ducz et les capitaines rommains ont porte merueilleux et nobles triumphes par les pays & prouinces que ilz subiugoient par batailles / et affin que en briefues parolles ie conclue & comprengne plusieurs choses [1] / tout le monde vit soubz ta seigneurie. Tu euz en ta part de la proye tous les pays du monde tandis que tes citoyens aymoient pourete voulentaire / & ne eurent autre enuye fors de agrandir les oeuures de vertu. O romme cite trop malheureuse / quant tu seigneurioyes et auoyes citoyens poures & voulentaires & sans enuie tu marchoyes sur les colz de tous les roys du monde. Et oultre plus tu auoyes esleue par glorieuse renommee ton nom par dessus les estoilles / mais les choses deuant dictes sont tournees au contraire / car tu romme cite tresmalheureuse & oppressee des ennemis qui as aucunesfois pugny par cruelz tourmens aucuns de tes propres citoyens qui desiroient auoir le royaume de romme tu maintenant es venue en si grant malheurete que sans compter les Hommes des aultres nacions / tu qui as eu plusieurs Empereurs nez du Pays de Affricque dont les hommes ont este tes principaulx ennemys qui tousiours se efforcoyent par toutes manieres de effacer ton noble nom. Et tu Romme tresmiserable cyte maintenant as Empereurs allemans / & si as vne malheurete plus layde. Car se vng homme de Sichie ou de mauritaine / ou vng Francoys prent

[1] This sounds like Laurence, nevertheless we read: Et (vt paucis multa concludam) eis agentibus tibi cesserat vniuersus orbis in praedam.

couuoytise de soy enrichir de pillaige / Il tournera franchement son hardement contre toy comme contre vne cite espuisee de force, desarmee & vuide de tous tes citoyens & delaissee de tes princes pour combler tes miseres / vne seullette chose reste / cestassauoir que tu qui vne fois auoyes robe tout le pays du monde soyes tressouuent desnuee de tous biens et priuee de toutes choses diuines et humaines par les roberies de ceulx qui contre toy assemblent de toutes pars. Et vray est que o malheureuse romme que tant en nom comme en situacion de lieu / et en aulcuns ediffices tu tiens & regardes les remembrances & les histoires des nobles choses faictes par tes vieilz citoyens qui maintenant sont a moytie rongees & deffaictes. Et ceste maleurete est plus en deshonneur des rommains qui ores sont que ceulx qui iadis furent / mais la misere de toy est exemple et mirouer que lestat des choses humaines se treschange et tresmue.

VIII. 2570–2660 correspond to Laurence's Chapter 18, which prints to about four columns in the *petit bâtarde* editions and considerably amplifies the brief section in Bochas entitled ¶ Deiecti quidam. Lines 2584–2597 are Lydgate's free rendering of an interpolation on the subject of servitude by Laurence,[1] of which there is nothing in Boccaccio, who states that they came to him weeping, that both had been overthrown (subacti sint) by Theodoric. Leoun, Laurence says, lived to a great age in his monastery.

VIII. 2626–2660. To Boetius and Symmachus Bochas devotes over two-thirds of his short section, and Laurence handles their story at proportionately equal length. Lydgate (2625–2656) gives an outline of the fate of the two men as told by Laurence. In 2641 Laurence says that Odoacer, not Theodoric, took possession of the Kingdom of Italy by violence; and that Theodoric was given the mandate to overthrow him by Zeno, and to occupy the throne if successful. Laurence says only that Theodoric was young and cruel, and that he had among his ministers and officers "deux mauluais hommes gothois comigaste et trigille. . . . Ces deux mauuais homes souuent estoient arguez et reprins par boece homme consulaire rommain et de tresgrant auctorite. Et auec ce boece en iugement deffendit & sauua vng moult vaillant & preudhomme nomme paulus adonc consul rommain iniustement accuse pource quil procuroit chasser hors du palais et de la court les gothoys ministres du roy qui comme chiens sefforcoyent deuourer les Rommains & leurs substances. Boece aussi fort champion de iustice deffendit albinus vng noble et vaillant consul rommain faulcement accuse par cyprian desloyal familier du roy. Et iasoit ce que boece encourust lindignacion & ire du roy & de ciprian / neantmoins il proposa tellement quil deliura de mort albinus homme inno-

[1] scauoir affiert que les loix pour pugnir les hommes ont ordonne enuiron .xxiiii. manieres de peines ou tourmens / entre lesquelz est nombree la peine de seruitude qui iadis aduint par le droit des gens qui guerroyent lung lautre . . . ceste seruitude est la plus griefue malheurete de tous autres tormens / car la ou le bien de franchise perit illec perissent ensemble trestous les biens mondains.

cent. Cestuy noble boece qui aux escolles de philosophie auoit aprins que chascun homme naist pour tous & que il vault mieulx encourir mort deshonneste pour oeuure de vertu que viure soubz reproche de vice, il osa exposer a peril soymesmes et ses choses en reprenant aigrement les gothois familiers du roy que pour saouler leur couuoitise greuoient moult le peuple sans ce quilz fussent pour ce reprins ne blasmez daultre que de par boece & son sire simac qui parauant sceurent que les senateurs de romme estoyent pour la cruaulte du roy en grant peril de mort / si firent tant boece & son sire simac que les senateurs furent saufz & garantiz / & affin que boece droictement employast la science des honnorables loix & la beaulte de doulce rethorique dont il estoit singulierement garny il debatit et condampna par subtilles raisons contre theodoric & les siens les excessiues exactions & iniustes truages quilz leuoient des prouinces / & par especial des gens & du pays despaigne. Boece donc extraict dung ancien & noble lignage apelle les manliois homme farci de toutes sciences bieneureux par sa noble & chaste femme & sa treshonneste lignee, comme vray philosophe hantoit lieux secretz & solitaires & suiuoit turbes de gens / pourtant boece & son sire simac furent accusez par deuers theodoric homme barbare par plusieurs faulx articles / entre lesquelz boece homme tresvray crestien faulcement fut accuse dadorer faulx dieux / & de auoir familiarite auec les mauuais esperitz combien quil fust innocent de tout crime / si aduint il que theodoric homme barbare cruel & ennemy des vertus garny de mauuais et cruelz homes fist bannir et exiller par iniuste sentence boece & simac. Leur premier bannissement fut que eulx deux bien meritz partiroient de romme leur cite naturelle & proient a rauennes la cite / iasoyt ce que ceste sentence fust dure neantmoins elle fut aggrauee / car simac & boece furent banniz a peine & illec furent condampnez a honteuse & miserable mort par le courroux et cruaulte du roy theodoric. Ie confesse et vray est que les miseres souffertes par boece homme tresrenomme attrayent dune part mon courage a descripre les nobles & honnorables fais de ses ancesseurs rommains vaillans & renommez iadis. Et iasoit ce que liniquite du roy theodoric ait abbaisse & amoindry les ymaiges & painctures du tombeau de boece mort & ensepuely pourement a peine / toutesfois la cruaulte du roy barbare na peu abaisser, destruire ne amoindrir le glorieux lignage des rommains surnommez manliois dont Boece descendit. Et a plus largement descripre de boece dautre part me contraignoit la singuliere gloire des sciences dont boece fut garny & comble parquoy le nom de luy est resplendissant & cler entre les docteurs de philosophie qui depuys ont este iusques au temps present. Et pour acheuer le cas de boece puissant ancien honnorable homme rommain et noble docteur de philosophie, la treshaulte maistresse de toutes choses mondaines / ie dy que les hommes sans vertu & sans science doiuent par raison craindre le tresbuchet de fortune puisque elle desrocha boece noble & puissant / saige & innocent & home catholicque de qui la doctrine de luy est demouree si grant que tous hommes sont ou peuent estre enseignez par luy & par ses liures /

lesq*ue*lz ie racomptasse voulentiers / mais les cas du roy Artus dont les anglois co*n*tent vne grant fable qui deuant moy vint gemissant & courrouce, ne souffrit pas q*ue* en oultre ie escripuisse de boece. . . .

Bochas says: ¶ Veniebant insuper / etsi Mœsti / venerabiles tamen plurimu*m* senes [senex] socer Symmachus & Boetius gener Amplissimis vt ego pr*a*egnoueram honoribus functi. Et a Rege Barbaro / eo q*uo*d saluum noluisset esse Senatum [uoluissent senatu*m* esse, Ziegler]: Atroci sententia primum apud Rauennam exilio relegati. Demum Atrociori sub i*n*terminatione dedecorosi supplicii Ticinum inde co*m*pulsi vbi crudescente regna*n*tis ira / miserabili morte damnati perierant. ¶ Fateor / Me plurimu*m* *a*erumn*a*e Clarissimi viri Boetii trahebant: vt de se scriberem Vrgentibus vna ex parte maiorum suorum summis & venerandis Imaginibus. Quas et si temporum iniquitas aut deiecerat: aut minuerat: inclytum Manleorum nomen minorare nec subuertere potuerat. Ex altera vero / studiorum suorum singularis gloria. Qua eius immistum Philosophis nomen labe*n*tibus sæculis in dies lucidius inter ta*m* eximiæ rerum magistr*a*e professores refulget. Set obstitit Britonum celebris fabula Arthurus Rex venie*n*s gemebundus. Cuius magnitudinem adque casum & si fide digno testimonio non cognoscamus / pro comperto existimamus. Postquam vniuersi orbis testari videtur opinio.

Lydgate's knowledge of Boethius as a philosopher, if fully expressed in lines 2658–59, does not seem to have been very profound. He must have known something about Chaucer's translation of *De Consolatione*, for he mentions it (I. 291), yet he may never have read it. Perhaps he was in too much of a hurry to begin his chapter on Arthur.

VIII. 2661–3206. The Story of King Arthur. On the whole, Lydgate seems to have followed Laurence quite closely, and wherever he did not follow him to have trusted largely to memories of what he had heard or read of the Arthur story in Layamon, Geoffrey of Monmouth, Wace's Brut, Robert of Gloucester and the prose "Brut of England" (see Brie's edition). Thus, as Dr. Wilhelm Perzl [1] points out, the first two stanzas are Lydgate's, lines 2682–2695, which are in neither Laurence or Bochas, may have been taken from the introductory verses of Robert of Gloucester's Chronicle; 2696–2704 are from Laurence, and 2709 covers the omission of Laurence's details. Line 2712 is not in Laurence or Boccaccio, nor are 2712–15. Dr. Perzl was inclined to believe that these together with other material, e.g., 2716–24, 2725, 2730, 2733, which is neither in Laurence nor Bochas, were taken from the small prose "Brute of England." Line 2766 is apparently Lydgate's own. Throughout the rest of the chapter Lydgate's additions to Laurence seem all to have been borrowed from the same source.

The section in Boccaccio is as follows:

[1] *Die Arthur-Legende in Lydgate's Fall of Princes. Kritische Neu-Ausgabe mit Quellenforschung.* (*Dissertation*), Munich, 1911.

¶ *DE ARTHURO REGE BRITONUM*

Britones angulo in occiduo positi: & ab orbe fere cætero separati: suis annalibus adserunt Arthurum quondam regem suum fuisse Regum omnium occidentalium clarissimum. Eumque a Constantino quodam qui occiso Gratiano municipe [munifice, Z.] Insulae Tyranno [Britonum, Z.] regnum tenuit / originem habuisse. Eiusque fuisse patrem Vtherum cognomento Pendragonem Insulae Regem. Quo mortuo quum is regale conscendisset solium adhuc iuuenis & indolis admirandæ: videretque eo venisse rempublicam Romanam: vt quantum quisque subripuisset eidem: tantum possideret impune. Non contentus / Relicti a patre imperii collectis viribus / Hyberniam / Orcades / Daciam / Gothlandiam / Noruergiam / aliasque plures / etiam versus Galliam prouincias / maximo celerique successu subegit. ¶ Porro quum satis visum foret regni terminos et nominis gloriam ampliasse: ratus aliquando finem bellis ponendum / ne ocio [otio] virtus marcesceret: (vt fertur) Merlini Vatis ea tempestate florentis consilio tabulam quam rotundam Angli vocitant / ordinauit. Ad quam quasi ad conuiuium celebre quoscunque ex suis nobilioribus armis & moribus nouit egregios / conuocauit. Selectosque legibus ordinibusque in consortium & societatem coegit. Fuit quippe omnibus Lex præcipua / arma non ponere / monstr[u]osa exquirere / ius debilium vocatos totis viribus defensare. violare neminem / se inuicem non laedere / pro salute amicorum pugnare. Pro patria vitam exponere. Sibi præter honorem nil quaerere. Fidem nullam ob causam infringere. Religionem diligentissime colere. Hospitalitatem quibuscunque / gratis / pro facultatibus exhibere. Contingentia seu in honorem seu in dedecus referentis vergentia [vrgentia, Z.] / summa cum fide & veritate quibus annalium cura erat / exponere. Et huiusmodi plura laude quidem dignissima exercere. Quibus rite seruatis / tam robore sociorum militum / quam inclyta morum claritate / regium nomen in tam splendidam gloriam delatum est: vt nec Fortuna saeuiens / nec annosa vetustas agere potuerit: quin vsque in nostrum sæculum / claro cum fulgore deuenerit. ¶ His igitur iam fœlix / dum solitum vectigal Romanis poscentibus denegasset: copiis in Galliam deportatis / signis collatis aduersus Lucium Consulem / illud armis poscentem / descendit in aciem. Et quum illi cessisset victoria in omissum desyderium recidens / occupaturus ampliora processit. Set [Se, Z.] elato iam parabatur occisus [occasus, Z.]. Dum igitur armis interiora Galliae infestaret: Modredus eius ex concubina filius / cui sedem regni absens tutandam reliquerat / acer iuuenis & ad omne facinus audax / iamdudum regnandi cupidine captus / oblatum sibi tempus a Fortuna Regis absentia ratus: cœpit ad libertatem iugo pressos regio irritare. Animos omnium donis adlicere. Se regem benignissimum futurum ostendere. Ciuitates arcesque regni suis præsidiis obseruare. Amicos conuocare. Vires parare. Mercenariorum militum maximam manum conducere [concedere, Z.]. Regi patri supplementa & commeatus negare. Et

ad rebellionem spectantia cuncta peragere. Et quum iam præcogitatum tempus adesset: fictitiis literis Regem bello mortuum demonstrare. Sese Regem dicere / & regalia cuncta tractare. Quae quum fama velox Arthuri detulisset in castra: repente belli sedes mutata est: Et arma quæ in socios Romanorum infœlix direxerat [duxerat, Z.]: in filium retorquere coactus est. ¶ Adsumtis igitur in classe copiis [sociis, Z.] in litore Britannico filium habuit repugnantem.[1] Verum quum nequiisset[2]: dimisso litore in fugam versus / sese [se, Z.] Guyntoniam [Cornubiam, Z.] contulit. Ibique quum omne robur suum conuenisset: certaminis tentare. Fortunam disposuit. Tantaeque fuit obstinatae perfidiae: vt non vereretur aduersus patrem in pugnam descendere. Commisso igitur certamine / & si militum Arthuri armorum adque bellicae disciplinae virtus esset insignis: multitudo tamen aduersa criminis læsae maiestatis conscia / & ob id mori potius quam vinci disposita / nec flecti poterat nec impelli. Et ideo Marte sub dubio diu acriter hinc inde pugnatum est. Et ex vtraque parte tam ingens quam fœda pugnantium cædes facta. Periere quidem ibi omnes fere Arthuri commilitones egregii. Quod quum ægre ferret Arthurus. videretque Modredum quasi renouatis viribus discurrentem: & fere sua virtute victoriam occupantem: deposita [seposita, Z.] adfectione patria / lancea sumta toto recentis equi impetu in venientem irruit. Eiusque miserrimi pectus lancea tota transfodit.[3] Verum non impune. Nam [iam, Z.] iuuenis letali dolore percitus quum se totum in vires collegisset extremas: propinquantis Regis erecto gladio caput adeo percussit[4]: vt non resistente Galea ad Cerebrum vsque descenderet.[5] Rex vero transuectus equo / dum lanceam ex pectore moribundi traheret [retraheret, Z.]: aiunt adeo ampliatum vulnus: vt cadens iam sol illud radiis penetraret.[6] Modredus igitur illico decidens / finem sumsit infaustae præsumtionis & vitae. Rex autem iam dierum[7] extremum sentiens / continuo prosiluit ex[8] equo. Nauimque conscendens / iussit se moriturum transferri in insulam Auallonis.[9] Ibique ex fœlicissimo miser moriens Constantino nepoti suo regni dominium / ac desolationis vindictam peragendam reliquit. ¶ Sane seu quod a[10] successore / Arthuri mors arte caelata sit: seu eo quod existentibus rebus perturbatione maxima inuolutis: ipse Arthurus paucis consciis moreretur & nullo adparatu sepultus sit: Quasi non mortuum / sed sub taciturnitate seruatum / adhuc tamquam insignem & præcipuum regem suum vulgo viuum arbitrantur Britones. Eumque solidatis vulneribus procul dubio adferunt rediturum. Quid ergo? Vnius nefarii hominis ausu / breuissimi[11] temporis tractu ampliatum Arthuri

[1] repugnantem habuit obuium, Z.
[2] nequisset obsistere, Z.
[3] eiusque miserrimum pectus omne transfodit, Z.
[4] propinquanti regi, erecto gladio caput adeo feriit, Z.
[5] descenderet gladius, Z.
[6] ut per illud, in partem alteram cadentis, iam solis transparerent radii, Z.
[7] diem iam, Z.
[8] ex] *om.* Z.
[9] in insulam proximam deferri, Z.
[10] a] *om.* Z.
[11] paruissimo, Z.

regnum diminutum est. Illique cum vita subtractum. Tabula rotunda tot probis splendida viris caesis omnibus deserta fractaque. Et in vulgi fabulam versa est. Gloria ingens regis & claritas desolatione in ignominiam & obscuritatem redacta est adeo vt possint / si velint / mortales aduertere: Nil in orbe praeter humilia posse consistere.

The following text of Laurence's Chapter on King Arthur is reprinted from Dr. Perzl's dissertation. It is based on the famous Munich manuscript, Cim. V a 4, which was written in 1458 by Pierre Faure, curé d'Aubervilliers, and decorated with many large miniatures attributed to Jean Foucquet. The emendations are by Dr. Perzl.

Le .XIXe. chapitre contient le cas de artur roy des bretons et commence. Britones. En Europe qui est la tierce partie du monde est vne isle appellee bretaigne qui est situee en vn anglet du monde par deuers occidant. Le pays et le gens de cest anglet sont desseurez presque de tous autres. Et pour ce que celle isle est comme vn anglet et destour: on lappelle vulgairement angleterre. Et les habitans dillec sont appellez anglois. Ceste isle qui regarde espaigne a lopposite de france est enuironnee de la mer de occidant et contient alenuiron soixante quinze miliares par .XLVIII. fois qui montent a .XVIII^c^. lieues. En lisle dangleterre sont pluseurs grans riuieres chaudes fontaines et habondance de metaulx. Illec se treuue vne pierre precieuse appelle gagathes qui premierement fut trouuee en sicile. et est celle pierre noire soueue et ardant. quant elle est eschaufee par feu. et len escript delle sur aucun dur metal: lescripture ne se peut effacier. Quant elle est chaude elle dechace les serpens venimeux. Elle demonstre hommes femmes et bestes enteschiez de rageuse maladie. Elle demonstre entre pluseurs hommes et femmes lesquelz soient vierges, par eaue elle sembrase. et par huille[1] se exteint et refroide. Auec ce en angleterre se trouuent aucunes marguerites ou perles qui se trouuent en quoquilles de poissons en certain temps de lan. et sont les perles blanches trop meilleurs que les iaunes. Et puisque en diuers lieux se treuue[2] vn liure appelle histoire de Brutus[3] parlant de la naiscence des bretons qui selon verite descendirent de lancianne et noble gent troianne. pour tant ie ne vueil ia yci descrire leur naiscence. Si dient et afferment les bretons par leurs historians que artur iadis leur roy fut le plus renomme et noble de tous le roys du pays doccidant. Les histoires aussi receues at approuuees des bretons afferment que artur par naiscence descendi de la lignie de constantin adonc vicaire imperial en gaules. Pourquoy sauoir affiert que lan mil cent .LXIIII. apres la fondation de romme. et apres la natiuite de dieu quatre cens et neuf. vn cheualier appelle stilicon dont ie comptay les cas on .XVe. chappitre de cestui .VIIIe. liure. admena pluseurs nacions barbares qui vindrent a violence darmes iusques aux montaignes pirenes qui departent les pays daquitaine et despaigne. Entre ces gens estranges estoient les habanois[4] les sueuois et les vandres qui tous furent repoulsez des montaignes pirenes et

[1] feuille, MS. [2] trouue, MS. [3] bructus, MS. [4] halenois, Le Noir.

apres se respandirent par les pays des gaules. Tandiz que ces trois nacions estranges persecutoient et gastoient gaules vn cheualier nomme gracian qui de par honorius l*em*pereur gouuernoit lisle de bretaigne si tost que par tirannie il ot occupe la seigneurie de bretaigne il fut vilment occiz. Apres la mort de cestui gracian les cheualiers rommains deputez en bretaigne esleurent vn cheualier de tres petit estat appelle constantin non mie pour consideration de ses merites mais pour la seule esperance et faueur de son nom constantin. Car le grant constantin homme tres crestian et tres iuste auoit este vaillant et sage empereur.[1] Cestui cheualier constantin qui fut esleue a lempire de gaules auoit vn filz nomme constans moyne profez. Constantin osta son fils co*n*sta*n*s de ordre et de vie monastique et lui fist prendre et suiure estat de cheualerie puis le nomma son pere a estre cesarian et vicaire de lempire en certaines prouinces de gaules. Or aduint q*ue* constantin le pere et constans le filz ensuiuans vilte et cruaulte de couraige excercerent tirannie et firent pluseurs maulx et griefz dommages en gaules et en espaigne lesquelz compter seroit chose trop longue. Mais or aduint lan mil soixante cinq lempereur honorius considerant q*ue* tant comme en lempire seroient tans de tirans rommains el ne pourroit riens faire contre les ennemis estrangiers Si commanda que auant toutes choses les tirans feussent occiz par bataille ou autrement. Et pour ceste chose faire honorius manda gensdarmes et ordonna connestable et compaignon darmes vn sien cheualier nomme constant au quel il commist la charge et la cusancon [2] de la bataille. Si vint le connestable constant auec son ost en gaules. Illec trouua encloy et assiegea le tirant constantin puis le prist a force darmes et apres le fist occirre. Et oultre dient les bretons en leurs histoires que le renomme et noble roy artur descendi de la lignie de cestui constantin q*ui* tint le royaume et la seigneurie de lisle de bretaigne. Apres ce que gracian le tirant dessusdit fut occiz comme parauan*t* dit est. Et oultre ilz afferment que vn noble cheualier uter surnomme pandragon fut roy de la dicte isle. Si aduint apres la mort de uter pandragon que son filz artur monta sur la chayere royale et obtint et gouuerna comme heritier le royaume de bretaigne. Et pour ce que artur encores estant iouuenceau de grant et merueilleuse demonstrance de prouesse aduisa et congneut que le gouuernemen*t* de lempire de romme estoit venu a tant que ch*a*cun franchement possidoit ce quil pouoit tollir des terres de lempire. Si ne fut pas artur contant de la seigneurie et des terres que son pere uter pandragon lui auoit laissees [3] apres sa mort. Pour tant il subiugua par tres grant et hastiue fortune a laide et par les forces de ses cheualiers assemblez pour ce faire les hirlandois les orcadois dannemarche holande noruege et autres pluseurs prouinces dedans le pays de gaules. Apres ceste conqueste il sambla a artur quil auoit assez agrandi et accreu les bournes de son royaume et la gloire de son nom. Si pensa aucune fois mettre fin a ses batailles. mais afin que la vertu de lui et de ses cheualiers ne

[1] homme et saige empereur, MS. [2] gouuernement, Le Noir.
[3] laissee, MS.

pourrist en fetardie ne en oisiuete artur par le conseil de merlin homme prophete si comme len dit et qui en cellui temps estoit moult renomme: ordonna vne table que les anglois en histoires nomment la table ronde. A ceste table ronde le roy artur cemonnoit et assambloit comme a vn grant mangier les plus nobles hommes que il congnoissoit nobles et vaillans en armes en honnestes manieres et en gracieux maintiens. Et apres ce que artur ot esleuz et choisiz ces nobles hommes il les recueilli et assambla comme ses parconniers et compaignons et fist de commun accord entreulx certaines loix et ordonnances. Et entre les loix et ordonnances a tous compaignons et parconniers de ceste table fut vne loy principale non mettre ius les armes dessus [1] le corps fors que pour le brief repoz de nuyt. Querir aduentures merueileuses defendre de toutes [2] forces les droiz des hommes foibles [3] et non refuser aide puisquilz en feussent requis non faire violence a aucun non faire offence ne dommage les vns compaignons aux autres. combatre pour le salut de ses amis. exposer et despendre sa vie pour son pays. non acquester aucune chose forsque honneur ou par honneste tiltre. non brisier la foy ne le seremant pour cause ne occasion quelconque. honnourer tres diligemmant religion. herbergier en [4] son hostel tous hommes et femmes honnestes sans rien prendre. Entre les compaignons et parconniers de la table ronde fut vne autre loy. cest assavoir que chacun exposeroit et diroit en souueraine loyaulte et verite toutes les aduentures qui tourneroient ou a honneur ou a honte de cellui qui les compteroit a ceulx ausquelz estoit commise la cusancon [5] et loffice de escrire les histoires des compaignons de la table ronde. Et si auoit loix et ordonnances de faire plusieurs choses semblables qui certes estoient honnestes et tres dignes de louange. Par celles loix et ordonnances communement gardees et aussi par la force et prouesse des compaignons cheualiers et par le glorieux renom de leurs honnestes coustumes le nom du roy artur monta a si resplendissant gloire que la rage de fortune qui bestourne toutes choses ne anciannete de long eage na peu tant faire que la gloire et le renom du roy artur ne soient venuz iusques aux hommes de nostre temps sans auoir perdu leur clarte ne leur pris. Artur doncques considerant ia soy estre bieneureux par les choses dessus dictes fut requiz de par les rommains paier certain truaige a coustume des le temps de iulius cesar. Artur considera que seruitute imposee par violence de bataille se doit oster et esqueurre [6] par resistance darmes. Et si aduisa quil estoit enuironne de si nobles et preux cheualiers compaignons feaulx et alliez par les loix de sa noble table ronde: pour tant il denya aux rommains qui demandoient paiement de leur truaige acoustume. Artur doncques voulant [7] par voye de fait soy afranchir de truaiges et ramener son pays en franchise: assembla et mena en gaules grant nombre de souldoiers puiz. descendi en bataille a bannieres desploiees contre lucius vn consul rommain qui a force darmes pour et ou nom des rommains

[1] de sur, MS.
[2] tous leurs, Le Noir.
[3] floibles, MS.
[4] en] ou receuoir, Le Noir.
[5] charge, Le Noir.
[6] recouurer, Le Noir.
[7] voulent, MS.

demandoient le truaige dessus dit. Or aduint que artur obtint en armes victoire contre le consul rommain et les siens. Si rechei[1] artur en desir de faire guerre et conqueste de pays la quelle chose il auoit delaisse. Et proceda a occuper pour soy et conquerir plus grans terres et plus amples seignories. Mais au roy artur esleue et orgueilleux fortune ia auoit apreste le trebuchet. Car tandiz que le roy artur guerroioit et malmenoit[2] par ses batailles les principales prouinces de gaules qui estoient subiectes aux romains: mordret* vn sien fils quil auoit eu dune sienne concubine a qui le roy artur auoit laisse et commis a gouuerner et defendre son royaume et le pays subget tandiz que artur estoit absent et occupe en bataille. Cestui mordret adonc iouuenceau hardi et couraigeux a faire toutes choses ia pieca estoit surpris[3] et attisiez de la couuoitise du royaume de bretaigne. Si pensa que par labsence du roy artur son pere que fortune lui offroit conuenablete de prendre pour soy le royaume et les terres appendans. Mordret lors commenca[4] a esmouuoir et cemondre les anglois a recouurer franchises et priuileges en leur admettant comment artur les auoit chargez des seruitutes et greuez de truaiges. Il commenca a attraire a sa part les couraiges de tous ceulx du pays par dons par promesses par blandissemens.[5] Il commenca soy monstrer tres benigne sil aduenoit quil feust roy ou temps aduenir. Il commenca faire garnir les citez les dongeons et chasteaux du royaume par gens darmes fauorables a lui. Il commenca assembler ses amis apprester ses forces et retenir a souldees et gaiges tres grant multitude de cheualiers. Il commenca a denyer soustraire et oster aides et viures au roy artur son pere. Et oultre il entreprist a faire toutes choses appartenans a rebellion. Et apres ce que conuenablete de temps lui vint ainsi comme il auoit pense: mordret commenca monstrer aux anglois par feinctes l*ett*res que le[6] roy artur feust occiz en bataille. il commenca soy faire nommer roy traictier toutes choses et prendre attours armes et enseignes royaulx. Or aduint que renommee qui legierement vole dun lieu en autre denonca es pauillons de artur les choses que mordret faisoit ou pays de angleterre. Si leua soubdainement artur le siege de sa bataille et fut constraint le maleureux roy tourner contre son propre filz les armes quil auoit drecees contre les alliez compaignons et subgetz des rommains. Artur qui lors comme dit est estoit guerroiant en gaules prist auec soy grant multitude de gens armees et icelles auec soy fist monter sur mer en nauire. Apres trouua ou riuage dangleterre son filz mordret qui lui resista par bataille. Mais depuis que mordret ne pot resister a son pere artur le desloyal mordret tourna soy et ses gens en fuyte et se transporta a guitonne. Apres ce que mordret ot illec assemblee toute sa puissance en armes: il delibera et conclui essaier contre artur la fortune de bataille. et fut mordret de si obstinee

[1] renchei, MS., cheut, Le Noir. [2] malauenoit, MS. [3] surprins, MS.
[4] commence, MS. [5] blandices, MS., blandices parolles, Le Noir.
[6] ledict roy artus son pere estoit mort et occis en bataille, Le Noir.

*Dr. Perzl writes "mordrec" as a rule, but for this there is no need, as c's and t's were frequently confused by scribes, and Laurence certainly wrote mordret or mordred.

mauuaistie: que il ne creigny pas descendre en bataille contre son pere artur. Et combien que en la bataille assamblee de par le roy artur feussent nobles cheualiers vertueux et fors en armes et bien enseignez en discipline de cheualerie. touteuoies la multitude que admena mordret son aduersaire et coulpable du crime de lese maieste ne pot estre repoulsee ne vaincue. pour ce que ceulx [1] de la partie de mordret estoient plus disposez de combatre iusques a mort que de estre desconfiz ne de soy rendre silz estoient vaincus.[2] Et pour tant les cheualiers dune part et dautre se combatirent si longuement que len doubtoit a la quelle partie des deux ostez demeurroit la victoire. Et de chacune partie fut faicte grande et orde occision. Car illec moururent presque tous les cheualiers du roy artur. Et pour ce que artur porta mal paciemment la mortelle occision de ses cheualiers et que il vit mordret qui discouroit ca et la comme se il eust refreschi les forces de sa bataille en tant que par sa puissance il eust occupe la victoire. Le roy artur mist ius et delaissa affection paternelle et se eschaufa de courroux contre son filz mordret. Artur qui fut monte sur vn cheual tout frez prist en sa main vne lance. puis roidemant esperonna le cheual et couru sus a mordret qui contre lui venoit. Artur adonc forcennant et irez tresperca de tout le fer de sa lance la mechante poictrine de mordret son filz. Mais artur ne transperca mie pour neant la poictrine de mordret. Car il adonc iouuenceau fut esmeu par mortele douleur. Si recueilli en soy toutes ses forces puis haulsa son espee et si roidemant frappa la teste du roy artur son pere que sans ce que le heaume peust resister lespee descendi iusques a la ceruelle. Le roy artur illec transporta [3] son cheual et [4] essaya de retirer sa lance que il auoit empeincte [5] et boutee en la poictrine de mordret ia semblant estre mort. Mais la lance tant en fust comme en fer fut si grosse si roide et si forment esqueusse que depuis que elle fut hors tiree de la poictrine aucuns historians dient que la playe fut si grant que les rayes du soleil estant en occidant passoient parmy la playe. Mordret doncques desloyal apres la retraicte de la lance mourut. tantost receut et prist de son maleureux orgueil telle fin comme il deuoit. Mais le roy ia sentant le derrennier de ses iours tant est sailli du cheual puis monta sur vne nef. Et il qui congnoissoit soy mourir commanda quil feust porte en lisle de aualon Artur qui par auant auoit este tres bieneureux mourut illec meschamment et delaissa a son neueu le royaume dangleterre. Et si lui enioigni faire la vengence de ceulx qui auoient faicte la desolation de lui et de son royaume. Mais trois causes furent et sont encores par quoy les bretons cuident communement que leur roy artur ne soit pas mort. mais cuident quil soit garde taisiblemant et en secret en tant quilz cuident quil soit encores tout vif et le reputent leur noble et principal roy. La premiere des trois causes de ceste erreur et fole creance fut pour ce que pou dommes sceurent la mort du roy artur. Second cause pour ce que pou dommes sceurent la mort du

[1] eulx, MS.
[2] se elle estoit vaincue, MS. and Le Noir.
[3] transporte sur, Le Noir.
[4] et] *om.* Le Noir.
[5] empreinte, Le Noir.

roy artur pour les tres grans tribouleiz et debat qui fut en angleterre a cause de la mort du roy artur et de mordret son filz. La tierce cause fut pour ce que le corps du Roy artur apres sa mort ne fut pas enseuelis en aucun appareil ou attour solemnel a maniere royale. Et afferment les bretons que leur roy artur sans faulte retournera visiblemant et reprendra son ancian royal estat si tost que ses playes seront souldees et gueries. Que fault il que ie dye pour concluire le cas du maleureux artur. Ie dy que par le oultraigeux hardement de Mordret homme desloyal le royaume de Artur qui en tres petite espace de temps auoit este agrandi et accreu. il fut aussi en brief temps admoindri et desole. si fut oste au roy artur la vie ensemant la table ronde noble et renommee par les vertus de tans de vaillans hommes fut deserte et brisee et conuertie en fable et en mocquerie de peuple. la grant gloire du roy artur et son nom fut ramene en desolacion en difame et obscurte. en tant que se les hommes mortelz veulent droit aduiser: ilz peuent congnoistre que riens nest ferme en ce monde forsque les choses fondees sur humilite.

VIII. 3165–3206. An Exclamation against Men who are Unkind to their Kindred. The entire short section is Lydgate's, with hardly a touch of Boccaccio or Laurence, whose chapter is as follows in the Munich Manuscript:

Le XX°. chapitre parle contre les des loyaulx enfans enuers leurs peres [en ramenant a memoire la crudelite de Mordrec enuers le roy artus son pere]. et commence ou latin. Abite hinc.

Vous enfans nobles et piteux enuers vos peres departez vous de cy a fin que par loultraige et cruaulte que iay descripte du desloyal mordret fils du noble roy artur vous ne ordoyez ne empirez vos doulces et debonnaires meurs ne voz couraiges apres ce que vous aurez yci leu ou escoute les desloyaulx hardemens et oultraiges de mordret. Et vous enfans qui auez les cuers durs comme fer et pleins de forcennerie et qui mal paciemment portez la seignorie et les comandemens de votre bon es honneste pere Soyez yci presens pour lire ou escouter la honte de la cruaulte de mordret et la votre. Ie prie aux filz et filles ne me chault de quelz parens ilz soient que ilz me dient quelle chose leur pourroient commander leurs parens ia soit que ilz feussent cruelz que les enfans ne doiuent souffrir et endurer selon honnestete de obedience. Car certain est que nous auons les commencemens de notre vie de par noz peres et meres. Nous sommes aymez de nos parens ains que [nous] soions hommes parcreuz. Nous sommes gardez par tres grant diligence nous sommes receuz et nourriz des le ventre de notre mere par la pitie et affection de noz parens. Tandiz que en enfance nous sommes foibles [1] et plourans: nous sommes nourriz et soulaciez par noz parens qui nous paissent et comportent. Noz pere et mere contregardent et echeuent plus le perilz de leurs enfans que de eulx mesmes. Si tost que nous venons hors de premiere enfance nous sommes nourriz es girons de noz parens. et par eulx nous sommes

[1] floibles, MS.

enseignez en science et en meurs. Par noz parens nous sommes tres diligemment nourriz et vestuz iusq*ues* a ce que nous soions fors de corps et eagiez. Noz parens en tant comme ilz peuent nous apprestent le chemin de p*ar*uenir a quelconques grans estaz par le labour et par la sueur de noz parens sont acquestees les necessitez et aisa*nces* de n*ot*re vie et les riches et nobles mariages selon leur qualitez et les grans heritaiges et manoirs. No*us* enfans qui auons enuers noz peres cruelz et desloyaulx couraiges ne pouo*ns* desirer ne souhaidier autres choses humaines oultre celles que noz parens nous donnent. Mais les tres grans et plus precieuses choses qui sont en nous viennent et sont de dieu cest assauoir les ames.[1] Et se les pere et mere pouoient ilz donneroient a leurs enfans leurs ames mesmemant en les ostant a dieu de qui elles sont. Si me merueille doncques par quelle pensee ne par quel couraige ose le filz ie ne di pas oster le royaume a son pere mais comment ose il mesmement respondre contre les tres petites paroles ou chastoiemens de ses pere et mere quant ilz le reprennent. Iay assez en memoire q*ue*lle responce rendent les bons enfans a leurs peres et aussi les mauvais. Mais afin que ie delaisse la bonne et doulce response que font les bons enfans aux reprehensions et chastoiem*ens* de leurs peres la quelle iay agreable: si vueil ie monstrer que diront aucuns enfans deceuz par raige et arrogance maldite. Et par auenture ilz vouldro*nt* plus priser la force de leur ieunesse verde et crue que la saigesse des honnourables hommes vieilz et cha[u]m[en]iz.[2] Les enfans deceuz par raige et arrogance maldicte vouldront plus priser la legierete de leur ieunesse verte et crue que la pesanteur et granite de vieillesse. Ilz prisent plus les oultraiges de ieunesse que les conseilz de vieillesse. Ils mette*nt* fole largesse deuant sobresse et espargnance. Aucuns enfans ainsi deceuz par fureur diront que selon naturelle inclination ch*ac*un homme doit despriser et fouir le loyen (lien) de seruitute et querir a soy franchise et desirer seignorie. lesquelles choses toutes le pere tient et occupe po*ur* soy se son filz ne le flate ou se il ne le constrei*nt* ou se il ne lui oste la lumiere de vie. O las aduisez ie vous prie quelle soit ceste mauldite opinion de hommes folz et ignorans. Car la honnourable vieillesse de noz parens se esiouist principalme*nt* et tousiours pour la ieunesse des enfans. La honnourable vieillesse de noz parens restreint et dompte par ses doulz co*m*mande-mens et souefues paroles les dissoluz mouuemens des enfans. La honnourable vieillesse des parens constreint les enfans soy tourner a vertu par bon et sains admonnestemens trouuez par doulce et debonnaire subtilite. afin que les enfans de vn degre en autre puisse*nt* venir honnestement a tel eage comme leurs peres et meres. Ie prie doncq*ue*s aux mauuaiz enfans quilz se taisent et en eulx mesmes se tiegnent pour co*n*fuz auec leur enraigie oultraige. Ie prie aussi que telz enfans ne soient escrips ou nombre de ceulx qui nyent que len doyue rendre toutes honneurs a dieu premierement et apres dieu a ses pere et mere. Ie prie aux enfans quil leur souuiegne que dieu par sa sentence a promis aux enfans que ainsi comme ilz font a leurs parens

[1] armes, MS. [2] chanus, Le Noir.

soit bien soit mal ainsi leur feront leurs enfans ou temps de leur vieillesse. Si ne scay autre chose dire pour les bons ne contre les mauuaiz enfans forsque se nous sommes saiges endurons de nos parens la seruitute comme souefue et douce. Rendons volentiers toute obeissance a noz parens et les honnourons souuerainement durant tout leage de leur vieillesse decrepite et tremblant. Afin tandizque nous comme gracieux et recongnoissans des bienffaiz de noz parens: honnourons iceulx en leur rendant les biens que nous leur deuons. Nous monstrons a noz enfans aduenir quelle chose ilz nous deuront faire en notre vieillesse.

VIII. 3211. The first two kings are Giselines roy des vuandres et Gimichige roy des Gothois (Gilimerus Vandalorum & Vitigis Gothorum rex). Lydgate does not mention the latter by name.

VIII. 3221. There is no more about the kings, but Laurence adds: "et apres il occist toutes les gens de leurs ostz."

VIII. 3223. Amarales = Attila quod ab Ioanne sanguinario vna cum mauris suis fusus sit / & inde peremtus: ferebat ægre. Lydgate, instead of abridging, pads here, for Laurence says only: Apres ces deux Nobles roys venoit amarales roy des maures qui meut & fist guerre contre iehan noble et puissant cheualier daffricque surnomme sanguin. Cestuy Amarales admena son ost contre iehan sanguin qui par vigoureuse bataille desconfit le roy Amarales / et ses Maures et si tua de sa main le roy amarales.

VIII. 3235. Sindual Brentorum rex.

VIII. 3239. narsettes adonc . . . Connestable des batailles et gouuerneur de la cite de rauennes pour lempereur iustin / cestuy cheualier Narsettes chastre et defectif en nature voulant monstrer que auec la faueur de fortune vng cheualier chastre sil a en soy saigesse et hardement peut resister aux roys mesmement non chastres, assembla toutes ses forces en armes contre le roy Sindual qui enuahissoit narsettes et son pays. Et narsettes auec les siens si vaillamment besongna en armes que il dechassa les Bretons et print leur roy sindual par vng laz a la maniere que len estrangle les larrons. Cestuy malheureux roy qui deuant moy ploroit, auoit desdaing si grant que len pouoyt assez discerner et mettre difference entre le roy sindual homme parfait & et [*sic*] entre Narsettes chastre et deffectif, et entre la corde enquoy pendoit le roy et entre lespee de narsettes qui auoyt occis le roy Sindual [fol. ccxii d].

VIII. 3250. Totila roy des Gothois.

VIII. 3256–3381 represent one chapter, the 22nd of Laurence, and one section in Bochas: ¶ De Rosimunda Langobardorum Regina. The title of the chapter in Laurence is: le cas de rosemonde noble royne des lombars fille de turismond roy des gepidois.

VIII. 3257–58. There is nothing about Turisund's requesting Bochas to write his story and that of his daughter Rosamond in either Bochas or Laurence.

VIII. 3265. Beeme (Böhmen) and Prague are not mentioned in Laurence or Bochas, who speak only of Hungary and the country of the Gepidæ.

VIII. 3269–3283 are Lydgate's own lines. (3277) He omits the account given in Bochas and Laurence of Alboin's conquests in Italy and Lombardy although he alludes to them in lines 3285, 86.

In Bochas the chapter begins as follows: Rosemundam Turismundi* Regis Gepidarum filia fuit. Hæc ab ineunte Iuuentute / cœpit Fortunæ lubricas vicissitudines experiri. Et in finem vsque vitæ perpessa est. Quum igitur inter Alboinum Langobardorum Regem adhuc in Pannonia imperantem / & Turismundum* bellum esset exortum: ac postrema cum strage vna cum rege suo Gepidarum nomen omne deletum: Rosimunda præda victoris effecta est. Quam eo quod virgo regia / forma venusta / essetque iam viro matura: & careret coniuge: Alboinus sibi in matrimonium copulauit. & sic fere temporis in momento ex aula regis tracta / vincula induit. Eisque exuta: Regium thalamum est adepta. Et ex Gepidarum Regis filia: Langobardorum Regina refulsit. Ea quidem splendida satis origine: set longe splendidior facta viro Qui a Narsete vocatus / concessa amicis Pannonia: maximis & ex ordine subsequentibus victoriis / Forumiulii / Venetias / omnem Galliam Cisalpinam / Vmbros / adque Samnites suæ ditioni subegit. Ex quibus quantum aucta Rosimundæ gloria sit / tot cum viro Nationibus imperantis: discerni facillimum est. Set impatiens Fortuna loci / quam fœliciter sublimarat: ignominiose non longo interposito temporis tractu / depressit [Petit, fol. c recto].

It is here that Lydgate begins at line 3284. Laurence, following Bochas very closely, says: Albonin doncques apres ces belles victoires estoit en sa cyte de veronne pour establir & fermer paraduanture sa demourance en icelle ville / et illec auec ses barons il faisoit vne sollennelle feste a grant appareil de viandes / ou disner de celle feste le Roy albonin comme trop esbaudy et ioyeulx et qui paraduanture estoyt mouille et yure de vin print vng goblet dor quil auoit faict forger par vng ouurier estrange en memoire et en souuenance de la victoire quil auoit eue du roy Turismond & des siens [Here Laurence differs from his original, for Bochas says that the goblet was made out of the cranium of Turisund*] et apres albonin commanda que le gobelet plain de vin fust presente a rosemonde et au disner de celle feste sollennelle le roy albonin aussi commanda que ladicte rosemonde beust dautant a son pere turismond. La royne rosemonde dolente & courroucee pour la fresche admenteuance de la mort de son pere[1] Ne considera pas la lyesse de son mary qui par esbaudisseur trop grant

*Chunimund in Petit's ed., although elsewhere Turisund.

[1] A full-stop follows *pere* in the ed. of 1515.

et meslee diuresse commandoyt a sa femme boyre dautant a son pere / Mais rosemonde par maniere femenine print et receut la parolle du roy au pire entendement / Car elle cuyda que albonin ia eust apart commande qui ainsi comme son pere turismond auoit este occis Que aussi deust de rechief estre rosemonde comme prisonniere et estre lyee de chaynes ainsi comme elle estoit auant que elle espousast le roy albonin. Adonc rosemonde soubdainement embrasee de raige femenine fleschit et tira premierement a sa partie vng escuyer du roy albonin appelle emelchis de qui la mere auoyt alaicte & nourry de sa propre mamelle ce roy albonin ou temps de son enfance. Rosemonde flata cestuy escuyer par tresgrant diligence moyennans dons, flateries et promesses. Apres ce que emelchis fut tourne et attraict a la partie de la royne elle luy descouurist son conseil et demena par enhortemens & promesses tant quil consentit aux emprinses de la royne qui tendoyt faire mourir le roy albonin son mary. Et iasoit ce que la royne et lescuyer dessusdict fussent encores en vne mesme sentence Touteffois il sembla a la royne rosemonde & emelchis que ilz ne pourroient acomplir aucune chose assez conuenablement sans la faueur ou aide dung autre escuyer appelle peredeus homme tresfort de corps / & qui continuellement estoyt entour le roy albonin. La royne regarda que la loyaulte dudit peredeus homme de trefferme & tresentiere foy ne pourroit pas legerement estre fleschie ne tournee a consentir ne a faire si grant Desloyaulte comme de occire son maistre le Roy Albonin, si pourpenca Rosemonde nouuele Cautelle et mauuaistie et adoulcit, flata et amollit le dur et ferme couraige de Peredeus. Si aduint que Peredeus amoyt moult ardemment vne des pucelles de la royne et en tressouuerain delict il vsoyt quant il pouoit des baisiers & embrassemens dicelle. vng iour la royne congneut et sentit que Peredeus en la nuyt ensuyuant deuoit dormir auecques celle pucelle / apres ce que toute clarte de feu / de chandelles et de torches fut estainte et ostee de la chambre, la royne entra dedans en cachettes / et en vng destour attendit la venue de Peredeus / et apres ce quil eut acomply son delicteux plaisir auecques la damoyselle la royne ouurit et declaira audict Peredeus le nom de la pucelle auecques qui il auoit dormy et soulace celle nuyt.[1] Rosemonde doncques entremenassa peredeus de le faire mourir pour cause de ce meffaict ou cas que il ne se accorderoit a la sentence au vouloir de la royne. Peredeus prins et deceu par cest Art considera en soy & se tyra au desir et a la voulente de la royne pour le regard de son peche, et apres ledit peredeus se condescendit a faire tout ce que ladicte Royne rosemonde vouldroyt. Or aduint que le roy albonin se mist a dormir et reposer apres disner a lheure de midy & adonc rosemonde conduyseresse acompaignee dudit peredeus entra dedans la chambre ou son mary albonin ia dormoit. La royne et peredeus qui entendoient a occire le roy auoient auecques eulx

[1] Ardebat Peredeus amore puellae: eiusque / dum posset / summa cum voluptate amplexibus vtebatur. Ad quam quum eum venturum nocte sequenti / Regina nouisset: clam sublatis luminibus / intrans puellae lectum / expectauit. Eique / postquam suam Libidinem in eam expleuerat: cum qua concubuisset / aperuit. Mortem interminans ni in suas partes deuenisset illico.

plusieurs desloyaulx hommes instruitz et enhortez de la chose, si assaillirent a espees nues le roy albonin esbahy et soy leuant du lict. Et pource que il estoit dessaisi & sans aucunes armes a quoy il recourust / il print vng quarreau a marchepie a layde duquel il se deffendit longuement et forment en soy couurant contre les coups des frappeurs. Et finablement le roy albonin qui plus ne peust resister fut par diuers et griefz coups despees desconfit et occis / et espandit son sang en sacrifice pour appaiser lame du roy turismond qui auoyt este occis / et par ainsi ledict roy Albonin qui auoit subiugue & desconfit plusieurs Roys / et qui auoyt surmonte et vaincu en bataille grans multitudes de Ennemys et qui aussi auoyt submys a la Seigneurie diuerses prouinces du monde / et qui aussi par moult de perilz estoit eschappe victorieux en treslongue espace de temps, il fut desconfit par le barat de sa femme rosemonde / & fut tue par ses propres escuyers & seruans lesquelz parauant il auoit prouueuz [pourueuz, ed. 1538] a grans estatz & richesses.

Besides otherwise abridging Laurence, Lydgate omits the Peredeo incident. His use of the phrase "to drink a taunt" (see *ataunt* in glossary) shews that he had Laurence before him, but his substitution of a broken spear for a heavy footstool means that he obtained this piece of information, at least, from another source.

According to Bochas and Laurence, Himilchis tried to take possession of the kingdom while the sorrowing people were occupied with the exequies of their king, but failing this embarked by night together with Rosamonde, who brought with her Alboin's valuables, Albisinda, a daughter of Alboin by his first marriage, and Peredeo. They were nobly received by Longinus, who had succeeded to Narses, although Hilmichis was an enemy. Lines 3328–32 are of Lydgate's invention. Laurence says here: Rosemonde doncques qui par auant fut renommee royne estoit adoncques deuenue fuytiue affin que elle auec emelchis son mary ne ioyst longuement des grans richesses que elle auoit pillees en lostel de son mary le roy albonin / elle premierement fut demonstree au doy, & democquee par les gens de rauennes tant par sa haultesse royalle quelle auoit perdue come par la chastete de son corps que elle auoit corrompue & destruicte / & apres ces reprouches souffisans a malheurete il aduint que rosemonde pour sa beaulte ou aultrement vint au plaisir & en la delectation de longin vicaire de rauennes pour lempereur iustin / & ceste chose fut cause du dernier destruyement de rozemonde. Longin doncques requist & enhorta rosemond que elle le print a mary. Ceste rosemonde flechit & tourna son courage a espouser longin par la longue ianglerie de luy. Si aduisa longin que a espouser la dame & a celebrer les nopces il nauoit entree ne moyen si non par espandre le sang de lescuyer emelchis son espoux. Longin fist legierement consentir rosemonde enclinee a tous maulx que par armes len tuast son mary emelchis pas ne fut merueille que rosemonde consentist la mort de lescuyer emelchis son mary / car conscience vne fois infecte & ordoyee de mauuaistiez chiet & tresbuche finablement de plain gre a consentir a faire quelconque mal. Rosemonde doncques

print & aduisa conuenablete de temps pour ceste chose parfaire / elle qui vouloit monter sur le lict de son tiers mary tendit & bailla a lescuyer emelchis son second espoux saillant adonc dung baing / & qui eut soif demanda a boire / & elle luy bailla vng riche gobelet dor plain de venin ainsi comme se ce fust vng bon & loyal bruuage / apres ce que emelchis congneut le venin que il ia auoit taste il appointant contre elle son espee contraignit rosemonde a boire le remenant du venin / affin que elle ne demourast impugnie de son meffait. Si tost que emelchis & rozemonde eurent beu celluy bruuage venimeux ilz enflerent & cheurent tous deux mors lung deca lautre dela selon les demerites de eulx qui auoient occis le roy albonin homme innocent & bien merit / & qui tantost apres la mort de luy auoient fait leurs desloyalles nopces. Emelchis doncques et rozemonde empoisonnez par eulx mesmes moururent en lieu de sacrifices du roy albonin / & eulx banniz & dechassez de leurs pays furent par cruelle mort desseurez lung de laultre apres leurs desloyalles nopces.

VIII. 3354–3381 are Lydgate's own recapitulation of the chapter. There follows in Bochas a short section entitled ¶ IN Mulieres, wholly omitted by Lydgate and very prettily rendered by Laurence: ¶ Le .xxiii. & derrenier chapitre parle contre les femmes hastiues encourroux & eschauffees en luxure en ramenant a memoire la malheurete de rosemonde / & commence ou latin. Producatur. &c.

Ie prie aux bonnes & piteuses femmes que deuant leurs yeulx elles vueillent ramener en appert lexemple de rosemonde iadis noble royne des Lombars qui hastiuement et mal entendit la parolle du roy albonin son mary & laquelle apres la cruelle mort du roy albonin son premier mary espousa vng second lequel elle empoisonna par venin dont elle beut sa part parquoy elle enfla et mourut semblablement auec son second mary. Ie prie aussi aux femmes qui enuers dieu et enuers leurs maris doiuent estre iustes & piteuses que pour exemple de honnestete quelles regardent a lenuiron la miserable & deshonneste charongne de la royne rosemonde villainement & horriblement morte par la fureur & raige dont elle fust surprinse pour le trop hatif & mauuais entendement que elle mist en la parolle de son mary le roy albonin. Et se ainsi est que les femmes iustes et piteuses ont compassion et mercy du cas de rosemonde, ie leur prie que elle aduisent en quel dommage vienne de mal exposer & entendre les parolles doubteuses en tel sentement que deshonneur ou dommaige en aduiengne / & si leur prie que elles regardent & aduisent en elles en quel prouffit ou quel dommaige ressourt de la femme qui seschaufe par fureur ou qui chiet en aueuglez desirs de soy venger sur autruy ou qui tresbuche en deshonnestes plaisirs de assouuir la puanteur de luxure comme ainsi soit que toutes les choses tournent ou dommaige des bonnes femmes / car se les bonnes femmes aduisent lestrange meffait de la royne rozemonde / ilz promirent en leurs visages celle honneste honte qui est vraye garderesse & consierge de chastete / elles congnoistront par les yeulx de leurs pensees quelles nasquirent & furent ordonnees de par dieu pour estre subiectes & pacientes enuers leurs mariz qui sont par dessus

elles, ie prie aussi quelles considerent par les yeulx de leur pensee la fragilite de leur sexe & la petitesse de leurs forces & leur muable voulente, & si leur prie quelles preignent les beaulx frains de chastete pour arrester & fermer leurs courages chancellans et enclins a luxure affin que les Femmes ne habandonnent leurs corps au peche qui est cause de pardurable deshonneur tandis quelles pourchassent par oultrageux hardemens les causes plus haultes que il ne affiert a leur see nature[1] [fol. ccxiv d].

BOOK IX.

IX. 1–161. To Mauritius, Phocas and Muhammad Bochas devotes only a few lines, whereas Laurence spread them out into almost eight columns of his first chapter, which, like the corresponding section in Bochas, contains also the story of Brunhilde. Lydgate abridges Laurence's account of Mauritius and Phocas and apparently does not look beyond him for material.

IX. 21. phocas empereur des rommains aux prieres de Boniface le quart pape depuis saint gregoire donna a cestui boniface vng temple a romme anciennement appelle pantheun. En celluy temps estoient autant de statuees consacrees come il ya au monde de nations de gens / cestassauoir .lxii. chascune statue auoit escript en sa poictrine le nom de la gent que lymage representoit / & au col de chascune ymage auoit vne sonnette de metal. The priests of the temple watched by night and day, one after another, in due order, and when any tribe rebelled against the empire its statue "se mouuoit & trembloit & la cloche quelle auoit en son col tintoit et faisoyt son," and then the priests gave to the rulers of Rome the name of the people that was written on the breast of the statue and an army was sent out against them.

Inasmuch as Lydgate's account differs from the above in certain particulars, he must have drawn on his memory of other sources for these. Fulgentius[2] is not mentioned by Laurence, who adds that St. Boniface demolished the idols, dedicated the temple to Mary the Mother of God and to all the Holy Martyrs: Et oultre ordonna le pape dessusdict que a ce temple sainctifie que len appelle maintenant leglise de nostre dame la ronde le peuple crestien se assemblast chascun an le premier iour de nouembre en telle solennite & semblable deuocion

[1] Producatur in medium turgida. Inhonestumque cadauer piae matronæ circumdent. Cui dum compatiuntur inspiciant quid ambigua verba in damnum interpretari. Quid in periculum suum furore succendi. Quid in cæcum vindictæ desyderium prolabi. Quid ad eam consequendam dehonestari libidine fœda. Dumque ob alienum facinus in frontem propriam pudicus rubor adcesserit: mentis intuitu se ad patientiam natas cognoscant. Pronam debilitatem suam consyderent. Et aduertant mobilem voluntatem. frænisque laudandi pudoris iniectis / labantem animum sistant. Ne per vestigia infœlicis Rosimundæ / dum ausu temerario altiora expectant / quam sexus exposcat: in sterquilinium æterni dedecoris præcipites sese dedant.

[2] According to Koeppel (p. 62), Fulgentius does not mention the temple in his *de Virgiliana Continentia*.

comme len faict le iour de la natiuite le dieu & pource que leglise constantinopolitaine parauant se escripuoit & nommoit la premiere de toutes les eglises crestiennes. Le pape boniface le tiers apres saint gregoire ordonna & establit aux prieres de lempereur phocas que leglise rommaine se escriproit & nommeroit la premiere de toutes les eglises crestienne.

IX. 48–49. I.e., Heraclius was emperor four-and-twenty years.

IX. 50–161. Muhammad. ¶ Post quos / quem ego summa cura spectabam / seductor ille nequam Maumethes veniebat. Cuius artes quam lubentissime audiissem (nouit Deus) & qualiter post prophetae nomen adsumtum legesque letiferas datas in sua[m] luxuria[m] deperisset. This is all that Bochas says about him.

IX. 55. [Il] fut ne en vne cite de arabie apellee meca. Apres la mort de ses parens il demoura en la garde & tutelle de abda manef son oncle. Si tost que machomet fut parcreu il commenca a adorer faulces ydoles & suiure vaines supersticions ainsi comme faisoyent tous ceulx de sa lignie / & vesquit idolatre iusques ou temps que il deuint varlet & meneur de chameaulx dune moult riche et puissant araboise appelle cadige femme dung noble et riche arabioys appelle hulede: seigneur dune prouince nommee corozaine ou pays dorient.

Although most of Lydgate's information is also in Laurence, who according to Koeppel (p. 17) used Vincent, it is also evident that besides abridging Laurence's six columns, Lydgate made use of other sources. After Muhammad married Cadige, he by the aid of her wealth made himself king of the province: Ces hommes deuers qui machomet se tyra labouroyent les champs & habitoyent les villaiges et ne scauoient aduiser difference entre folie ne sagesse ne entre verite & mensonge / et affin que machomet soubz plus grant apparence de verite deceust les hommes qui sahurtoient a luy il se acointa a dung clerc moult renomme a qui le pape dessusnomme refusa vne grant dignite en saincte eglise. Et pource que cestuy clerc ne peut obtenir ceste dignite il soy partant de romme se transporta es parties de oultre mer et attrahit a soy hommes et femmes sans nombre. Illec il trouua machomet a qui il deist que se il vouloit obtemperer a lui que il le feroit seigneur et prince doultre mer. Machomet doncques selon le conseil de cestuy clerc nourrit vng ieune coulon qui toute sa viande prenoit par acoustumance dedans les oreilles de machomet ainsi comme il luy administroit. Et pource que le coulon contrainct de fain voletoit sur les espaules de machomet et mettoit son bec dedans ses oreilles, il donna a entendre aux gens simples et rudes que le sainct esperit parloit a luy en semblance de coulombe a la maniere & ainsi comme il est dit de iesucrist le sainct prophete sur qui la coulombe descendit quant saint iehan le baptizoit. Et oultre machomet affermoit que les parolles & les loix que il preschoit aux peuples il les receuoit de la bouche du sainct esperit qui en figure de coulombe parloit a luy. Et ainsi il deceut les hommes ignorans qui a luy venoient en grans tourbes / & a ces hommes il commenca faindre et bailler nouuelles loix ausquelles

il adiousta en tesmoing aucunes escriptures prinses du nouuel & vieil testament de la bible. Et ces loix faulces et venimeuses escripuit en vng sien maudit liure appelle alcoran qui tant est vil et indigne pour les faulsetez que il contient que mesmement celluy liure nest digne destre veu ne leu ne nomme par les hommes chrestiens si non pour en faire mocquerie ou pour considerer comme les pechez des prestres & du peuple ont peu courroucer dieu si griefuement quil ayt souffert machomet homme villain sans lectres / ydiot & sorcier traire et mener en erreur la plusgrant partie des hommes du monde qui ia auoyent receue la loy de dieu et la foy catholique.

The Saracens would have no other laws than his; the Arabs joined with them because his wife held the sovereignty of Corozaine. He made war on the Persians and the East as far as Alexandria, and against Heraclius. Then God manifested the vileness and shame of the traitor Machomet and gave him epilepsy. Cadige was greatly vexed when she found that he was subject to fits, but he told her the story about the Angel Gabriel (87 ff.). His wife and all the Arabians believed that he had received his laws from the mouth of Gabriel: and so this varlet and camel leader became husband of Cadige and lord of the province of Corozaine; ill-born, ignoble and unlettered, he was soon reputed a great prophet and messenger of God. Enuers cestuy fut grant laueuglesse de fortune & plus fut merueilleuse la souffrance de dieu qui permist cestuy estre esleue dordure pour perdre les ames de si grant nombre dhommes.

IX. 85. Laurence seems not to have known that Muhammad's lineage began with Ishmael. Touching the doves (94), he mentions one dove, "faulsement enseignee & duite volla et se arresta sur son espaule & selon la maniere acoustumee prenoit les grains de fourment dans son oreille parquoy la simple et folle gent cuydoit que le sainct esperit en figure de coulombe luy deuisast les parolles que il disoit en anoncant la loy." This is a different interpretation from that of 96–99.

IX. 105. Machomet aussi eut vng toreau qui par longue accoustumance fut par luy enseigne en tant que il prenoit la viande de sa main & venoit a son appel. Machomet doncques eut faict dicter et escripre sa loy par vng clerc appelle sergius Homme hereticque et qui ensuyuoyt les oeuures de lhereticque nestoire. Cestuy hereticque nestoire enuiron six cens ans apres la natiuite de nostre seigneur ihesucrist fut euesque de constantinoble prescha et publiquement maintint que la benoiste vierge marie ne estoyt pas mere de Iesuchrist dieu et Homme / Mais elle seullement estoit mere de Ihesucrist Homme, et par ainsi nestoire faisoit en Iesucrist vne personne de chair et vne aultre personne de deite, Il comme heretique ne voult croire vng seul Ihesucrist estre filz de dieu et homme / mais il prescha et tint que separeement et disioinctement autre estoit le filz engendre et ne de la vierge marie. Et celle loy ainsi escripte en vng liure que len dit talcoram / le traistre machomet lya et attacha ce liure entre les deux cornes du thoreau dont iay parle puis appella celluy thoreau & tantost vint a luy & apporta le liure atache entre ses deux cornes / parquoy le peuple creut & pensa

que celle chose fut faicte par la vertu diuine. (104) Machomet auec ce enfouyt & cacha en certains lieux de la terre plusieurs vaisseaulx plains de laict & de miel et en ces lieux il fist sercher et fouyr aucuns hommes qui trouuoyent les vaisseaulx plains de laict & de miel parquoy il fist entendre au peuple que dieu luy auoit reuele ces choses / et que tous ceulx ou temps aduenir auroyent habondance de biens qui gardoyent les mandemens de sa loy.

According to Lydgate there were apparently only two miracles: the doves and the bull with the pots of milk and honey. Following Laurence, however, he says that there were three (114 ff.).

IX. 127 ff. Laurence says nothing about his setting up an image of Venus, although mentioning his "puante luxure"; nor is there anything in the French corresponding to lines 134–140. On the other hand, he calls him a "larron de boys & assailleur de chemins qui nuyt & iour assailloit les marchans voyagiers," and, continuing, says, tant par soy mesmes comme par ses complices fut receu comme prophete et messagier de dieu, les loix mensongerement trouuees, mal ordonnees, rudement dictes et escriptes / confusement prononcees furent receues de par les arabioys / et par succession de temps elles ont este et sont si esleuees que presques tous les peuples orientelz qui furent premiers et anciens chrestiens sont apres deuenus machomites & aduersaires de la foy de iesucrist. De la faulse mauldicte et confuse loy de machomet ne se peut homme saige assez merueiller comment elle ait este et soit receue de tant & de si diu[e]rses nacions de gens / car plusieurs hystoires par aduanture vrayes comme celles des Francoys et aultres ne ont pas este ne sont ne ne seront receues comme vrayes ne autenticques pource que les escripuains dicelles ont parle trop rude et creu langaige vulgar, ilz ont iargonne ou latin sans maieste de sentences, sans pesenteur de parolles et sans garder quelconque art de rethorique.

After Muhammad had practised all these deceptions and lived for sixty-three years, he fell into a sickness, lost his senses and reason for seven days — et apres mourut enfle par venin qui luy fut baille comme dient aucuns / ou par diuine vengeance de dieu contre qui par enfleures dorgueil il auoit mensongerement parle / puis descendit son ame miserable & maudicte en enfer dedans le fleuue appelle flegeton qui art [ard] en souffre [soulfre] / et en feu, et sa puante charongne fut enclose dedans vng coffre de fer qui pend en lair ou temple de la cite de mecha par la vertu de certaines lybes de pierre daymant qui sont entees et assises ou hault mur de vne voulte qui est en icelluy temple. Et iasoit ce que aulcuns folz et simples[1] cuydent / et ayent cuyde / que en icelle chose soit miracle et ouuraige diuin toutesfois la verite est aultre / car la souspendue du coffre qui contient sa mauldicte et puante charongne[2] aduint par la vertu et puissance naturelle de

[1] An error in text, "simples et."

[2] Another version of Muhammad's burial is supplied by Ziegler: Der als er sterben wolt / sagte er / wie er gleich mit leib vnd seel gehn himel faren wurde / derhalben liessen jn seine freünd etlich tag ligen / vnd warteten / wann er dahin fuere / biss das er so vbel anfieng zů stincken / das jn niemant mer erleiden mocht / bergrůben sie jn / in Mecha der stat Persidis.

laymant qui a soy tyre et happe le fer pource doncques que vincent ou vingtquatriesme liure du mirouer Hystorial moult diffusement / & en plusieurs chappitres descript la vie de machomet ie men passe a tant. Et dieu scet que tres voulentiers ie escripuisse plus largement les mauuais ars / et les mauuaises loix / et la puante luxure de machomet faulx prophete / mais la royne brunichilde vint deuant moy non mie comme vne femme / mais comme vng dyable.

The end of Muhammad is more briefly handled by Lydgate, who drew on material other than that supplied by Laurence.

IX. 162–532. Brunhilde: She occupies almost the whole of Bochas' first section of nearly three pages in Petit's edition and nine and a half columns in Laurence, who follows Bochas no less closely than Lydgate follows him, although by the nature of his medium Lydgate is often compelled to abridge, as, for example (172 ff.), where Laurence says: Mon amy iehan boccace qui en ton present liure effondres et enquiers du commencement iusques a la fin es miserables cas des nobles hommes & femmes du temps passe / dy moy se tu delaisseras mon cas. Tu quiers souuent par grant labour destude es liures des historiens les meschances qui sont aduenues aux autres / et tu ne veulx recepuoir les miennes que ie te presente. Tu veulx taire mes pouretez & miseres / et me desprises ainsi comme ie voy. Tu cuides que ie soye vne femmette de poure estat. Iay aucuneffoys porte couronne royal dor et pierres precieuses sur mes cheueulx que tu voys maintenant vilz et detrenchez. Dy moy doncques iehan boccace pourquoy betournes tu ton visaige ne tes yeulx autre part que enuers moy / ainsi comme se tu eusses plus soing de compter les malheureux cas des aut[r]es que de moy / se tu ne scez qui ie suis ie te respons que ie suis brunichilde Iadis royne des francoys / pourquoy refroidiz tu / pourquoy quiers tu eslonges de non escripre mon cas.[1] Tu as fait seruice a la noble Arsiure royne des sirenois dont tu as escript la cas ou .xviii. chapitre du quart liure precedent. Tu as fait seruice a cleopatra royne degipte dont tu escripuiz le cas ou quart chapitre du sixiesme liure precedent. Et derrenierement tu as fait seruice a rosemonde noble royne des lombars / & fille de turismond roy des gepidois de laquelle tu escripuiz le cas ou .xxii. chapitre du huitiesme liure precedent. This is characteristic of Laurence.

He continues: Trop durement doncques te porteroyes enuers moy se ie ne vsoye de ton seruice. Pource que si despourueuement & si estroictement ie fuz happe et detenu par ceste brunichilde / ie fuz

[1] Haec etenim crine soluto / maxima cum copia lachrymarum / iter occupans clamitabat. Me ne praetermittes calamitatum praeteritarum euiscerator nouissime? reliquias vt plurimum labore perquiris: meas oblatas non suscipies? Taces? Equidem video: vilipendis. Meque mulierculam autumas. Quos vides neglectos discerptosque crines / corona regia pressos habui. Quid ergo quasi arctiori [acriori, Ziegler] detentus cura / alibi faciem oculosque protendis? Si nescis / Brunichildis Francorum Regina fui. Quid tepes? Quid mente quaeris diffugium? Potuit Arsinoe Cyrenensis. Potuit Aegyptia Cleopatra. Et nouissime Rosimunda Gepida obsequio vti tuo. Ego vti non potero? . . .

tant esbahy q*ue* ie ne trouuay autre chose que ie respondisse a ses raisons tant estoient puyssantes fors que ie luy dys / co*m*bien certes brunichilde que au commencement de mon liure ie aye cherche es liures des acteurs hystoriens les cas des malheureux nobles hommes. Touteffoys ien trouue maintenant deua*n*t moy plus que ie nen vouldroye. Ie suis dolent brunichilde pource que tu es meschante / mais ie ne puis escripre le cas de ta malheurete ainsi comme tu le demandes / Car il ne me souuient pas auoir ouy fors que maintenant quelles fortunes tu as eues ne ton pays. Adonc me dist brunichilde / mon amy iehan boccace tu ne trouueras aulcun homme ne femme fors moy qui au commencement ait eue plus doulce fortune et a la fin plus amere / et moy mesmes te compteray mes bie*n*euretez et apres mes miseres. Si te prie que tu pre*n*nes ta plume pour escripre tout ce que ie te diray. Et adonc ie luy dys / cuydes tu brunichilde que ie te doiue croyre se tu me comptera cause et ton propre fait / car ie scay des lentree de ma ieunesse que les femmes ont deux la*n*gues, car elles dient plus tost les choses qui sont pour elles quelles ne font les choses qui so*n*t co*n*tre elles.[1] Adonc dit brunichilde / de trop suis meschante se tu cuydes que vne royne mentist / et ie luy respondy. Certes ie ne te croiray pas en ton propre fait se mesmement la couro*n*ne royal auoit mue ton sexe et ta Nature. Adonc elle me dist ceste suspection que tu as de moy que tu cuydes que ie ment es vient par ce que ie suis malheureuse cest lancienne malheurete qui aduient aux malheureux / Car len adiouste plus enuis Foy a leurs parolles de tant comme ilz so*n*t plus abaissez du hault estat au bas / & se tu selon mon desir escrips ma malheurete ie te confesseray verite des choses touchant mon cas. Et adonc ie dys a brunichilde / dy moy quel proffit ou quel allegement pourroye donner a ta douleur si grant par les petites lettres que ma plume escriproyt en racontant ton cas / et certes tu deu[e]royes plus desirer & vouloir que tes miseres et malheuretez cheussent en oubliance q*ue* ie les releuasse par mes escrips ne que ie les ramenasse a memoire puis que elles sont endormies par lo*n*guesse de temps, mais la royne brunichilde me poursuyuit en disant mon amy Iehan boccace ie ay delibere sur mon fait / et ay desir que tu escripues de moy en la honte et deshonneur de ceulx / par la cruaulte desquelz ie qui fuz mere de clotaire roy de france ay souffert peines et tourme*n*s horribles.

[1] ¶ Ad ego dic / inquam / tibi ne de te credam? Noui ab ipso iuuentutis meæ ingressu mulieres esse bilingues. ¶ Hei mihi / tunc illa / Reginam mentiri credis? ¶ Cui ego. Forte si sexum corona mutasset: non crederem. ¶ Tunc illa / infœlicium hoc vetus infortunium est: vt eis *ae*grius præstetur fides. Vera fatebor. Si commodi quod opto sequatur. ¶ Quid / ego tunc / co*m*modi aut leuaminis pauc*ae* calami mei liter*ae* dolori tuo tam eximio adferre poterunt? Debueras ædepol optasse potius vt e memoriis hominum laberentur: quam ego illas nouis literis suscitarem semisopitas. ¶ Illa vero subsequen*s* ait / de me æcastor actum est. In eorum dedecus quoru*m* sæuitia Regis mater horrenda p*er*pessa sum / scribas cupio. ¶ Ego aute*m* & si desyderio traherer alio: quum ferreus non sim: set exorabilis homo: Flexi propositum / inquiens. Hac lege tibi calamu*m* concedo meu*m*: si vera dixeris. Et huic quu*m* sedulus aures porrexissem: illa abu*n*de lachrymas fundens / & pectus pugnis tunsu*m* crebrisque respersum liuoribus adsiduis suspiriis agitans / inquit. . . .

apres ce que Brunichilde eut ainsi parle combien que mon desir me tirast aultre part ie q*ui* ne suis pas homme dur a maniere de fer / mais piteable et debonnaire ie tournay mon propos en disant certes royne brunichilde ie te preste le seruice de ma plume soubz celle condicion et loy / cestassauoir que en comptant ton cas tu diras verite / et apres ie diligent et ententif tournay mes oreilles pour escouter ces parolles brunichilde fondant larmes de ses yeulx to*ur*mentan*t* et batant sa poitrine de poingz et playes en diuerses parties de son corps / parla a moy en continuant souspirs.

IX. 229. Lotarie = Clotaire in Laurence.

IX. 241. Laurence, following Bochas, says: Mon pere leuichilde descendit du lignage de aleric iadis tresgrant roy des gothois. Leuichilde is Athanahildus (Petit), Athanagildus (Ziegler).

IX. 250 ff. p*ar* celle bataille . . . aduindrent plusieurs Pestilences de occisions de larsins et de roberies.

IX. 257 ff. Et po*ur* garder sans enfrainte la paix et lamistie / ie qui estoye Adolecente a peine de laage de quatorze ans fuz do*n*nee en mariage au roy sigibert.

IX. 260. Ie dis lors a brunichilde aduise ie te prie que tu dis [1] / car iay ouy dire que tu fuz do*n*nee a femme a vng autre appelle chilperic ou a vng autre appelle childeperc. Brunichilde ado*n*c me dist Ie scay bien iehan boccace que aulcuns hystoriens et aultres cuyderent que ainsi soit co*m*me tu dis / mais ainsi comme il apparut par la fin de mon mariage / ie entray en la chambre de la couche du roy sigibert mo*n* dit mary auecques torches mal fortunees pource que les deesses denfer les portoient alumees ie scay assez Iehan boccace que les vieilz poetes et historiens dient que selon publicque ordonnance le iour des nopces des nouueaulx mariez entre les autres serimonies len portoit brandons ou torches ardans des le temple iusques a la chambre de la couche des nouueaulx espousez. Quant les brandons ou les torches rendoient clere et haulte flambe & lespousee entroit ded*an*s la chambre a visaige esleue sans hurt et sans trebuchet ces choses donnoient signe du bon heur et de fortune ioyeuse entre les mariez dont apres lenchantoit vers et notes aux dieux & aux deesses du ciel / mais se les brandons ou torches re*n*doient noire et tortue fla*m*be et lespousee hurtoit soy ou tresbuchet a lentree de la chambre ces choses signifioient malheur & dolente fortune / et adonc disoit len a basse et horrible

[1] ¶ Tum ego. Caue quid dixeris. Chilperico aut Childeperto audiueram. ¶ Illa vero. Scio quosda*m* sic arbitrantes existere. Verum ego / vt finis aperuit / infernalibus furia*rum* ta*e*dis thalamu*m* illius i*n*traui. Set quid tande*m*? Quu*m* esset oris mei sublimie decus / & ætas integra / qu*i*bus plurimu*m* mulieres valemus / nec p*ro* votis ornatui auru*m* ge*m*mæque essent: & solio sublimata regio a cunctis ta*m*quam deam cælo lapsa*m* intueri me cernerem: venerari / laudibus extolli / cæterisque præferri / primis regibus Clotharium tertium pariens supercreui. Que*m* vtinam aut no*n* concepissem: aut ex vtero in tumulum coniecissem. Sane du*m* his tot prouecta fœlicibus & amplissimis deliciis fruerer: oritur inter fratres seditio. Quæ euestigio bellum peperit. ¶ Tu*m* ego. Siste q*uæso* / qu*ae* seditionis causa? ¶ Cui illa.

voix aucuns vers et notes de tristesse aux dieux et aux deesses denfer / & ceste chose aduint le iour que ie me mariay a sigibert roy de france; mais scez tu iehan boccace quelle chose me aduint finablement pource que mon corps et mon visaige estoient lors honnestes par vaine beaulte et par riches attours / et si estoient de entier et parfait aage par lesquelles trois choses la valeur & le pris des femmes sont estimez moult grans et aussi pource que ie que ie auoye selon mes desirs or et pierres precieuses pour fournir mes attours / ie aussi fuz esleuee et assise en chaire royalle / ie regarday les gens qui de moy sesmerueilloient comme se ie fusse vne deesse venue de ciel en terre. Tous les francois me honnoroient, ilz me esleuoient par leurs louenges deuant toutes les autres femmes. ie conceu et enfante du roy sigibert mon mary vng filz nomme clotaire qui fut le tiers roy de ce nom / & cestuy roy ie desire ou que ie ne leusse oncques conceu ou que ie leusse en terre si tost quil nasquit de mon ventre / depuis que ie fuz esleuee & agrandie par tant de bieneuretez et tandis que ie vsoye de tresgrans plaisirs et delectacions mondaine[s] vne discencion suruint entre les quattre freres Regnans en France, et de ceste discencion sourdit tantost vne grant Bataille entre eulx quatre / ie adoncques dys a brunichilde arreste toy ie te prie & me dy quelle fut la cause de telle discention. et a ceste demande brunichilde respondit que lenuie que les quatre roys auoyent lung contre lautre fut cause de ceste dissention pource quilz estoient non pareil. Adonc ie respondy a la royne quelle mentoit et oultre ie luy dis. Certes brunichilde tu mis & iectas es cueurs & es courages des quatre freres roys la mauuaise semence de telle dissencion et de tel Discord qui fut entre eulx quatre / Car tu as tousiours este femme de mauuaises coustumes et de peuers engin. Et lors brunichilde respondit / Ie me esmerueille / car cestuy Iehan boccace vng pou parauant ne me auoit oncques congneue / et toutesfoys il a este soubdainement vray iuge de mon Engin et de mes meurs naturelz / si me croy se tu veux car il aduint que ces quattre freres Roys attainnerent couraige par hayne lung contre lautre et tant que soubz couleur et semblance de faire paix de traictez et amistiez / chilperic frere de sigibert mon mary fut tue par varletz commis de par eulx a ce faire / et illec apres pou de temps le roy sigibert mon mary mourut par celle mesme male fortune pource quil sefforcoit faire vengeance de la mort de son frere chilperic / adonc ie dis a brunichilde ie ne receuray pas

Inæqualium regnorum inuidia. ¶ Tum ego. Mentitur Regina. Tu ipsa triste semen quum ingenio semper fueris impio / cordibus iniecisti. ¶ Ad [Ast, Ziegler] illa. Paulo ante nunquam me nouerat iste: adeo repente mei ingenii censor factus. Crede si vis / factum est / exasperatis odio animis / vt Chilpericus viri mei frater sub specie componendae pacis adcitus: satellitum manu caederetur. Et hinc post modicum / hoc eodem infortunio / credo vindictae causa / vir meus occubuit. ¶ Nec istud patiar / inquam. Tua perfidia occisus est. Nam quum insita mulierum vanitate præcipuam voluptatem ex adspicientibus formositatem tuam caperes lasciua nimium non aduertens aliena damna, Landricum Palatii comitem vltra honestatis fœmineae terminos / ardenter amasti. Et in eius volens oransque concubitum irruisti. Quo dum minus cauta vtereris: & iam multis innotesceret scelus: ne opprimereris merita: in nescium & immeritum insidias tetendisti. Eumque venatione

ceste chose ainsi dicte par toy car ton mary fut occis par ta desloyaulte / car pource que vne vengeance commune entre les femmes estoit en toy / Par laquelle tu prenois ton principal desir des hommes qui regardoient ta beaulte. Tu qui estoies trop mignote fuz surprinse de beaulte dhomme autre que de ton mary / et aymas ardamment landric conte palasin de champaigne et de brye / Tu aymas cestuy landric oultre les bornes de honnestete femenine et par ta voulente & priere tu encheus es accollemens dudict landric / car comme mal aduisee vsas de embrasemens ioyeulx dudict landric en tant que ton peche fut aperceu de plusieurs hommes / et adonc tu tendis & gettas tes fillez contre ton mary le roy sigibert qui riens ne scauoit de la chose et qui estoit iuste et bien mery / affin que toy malheureuse ne fusses pugnie de ton meffait / car vng iour que ton mary chassoyt aux bestes sauuaiges et qui par longue chasse estoyt las et trauaille tu le feis trespercer et occire a espieux ainsi comme il retournoyt au millieu de la forest de compiengne en poursuiuant la beste / mais brunichilde qui fut contre moy ateinnee respondit en complaignant. Las bon dieu quel homme est celuy qui si asprement me argue et si nagueres que il estoyt ingnorant de mes faitz, certes ie pense que iehan boccace croit les choses que il me dit / Ainsi comme se il sceust mieulx les choses qui furent faictes adonc que moy mesmes ne faiz qui estoie presente / pourtant certes iehan boccace ie te dis que tu erres / car ceste femme qui de espieux fist trespercer et occire son mary fut fredegonde contre son mary chilperic. Ceste fredegonde tresbelle de Corps et aussi de visaige fut femme et espouse de cestuy chilperic et pour honnestete ie auoie teu le nom dicelle / car ie qui suis femme parle plus attrempeement enuers les autres femmes que tu ne fais enuers moy qui ainsi recorde la mort du roy Sigibert mon mary / Mais laisse que ie viengne la ou vueil venir. Le roy sigibert mon mary me relinquit et delaissa auec vng petit filz que ie auoye de luy / et combien que ie eusse moult perdu de ma clarte et puissance / touteffois ie qui estoye royne fuz songneuse de nourrir mon filz par telle perseuerance comme ie peu. Adonc ie dys a Brunichilde ie suis mal pacient de ce que tu mas dit / car ie ay leu en histoires que celluy clotaire dont cy dessus tu parles ne fut pas engendre de sigibert ne de toy / mais iay leu en histoires que Chilperic fut engendre de ton mary Sigibert et de Toy / Et que chilperic apres sa mort laissa deux enfans suruiuans / cestassauoir theodebert et theodoric. Adonc Brunichilde me

sessum medio in nemore seu redeuntem venabulis confodi fecisti. ¶ Illa vero paululum irritata / per superum fides / inquit. Quis hic homo est tam ocyter ex ignaro acer redargutor effectus? Equidem reor eum credere quæ dicit quasi melius post saecula multa cognouerit quæ acta sunt: quam ego quæ presens. Erras profecto. Fredegundis haec fuit in Chilpericum / cuius erat speciosissima coniunx / & cuius ego / moderatior quam tu in me sis / necem viri recitans / nomen honeste tacueram. Set sine / quo tendo / deueniam. Ego cum paruulo relicta filio & si multum praeteritae claritatis amiserim / qua possum industria Regiam curo. ¶ Tum ego impatiens inquam / audiueram Brunichildis non ex Sigeberto & te / Clotharium / vt aiebas / genitum. Quinimmo Childepertum / & ex eodem mortuo geminos tibi superfuisse Nepotes Theodebertum adque Theodericum. Illa vero. Tu crede quod voles. Ego cœpti sermonis seriem non

dist. O iehan boccace croy ce que tu vouldras / car ie ne laisseray pas lordonnance de la chose ia par moy commencee a compter. Apres ces choses aduint que theodoric nepueu de mon mary & qui estoit roy de bourgongne par indignacion ou hayne occist / ou fist occire son frere theodebert roy de autrasie / et aussi ses enfans & sa femme / pource que ainsi comme len disoit ilz auoient apprestez espies contre theodoric pour le occire. Apres ie dy a brunichilde / certes ie ne souffreray pas ceste chose passer ne que iay souffert les autres choses que tu disoyes par auant / car par la desloyaulte et malice de theodoric nepueu de ton mary fist occire son frere theodebert. Mais ie ne scay comme tu peuz auoir si grant force de enhorter a faire si desloyalle chose / que veulx tu que ie die fors que la couuoitise de regner peut entreprendre a faire grandes et desloyalles choses / et ie croy que par la couuoitise de regner tu estoyes tres eschauffee affin que tu eusses large espace et grant bandon de pecher et de mal faire et auec ce la tresgrant partie de lengin des femmes se tourne en mal et enpeche, tu a uoies ia souuent hurte les forces de ton engin en mal dont tu estoyes demouree quitte et sans pugnir pource que tu ne ten pouoyes tenir. Adonc brunichilde me dist / Ie te prie iehan boccace delaisse ceste cruaulte que tu fais contre moy et regarde par la ou ie fauldray en concluant les choses dessusdictes. Or aduint apres long temps que theodoric soy repentant de ce quil auoit meffait quant il cuyda reuerser contre vng autre le mal quil auoit fait en occisant son frere theodebert, cestuy theodoric fust tue par venin et ses enfans furent detrenchez des espees / Et ie adonc respondy a brunichilde / Certes ie ne nye pas ceste chose / car ainsi est de la mort du roy et de ses enfans / Mais ie suppliray a ce que tu auoyes delaisse / car theodoric opposa contre toy vng cryme / cestassauoir que tu lauoies espie a faire occire auec ses enfans / mais tu brunichilde purgas celluy crime par venin et par espee / car tu fis empoisonner theodoric et occire ses enfans a lespee. Adonc brunichilde commenca a plourer habondamment & me dist las moy meschante / cestuy cuide que ie soye menteresse pou[r]ce que ie suis malheureuse et poure / Il est dit elle ainsi / Car fortune oste la creance aux parolles des personnes a qui elle oste les aultres biens mondains ne nulz ne adioustent Foy aux parolles dung malheureux par ce que malheurete equipole a infamete. Et apres ce que brunichilde eust longuement tence en contredisant a mes parolles et que elle me eut dit maintes choses contraires a verite ainsi comme autres historiens la tesmoignent

omittam. Fit deinde vt Theodericus viri mei Nepos / qui Burgundiae præerat: indignatione concepta fratrem suum Theodebertum Austrasiae Regem filiosque cum coniuge ob illi paratas ab eis (vt ferebatur) insidias trucidaret. ¶ Ego / inquam / istud non aliter quam præcedentia patiar. Tuum hoc fuit scelus. Nescio autem vnde tanta tibi suadendi vis fuerit. Sed quod dico? pro magna potest cupido regnandi. Qua / credo / nimium vrebaris / Vt impune peccandi amplium spatium possideres. Sunt præterea in malum vires ingenii mulierum maximae. Quibus tu quum iam saepius immunis exisses: illas omittere nesciebas. ¶ Tunc [Tum, Ziegler] illa. Sine istam credulitatem [crudelitatem, Ziegler] tuam / quaeso. & quorsum tot rebus prædictis emersura sim specta. Post tempus Theodericus facti pœnitens dum quod male egerat in alium retorquere conatur: Veneno perimitur: Et filii gladio extinguntur. ¶ Cui ego.

elle en continuant poursuiuit sa parolle que ie auoye entrerompue ainsi comme se brunichilde cuidast pour ce que ie me taisoye que elle me eut attrayt a croyre ses parolles / Et pourtant elle recommenca ainci / Pource doncques iehan boccace que tant de meffaitz et de enormes pechez requeroient selon droyt aucune pugnicion, les barons du royaulme de france ventilerent celles choses et promeurent la cause en requerant vengeance estre faicte par le roy clotaire mon filz ia lors estant grandelet / len fist longue et saige enqueste pour scauoir qui estoit le malfaicteur qui tant auoit empoisonne et occis de nobles hommes. Or est certain que ie estoye encore moult puissante / combien que ie fusse femme veufue du roy sigibert et si auoie atteine contre moy lenuie de plusieurs nobles et puissans hommes / car par lenuye quilz auoient contre moy Ilz pourchassoient de saouler aucuneffoys leur enuie et mon destruisement. Et pourtant ilz opposerent contre moy les douleurs meffaitz & crimes cy dessus racomptez. Ie fuz accusee comme coulpable, Ie fuz happee & prinse pár les gens de mon filz le roy clotaire. Et apres ie fuz traictee et menee en Iugement pour ouyr les raisons opposees contre moy et pour respondre a icelles, ie qui estoie femme veufue et qui ne attendoye ayde ne secours fors que de mon filz le roy il me delaissa & ie demouray desnuee de son ayde / ie ne fuz pas contraincte dire ne playdoier ma cause deuant les iuges du parlement royal ausquelz il appartient garder les droitz des parties en iustes balances / en ce parlement royal, et deuant les iuges illec deputez et commis les princes et autres hommes hardis & de treffort courages tremblent et sont esbahys / mais ie ne fuz contraincte a ceste chose faire deuant mes accuseurs que me fut plus griefue chose / Et certes ia nest mestier que ie compte oultre la fortune du iugement ne de la qualite de mes accuseurs ne des tesmoingz produitz contre moy ne des iuges deuant qui ie fuz conuenue / mais certain est que contre mes accuseurs ie fuz conuaincue & attainte par faulx tesmoingz par faulces coniectures / & par autres plusieurs mauuaises probations. Mon filz le roy clotaire adonc enfant fut de legier induit et tourne a consentir celle tresgrant desloyaulte / Et par le commandement de mon filz le roy clotaire fut baillee commission aux barons du royaulme mes hayneux ennemys qui contre moy innocente ilz deissent & prononcassent de leur plain gre la sentence contre moy selon la qualite de mes pechez en moy ostant puissance de appeller deuant quelconque autre iuge. Las moy meschante / car ma poictrine

Istud profecto non inficior. Sic est. De morte loquor. Set quod omiseras / ipse supplebo. In te tuum crimen obiecit: tu istud veneno gladioque purgasti. ¶ Illa autem [tunc, Ziegler] fœcundius lachrymas emittens / inquit. Me miseram. quia infœlix sum: mendacem existimat iste. dictum est. Sic Fortuna facit. Horum verbis aufert fidem: quibus bona caetera abstulit. ¶ Ego autem quid dicam / scio. Et dum diu obiurgasset: adque negasset: ac aduersus veritatem / vt testantur alii / multa dixisset: quasi me tacentem in fidem verborum suorum traxisse existimasset: sermonem quem interruperam [interruptum, Ziegler] continuans sequuta est. Dum tot facinora tot enormia in tam splendidos viros per regni proceres commissa vindictam orarent aliquam: & illa ab iam grandiusculo Clothario peteretur: perquiritur tantarum caedium perpetrator. Ipsa quidem adhuc / & si Regis relicta / plurimum potens

dont mon filz le Roy clotaire auoyt prins ses premiers nourissemens et mon ventre auquel ie lauoye porte / le nom de mere qui est mesmement honnorable enuers les hommes estranges & cruelz, mes voix plainctes par quoy ie deprioye sa grace et misericorde / Ne esmeurent oncques ne adoulcirent mon filz le roy clotaire quil ne souffrist ou fist dire ou prononcer contre moy vne tresdure sentence / & iasoit ce que mon filz le roy clotaire fust adonc enfant touteffoys il tint contre moy son propos ferme et immuable ainsi comme se il fust homme de aage tresantier / car moy oyant et qui en vain reprouuoye la sentence prononcee contre moy royne mere et femme de Roy / Ie fuz neantmoins baillee entre les dures mains des Bourreaulx comme se ie fusse femme populaire et innoble. Or escoute Iehan boccace griefue et dure mutacion de fortune / car les bourreaulx et ceulx mesmement qui me auoient veu aller en couronne & en aultres attours royaulx et qui mainteffois me auoient veue acompaignee de plusieurs nobles hommes et femmes. Ilz oublierent les anciennes honneurs et reuerances que ilz me souloient faire / Car ilz lancerent leurs mains contre mes robes / et par violence les me despouillerent et tirerent hors de mon doz. Or escoute vne chose tresmerueilleuse parquoy tu pourras congnoistre quelles soient les forces de fortune. Tandis que ie ne scauoie contenir ne serrer mes yeulx quilz ne plorassent tousiours et si estoyt mon prouffit de non plouroir pource que force de couraige endure & seuffre toutes aduersitez / sans larmes sans clameurs et sans regretz. Du temps de ma dure fortune ie ne vy homme ne femme en aulcun lieu qui plorast en ayant pitie de moy / mais pour agrauer ma douleur ie vy que len me monstroit au doy / ie apperceu plusieurs hommes et femmes qui esrailloient leurs yeulx pour veoir se len me feroit souffrir plus griefz tourmens que ie encores ne auoye / et combien que ie clouisse mes yeulx affin que ie ne veisse aulcune partie des mocqueries que len me faisoit / touteffoys ie ne pouoyes estoupper mes oreilles que mesmement entre la noise des bourreaulx et des sergens ie ne ouysse plusieurs hommes & femmes qui me mauldissoient parquoy ma douleur accroissoit / besoing nest que ie me arreste a racompter plus de maulx par moy souffers / ie fuz a moitie desuetue & fuz happee pour

multorum exacerbaueram inuidiam. Qua tracti vt odium suum aliquando in ruinam meam depascerent: in me co[n]iiciunt omnia. Adcusor filio. Capior / & in prætorium trahor. Et / quo principes virique robustissimum cor habentes tremunt / fœmina & vnico quod habebam subsidio spoliata / rem dicere cogor. Non iudicibus coram / quorum interest partium iura æqua lance seruare / verum adcusatoribus. Quis ne dum fœmina inter tot Francigenas Hispana / vidua / a filio non relicta tantum / set captiua / ius ab hostibus excerpat? Quid plura? Aduersus excusationes meas falsis testibus / coniecturis falsis / aliisque pluribus infandis probationibus vincor. inducitur puer facile in scelus maximum. Et iussu eius proceribus regni immo inimicis meis committitur prouocatione sublata vt suo ritu in me innocuam pro scelerum qualitate dictetur sententia. Heu miseram me. Non pectus / ex quo prima sumserat alimenta Non vterus quo illum gestaueram. Non matris etiam apud immanes Barbaros Venerabile nomen / non illum lachrymæ mouere meæ. Non querulae voces eius gratiam adque misericordiam implorantes. Quin dum more integerrimi viri puer immotum teneret propositum: Dira in me sententia dictaretur. Adque me audiente / & frustra reprobante / prolata quum esset:

mettre a treslaide mort / car par vng pie et par vne main et par les cheueulx ie fuz lyee aux queues de trois cheuaulx effrayez & legiers et fuz habandonnee a despecer par les detiremens des cheuaulx qui tiroyent lung de ca lautre dela, et ie fuz despecee par membres / et par mon sang ie ordoye tous les lieux par ou ie fuz traynee / et par ainsi ie mis hors mon ame par toutes parties de mon corps detrenche / et ainsi ie mouruz entre les griefz tourmens. Ie iehan boccace qui de brunichilde ay ainsi desc[r]ipt le cas / ie confesse que ie nay pas vse de tesmoignaige assez digne de foy / car les histoyres francoises attendue la prolicite du langaige qui est en vulgar si confus sans art et sans auctorite ne sont pas conuenables de estre repceues [receues, Couteau] entre les hystoires dignes de foy. Pourtant se len treuue en ce chapitre aucune chose que ne soyt assez vraye ie requier que il soit impute a limportunite et contraingnant requeste de brunichilde qui me pria que ie escripuisse ainsi son cas [fol. ccix b].

IX. 477–504. 505–532 are Lydgate's, although the inspiration for 519–532 is drawn from the chapter itself.

IX. 533–651. Heraclius. In the Latin this section is very short, consisting only of eight lines. In Laurence (Chapter 2) it is expanded into over three columns. Lydgate seems to have obtained most of his material from Laurence, whom he abridges considerably.

IX. 536. Laurence here speaks of the "Nauarrois," who overran the whole of Europe.

IX. 544. Et oultre aduint pource que Cosdroe ne voulut receuoir par Heracleus la foy de Iesuchrist il fust occis de par luy.

IX. 554. Apres doncques que heracleus eut ordonne & couronne son filz Constantin pour succeder a lempire / Il cuyda auoir attaint souueraine bienheurete ou au moins si grant comme les hommes peuent attaindre en ce monde / mais lennemy qui espie contre toutes les parties de la bienheurete des hommes et en especial contre celle parquoy lhomme retourne la bienheurete du ciel par vraye religion . . . It came about that Heraclius fell into the heresy "de ceulx qui faulcement croient que en ihesuchrist soit vne seulle nature diuine /

ex Regina tamquam popularis muliercula diris carnificum manibus trador. Qui omni spectante populo / & hi potissimum coram quibus insignita regiis / multis comitata nobilibus incesseram sæpius / veterem obliti reuerentiam iniectis in vestes manibus me illas extorsere nudantes. ¶ O mirum. Quae fortunae vires? Dum meo commodo oculos continere nequeo: nullas pietate mei in quoquam lachrymas vidi. Me monstrari digito & hiulcis oculis de me expectare peiora multos percepi. Quod et si clausis oculis aliquando vitassem: aures claudere non poteram: quin etiam inter lictorum strepitum multos obloquentes / in augmentum mei doloris audirem. ¶ Quid multis insto? Seminuda in turpissimam mortem rapior. Nam pede vno & manu altera crinibusque caudis validorum equorum adligata adque discerpenda permittor. Et dum in varia tenderent equi: membratim distrahor sanguine cuncta fœdans. Et sic inter cruciatus importabiles expiraui animam per omne scissum corpus emittens. ¶ Dixerat. Ego quidem illi obsequiosus factus sum. Scribens / fateor / non satis digno testimonio vsus. Et ideo si quid minus verum reperiri contingat: imputetur importunitati instantissime orantis [fol. Q iii].

et nyent que en iesuch[r]ist soyt vraye vnion de nature diuine et humaine / Ces aueugles herit[iqu]es sont nommez accephalites pour cause de ce que len ne scait pas quel ait este le premier de celle secte . . . They were confuted at three "sainctz conciles" at Calcidoine, "Esquelz trois conciles tous les sainctz catholicques euesques droictement conclurent que en iesuchrist estoient / furent / sont et seront deux propres substances. Et en la personne de luy estoit / est et sera vne seulle nature / Et pource que lempereur heracle se foruoya en la foy catholicque le iugement de dieu souffrit que les Sarrasins ordonnerent pour eulx vng duc appelle Humarus / Cestuy humarus et les siens occuperent plusieurs et diuers pays / Castassauoir Damas / fenice / iherusalem / anthioche / et illec Humarus ordonna et commist de par soy gouuerneurs au temps du desloyal machomet." Heraclius was then punished by God with dropsy, died and was succeeded by his son Constantine, who appeared to Bochas, "plourant et douloureux pour sa male fortune."

IX. 600. Heraclius had in his army some Saracen knights who served him in the same manner as his Christian warriors. He ordered a eunuch in Constantine's service to distribute cloaks to the men of his host, but when the Saracens presented themselves before the eunuch to receive their cloaks, he answered them contemptuously, saying that it was hard enough for the emperor to supply robes for his [Christian] knights, and still more reason for his not distributing them to Saracen dogs. These words affected the Saracens so unpleasantly that they left the service of the emperor and made war on the Empire.

IX. 608. There is nothing about a "stewe" in either Laurence or Bochas. Laurence says: "et tandis que constantin secrettement se baignoit il fut occis par ses propres cheualiers & seruiteurs (a suis sit in balneo trucidatus).

IX. 618. His name was Mezance. A short time afterwards Constantine, the son, set sail in great ships to Sicily, where he was crowned emperor, and put Mezance and the other rebels to death. He made alliances with the Arabs and Bulgars, destroyed false heresies and assembled the bishops in Constantinople against the "accephales," whom Laurence again describes.

IX. 638. The restoration of churches Laurence does not mention, and Laurence's conclusion of the chapter differs from Lydgate's in so far as more stress is laid on the troubles caused by the Bulgars: Et iasoit ce que ie ne treuue pas en approuuees histoires par quel vice ou peche fortune deust auoir fait malheureux cestuy empereur constantin sinon par aduenture pour son nonchaloir & descontinuance de frequenter les armes toutesfois la malheurete de luy fust aucunement griefue. Car les burgaires qui sont vnes gens barbares habitans oultre le pays de la dinoe sassemblerent en armes & vindrent contre lost de constantin qui finablement fut laidement dechasse & grant partie de sa

gent fut desconfite & froissee / si espandirent les burgaires & decoururent & oppresserent si griefuement les pays et lempire que il conuint que constantin promist & payast annuellement certains grans truages aux burgaires. / & pource que ieuz desdaing de veoir tant de malheureux empereurs ie les mys & garday iusques au quart chapitre ensuyuant ouquel ie compteray les malheureux cas de plusieurs autres empereurs & en les desprisant ie prendray & compter les cas dune femmette plorant & doloreuse / cest assauoir de romulde noble duchesse de fourly.

IX. 652–721. Romilda. Both Boccaccio and Laurence mention that Gisulf was a nephew of Alboin and installed by him duke of the Foroiulani.

IX. 665. Pourquoy est assauoir que entre les peuples habitans de la partie de la terre qui gist soubz septemtrion / il y a vne nation de gens qui ont este appellez par quatre noms. Cestassauoir hunoys, vnioys & equois et derrenierement sont appellez Auaroys. Ces gens icy habitent au bout des palus meotides entre la riuiere appellee Thanaus qui court ou pays de sichie & de gothie dont ie parlay ou quatorziesme chapitre du .viii. liure precedent. Bochas speaks merely of Cancanus (Cacanus, Ziegler) Auaorem rex.

Although this chapter, which prints to four columns in Laurence, is considerably abridged by Lydgate, it would seem evident that he used no other source. Except for an occasional learned interpolation Laurence follows Boccaccio. A characteristically brutal story of the Middle Ages, the original in Paulus Diaconus, *De Gestis Longobardorum*, 4. 12.

IX. 708–714 are somewhat different in Laurence and Bochas: the twelve Avaroys were commanded to do this by Cacanus. The allusion to "gromys of the stable" is a misreading: Le douze varletz menerent la duchesse romulde en vne loge en laquelle par aduanture ilz gardoyent les cheuaulx du roy cathanus. . . . Ie laisse extimer aux liseurs de cestuy liure quelle fut la pensee de Romulde apres que sa luxure fut vaincue et dechassee / et apres ce quelle se congneut estre baratee de son amour et de sa folle cuydance et soy estre mocquee si ordement / & entre les souillars et varletz [fol. ccxxi a].

The ending in Bochas is: ¶ Abstulisse Romuldae ducem / Fortunae / fuit peccatum Illam in tam extremam miseriam deduxisse / meritum. Flebile vnum / non curabile reliquum. Nam illud aufugisset ducissa. Istud non solum sponte set ardenter ab ea petitum est.

IX. 722–896 correspond to Laurence's Chapter 4, which is in turn a translation of the section in Bochas headed: ¶ Imperatores plures miseri flentesque Langobardi.

IX. 722. Ainsi comme les armeures ou de fer ou de acier hapent pou a pou rouille & se chargent dordures quant elles sont oysiues et sans mettre en oeuure aussi par la paresse et fetardie des empereurs rommains lempire de romme iusques maintenant garde son nom et

son tiltre / Mais par les armes des enuahysseurs estranges l*em*pire est amoindrie & presques deuenue a neant et pourtant len doit plus mocquer ceulx qui par raige de couuoitise se mettent en peril de conquester l*em*pire qui par armes et batailles estranges est venue a neant.

IX. 729–735 are Lydgate's own.

IX. 742–43. Lydgate means to say five emperors and as many kings. He omits Irene, wife of Anastasius.

IX. 750–54. These lines are not in Laurence or Bochas. The rather confused story of the five emperors is as follows in Laurence: Cestuy Iustinian en disant brief son cas fut Empereur de romme et par le noble praticien rommain appelle leon il fut gecte hors de son empire & boute en exil / mais depuis il retourna de so*n* exil a force darmes & recouura so*n* empire & ceste recouurance luy fut apres cause de plusgrief trebuchet / car le dessusdit praticien leon a force darmes print lempereur iustinian et luy couppa le nez et la leure et dernierement il le fist tuer tresmechamment. Apres le malheureux iustinian venoit leonce mesmeme*n*t empereur de romme q*ui* par le dessusdit iustinian fut deboute & desmis de lempire de romme et si luy fut se*m*blablement coupe le nez & les leures & apres il fut lye de chaines de fer dedan*s* prisons obscures. Apres le malheureux leonce se complaignoit le malheureux tibere qui porta si mal paciemment la mort de lempereur iustinian quil pour cuyder venger sa mort de fait il occupa et print pour soy lempire et debouta et desmist leonce / mais tybere cuidan*t* venger la honte de son amy iustinian il accreut sa propre honte et agrandit ses dommages / car cestuy empereur Tybere fut prins par le dessusdit leonce et fut tresmechamment occis ainsi co*m*me fut leonce.

IX. 767. Cersoun is not mentioned in Laurence or Bochas. Thus Leonce, the noble Roman patrician, cut off Justinian's nose and Justinian cut off Leonce's; nobody's eyes were put out; Tiberius was miserably slain.

IX. 771 ff. Philippicus. Laurence says that he made war on the sacred images of God, the creator of the world, and the saints, "lesquelles auoyent curieusement este painctes et faictes par la religieuse deuocion daucuns chrestiens es eglises des terres subiectes a lempire."[1]

IX. 786–833. Anastasius and the division of the church. Of all this there is nothing more in Boccaccio than the mere statement that Anastasius was dethroned and forced to become a priest. Lines 792–824 represent the following interpolation by Laurence:

Cestuy anastaise du consentement fust esleu et esleue empereur

[1] Of Philippicus Ziegler, the Protestant, writes: So bald er inn das Reich eingesetzt worden were / vnd den Iustinianum vmbracht / het er von stund an wider die Goetzen ein Krieg angefangen / alle bilder vnd gemel Gottes / vnd der Heyligen . . . . abthůn lassen / vnd verstreichen. Later on he speaks of Anastasius, who was dethroned by Theodosio, "vnd eyn Pfaff zů werden genoetiget."

de Constantinoble / pour quoy est assauoir que iadis presques en vng mesme temps de ordonnance diuine la cite de Romme soubz Iulius cesar obtint et conquesta le chief de la temporelle seigneurie de tout le monde. Et assez tost apres soubz les sainctz appostres pierre et paul / et les aultres martyrs / confesseurs & docteurs Romme acquist et gaigna le chief de la seigneurie espirituelle / & par ainsi elle deuint souueraine dame de toutes les choses du monde / mais las dolent moy et tous autres crestiens. Constantin lempereur qui par legier entendement comme simple cuyda fonder en richesses humble religion il donna grant partie de lempire aux gens deglise qui lors generallement estoient appellez moynes et lesquelz parauant en viuant daumosnes et de sainctes dismes auoyent vescu tressainctement, adonc il fut espandu en leglise de dieu le venin qui degoutte de tous les pechez denfer. Adonc les bastons des clercz deuindrent orgueilleux pallefroys / les hayres et aspres robbes deuindrent robbes de pourpre et chappes de scarlate traynans parmy les boes, sobresse et chastete deuindrent gourmandie & bordelerie les prestres des le plus hault iusques au plus bas en lieu de foy desperance / et de clarte prindrent heaulme dorgueil / haubergeon de luxure / et espee dauarice. Et pource que le pape qui presques tousiours a este cappitaine de telz prestres il entreprint saouller son gouffre de auarice / de richesses de Grece et de asie ainsi comme il faisoit en europe & en affrique / mais les gens nourris anciennement en franchise ne peurent mye paciemment porter lauarice des prebstres / par quoy leglise grecque se desseura de leglise Rommaine ainsi comme elle est et sera tousiours se dieu ny remedie et presque en vng mesme temps. Et par vng mesme vice / lempire de Romme seigneuriant a tous fut diuisee en deux sieges / et deux noms enuieux et contendans / Car les Grecz en delaissant la subiection de espirituelle et temporelle seigneurie de romme firent propre empereur et propre prestre ausquelz et non a aultres ilz ont rendu et rendent toutes obeissances. Les constantinopolitains doncques esleurent et instituerent anastaise empereur de Constantenoble.

After Anastaise follows Irene, his wife: ¶ His immista Irene erat. Flens acriter quod Constantinopolitana imperatrix tam morte viri quam oculorum filii eiectione constituta / a Nicephoro fratre deiecta sit. Et apud Lesbon in exilium acta & in eadem misera senectute consumta.

IX. 834–896. The four Lombard kings. Laurence translates Bochas' description of their appearance as follows: Apres lemperiere hyrenes venoient les dessusdictz quattre roys lombars. Et pource que anciennement et nagueres les roys lombars portoient contraires habitz aux aultres ie descripray leurs attours. Si est assauoir que ces quatre roys & autres anciens dillec selon la forme de leurs habitz sembloient hommes babouinez comme pour iouer farces. Car leurs testes sembloient pelees du sommet de la teste iusques au hastereau, leur cheueleure se tyroit aux deux boutz en descendant iusques pres de la bouche. Et oultre leurs visaiges demys couuers de cheueulx / ilz portoient barbes si longues que elles descendoient iusques a leurs

poictrines. Ilz portoient robbes larges & flotans & tixues de diuerses couleurs, leurs brayes estoient si longues que elles seroient leurs iambes iusques aux mustelles que len appelle souris. Ilz auoient souliers escoletez iusques au sommet du poulce & lyoient aux deux boutz de courroyes trauersaines. Apres ce que ie comme esbahy regarday vng pou les habitz de ces quatre roys ie congneu quilz estoyent lombars.[1]

IX. 857 ff. Laurence says: Cestuy loup non content des termes de son royaulme entreprint guerre contre Grimouart noble et puissant seigneur du pays de lombardie. Events then followed as in Lydgate.

IX. 864. Cestuy alexis homme insaoulable de richesses entreprint pour soy conqueste de seigneurie de enuahyr les Royaulmes des lombars du temps de comperton. He got Comperton's kingdom, but "les gens de la conte de pauye tant citoyens comme aultres forgerent entre eulx baratz contre le roy alexis." They took the kingdom from him and he was miserably slain.

IX. 879. comme fol.

IX. 882. le duc des barroys (Boioariorum duc).

IX. 889. cuydant soy enfouyr en gaule & se mist auec ces choses dedans nefz sur la riuiere de tisim: mais or escoute la malheurete des richesses qui perdent elles mesmes & leurs seigneurs / car le roy ariperton & les siens par le tisim furent effondrez noyez et peritz dedans leaue et ses richesses aussi.

IX. 897–966. Didier. His father was Agilulphus or Aistulphus, who "tressouuent auoit este desconfit en bataille par pepin adonc roy des francoys pource que agisulphe aucunesfois auoit tollu les droitz appartenans au pape et a leglise Rommaine."

IX. 910. Fauence qui est vne noble cite auec vng chasteau seant sur la riuiere du tybre quon dit le chasteau saint ange. He also presented "la duche de ferrare qui est vne noble cite sur la riuiere du po." 913–917. An apparent carelessness of Lydgate's.

IX. 919. "& par le noble couraige de sa Femme qui luy enfanta grant et noble lignee."

IX. 937. et pour le regret et repentance de ses choses (i.e., the lands he had given to the pope) le roy didier sentant que le roy pepin estoit trespasse / et que les francois estoient en guerre ou pays de gascongne soubz le roy charlemaigne / pourtant le roy didier fut enhorte & semons de par vng cheualier francoys nomme anglaire

[1] ¶ Post quam longus ordo hominum sequebatur oris habitu adeo a cæteris diuerso: vt dum primo inspicerem: potius ludentes laruatos quam flentes miseros existimarem. Erant enim eis a ceruise in occipitium capita depilata. Et a lateribus in ora diffusa cæsaries vertebatur. Et a semitecta crinibus facie / barba vnicuique prolixa declinabat in pectus. Vestes illis largae adque fluxae variis contextae coloribus albisque fasciolis infra suras fere omnibus ligata crura. His insuper calciamenta aperta fere ad pollicis vsque summum. Hinc inde alternis corrigiarum laqueis adligata. Quos ego postquam paululum mirabundus adspexi: Langobardos esse cognoui.

dentreprendre bataille contre le roy / & aussi contre leglise. Cestuy cheualier anglaire par auant sen estoit fouy et retraict auec les femmes et enfans du roy charlemant ia mort lequel Charlemant estoit frere de charles le grant.

IX. 943. Lydgate abridges. The pope received no aid from the Eastern Emperors, who spent their days in sloth, and called on Charles for assistance.

IX. 967–1064 are an abridgment of Laurence's Chapter 6, which is in turn a fairly close translation of the section in Bochas entitled ¶ Dolentes quidam & in superbos pauca.

IX. 979. Itaille. Ceste femme . . . fut nee du pays dalemaigne de la cite de maience . . . Neither Bochas nor Laurence speak of the Rhine.

IX. 1059. At the end of this chapter Bochas and Laurence mention briefly Arnulph's son Louis, who first put down and expelled from the Empire Belangier (Berengarius) and afterwards was himself captured by Belangier in Verona and his eyes torn from his head.

IX. 1065–1120 abridge Laurence's Chapter 7, on Pope John XII. In Bochas, ¶ De Ioanne Papa .xii. The chapter begins with an account of the institution of the Papacy, beginning with the Fall of Adam and continuing down through the Incarnation and Redemption: Qua quidem mors nostra perennis interiit. Et quum ingenti patrum praeda / Plutone subacto / Orci fauces vacuasset: vitam nobis resurgendo restituit. Demum adscensurus ad patrem / Petro Symoni / quem ex piscatore piscium futurum hominum piscatorem praedixerat: postquam vires suas commiserat: eumque pio gregi praefecerat: regni humano generi restituti claues concessit. Adserens aduersus eas [eum, Ziegler] nec ditis Ianuas prœualere. Cui vsquam Regi vel Principi tam grandis facta commissio? Caeteris mortalia regere: huic spiritualia gubernare / Caeteris ab indocta multitudine prœeminere concessum: huic ab ipsa patris æterni sapientia diuinæ vices exhibitae. Cæteris temporalium data facultas: huic æternarum concessa libertas est. Nil ergo maius in terris conti[n]git aut potuit contingere mortali. ¶ Is igitur piscator hominum quum Romae sedem suo sanguine tanto principatui statuisset vt in se factum a verbo diuino meminerat: sic moriturus ne grex pius pastore careret in successorum commissa reliquit. Quo ordine in nostrum vsque aeuum successio tam miranda deuenit [reuenit, Ziegler]. ¶ Adtamen postquam virus largitionis magnificae Constantini Augusti per sacram piorum congregationem dispersam caeca cupidine corda cœpit inficere: honus quod / tamquam non omnibus humeris portabile / nonnunquam ab aliquibus fugiebatur: vaesana praesumtione ambiri adque occupari / & a nonnullis minus sancte teneri cœptum est. Et vt eo quandoque quo cœpimus veniamus: actum est. Vt Berengario Italis imperante Albertus eius filius / qui secum vna regnabat / ob adfectionem patriam / quum terrae prœsset principibus / obedientiam-

q*ue* filii sp*iritu*alibus i*m*peraret: su*m*mi po*n*tificatus in iusiurandu*m* electores cogeret Agapeto Roma*n*oru*m* po*n*tifice mortuo i*n* locu*m* eius Octauianu*m* filiu*m* electuros. Et factu*m* e*st*. Ac ex Octauiano Ioa*n*nes pius nominatus: Cathedram piscatoris adscendit. Qui dum se patrem patrum / & ante pedes suos sup*er*ba flectere genua reges cerneret: ac amplissimo Piscatoris pa*tri*monio i*m*peraret. In ta*m* gra*n*de*m* ac detestabile*m* Va*e*saniam elatus e*st*. Vt arbitraretu*r* suu*m* esse / cu*n*ctis leges i*n*dicere: seque legibus e*ss*e solutu*m*. Et i*n*de spreta sacrosa*n*cti officii grauitate / seclusis a se piis homi*n*ibus / cœpit vigilantia*m* pastorale*m* negligere. Et pala*m* i*m*pudicas mulieres / Lenones / adq*ue* satellites i*n*troducere. Ne ab eis differret / qui*bus* Deus ho*m*o dixit iratus. Domu*s* pa*tri*s mei / domu*s* ora*tio*nis e*st*. Vos aute*m* fecistis ea*m* spelu*n*ca*m* latronu*m*. Arma tractare / Tabernas & Lupanaria p*er*scrutari / spurcitiis & fabellis vacare / aues & canes alere / syluas petere / venatio*n*ibus i*n*sistere / i*n* montiu*m* vertices euolare. Et huiusmo*di*[1] no*n* sæculariu*m* ta*n*tu*m* set scelestoru*m* homi*n*u*m* more cu*n*cta p*er*agere. ¶ O Petri Nauicula. Si te mergi [mergere, Ziegler] sineret Pa*te*r pius: quos i*n* fluctus gubernator iste nefariu*s* te deduxit? Quibus p*ro*cellis i*m*miscuit? qui*bus* in scopulis rupibusque co*n*stituit? Quantu*m* in eo fuit / i*n*ter scylla*m* et[2] caribdimque[3] locauit. Du*m* hic igitu*r* cœna*m* mulieru*m* / loco sacri collegii / statuisset: & explicaret Piscatoris rhetia ceruis: ac mediis i*n* aruis syluisque inter volatus auiu*m* / cursusque canu*m* / clamoresque venantiu*m* / vino inflatus aut hesterna eructans crapula cu*m* satellitibus & meretriculis de iure litigantium / sacrisque confici*en*dis disserit [dixerit]. Et p*ro* mellitis suauiis in fornicibus dignitates pr*a*esulatusque oscenis concederet: vt in eum præsumeret Fortuna / permissum est. Nam quu*m* sæpius a sacris viris *a*egre mores eius geren*ti*bus / redargutus / obstinato a*ni*mo suis in voluptatibus p*er*seueraret: querelis tam cleri qua*m* populi & Ioa*n*nis Dyaconi Cardinalis [literis,] manu Ioa*n*nis subdyaconi scriptis Otho i*m*perator ex Germania p*er*citus in Italia*m* veniens . . .

Otto took Berengarius prisoner and sent him in chains to Germany, and after John XII. had found out who sent the letter and had cut off the nose of the Cardinal Deacon and the hand of the Sub-Deacon, he fled to Corsica.

. . . ¶ O miseru*m* homine*m*. Quorsu*m* arbitrabatu*r* simile*m* reperire? No*n* in sinu legerat meretricu*m*: nec i*n* syluis aut cœtu Hirconu*m* audierat: quos pellit De*us* / ho*m*o non reducit. Set quid? Eo quo merita deducebant agente Deo fugiebat infœlix. Verum Otho congregato: sacro pr*a*esulu*m* co*n*cilio / auditis enormitatibus viri nefarii / eumque noscens cu*n*ctis & potissimu*m* honoris viris exosum: co*n*cessa patribus libertate rogauit. Si is indignus / inutilis / & damnosus tanto videretu*r* officio: eo deposito loco eius que*m* digniore*m* arbitrabantu*r* eligeren*t*. Nec mora / illo damnato Leone*m* nonum viru*m* sanctitate conspicuum: omniu*m* elegere consensu. Et sic qui culmen labefactauerat dignitatis i*n* ignominiae sterquilinium deiectus occubuit.

[1] huiuscemodi, Petit. [2] et] te, Petit. [3] Charybdim te locauit? Ziegler.

Nam quum discedente Othone a risu temerario rediisset: miserabiliter tamen omnibus odiosus in suis sceleribus diem clausit. Vtrum sibi ad superos dum licuit viam strauerit / an descensum ad inferos / ipse nouit. Priuatus tamen miserque moriens sepultus est Octauianus. Qui enormiter papa vixerat aliquando Ioannes [Petit, fol. R i verso].

IX. 1082. Neither Laurence nor Bochas mention Otto other than as the [Roman] Emperor.

IX. 1102 ff. Lydgate is right. The sentiment expressed and the quotation from the Psalter are in the Latin original, translated by Laurence as follows:

[Beginning of Chapter 8] Apres ce que ie eu compte le cas de pape Iehan grant desir me suruint en courage descripre aucune chose contre la noblesse et la paresse et le puissant orgueil des euesques rommains qui sont mignotz / paresseux / et orgueilleux / mais pour ce que il me souuient que aucuneffois iay leu vng ver dung pseaulme du sainct prophete dauid qui a tous hommes commande que len ne touche ne de fait de parolle les prestres ne les roys / pource que ilz sont oingtz et consacrez / pour ceste cause Ie retiray de plain gre ma main qui vouloit contre eulx escripre. Ie prie dieu touteffois qui enserche [encherche] et congnoist les cueurs de tous les hommes que il regarde & face que par les desloyaulx exemples des ribauldies et des extorcions des euesques rommains. Le troupeau de la simple gent de qui dieu fut rachapteur et paya sa rancon en larbre de la croix ne fouruoye aucunement de la sente de vraye foy ne ne dechee ou gouffre de faulsete par les cornus rochiers de liniquite des euesques de romme. Et apres que ie eu ainsi briefuement prie dieu / ie tournay mes yeulx aultre part si vi fortune qui portoit cruel et menaceux visaige et assembloyt deuant soy vne compaignie dhommes iadis tresgrans et nobles. Entre ces hommes ie aduisay vng nombre de euesques degetez et poulsez hors de leurs grans dignitez et lyez de chaines / mutilez et occis / mais ie feray tous ces euesques pareilz / car ma pensee est de laisser racompter leurs miseres par aultre que par moy / Entre ces maleureux euesques estoyt charles noble duc de lorraine . . .[1]

IX. 1121–1169 correspond to the second half of Laurence's Chapter 8. Charles of Lorraine is amplified rather than abridged by Lydgate, for although Laurence does not mention that Charles had war with Hugh Capet (Cestuy duc ne me chault par quelle occasion cheust en la malle vueillance et hayne de Hugues chapel adoncques

[1] Feruebat animus in mollitiem & socordiam [secordiam, Ziegler] adque supercilium graue nostri Sæculi Pontificum scribere. Set memor sacris in literis aliquando legisse. Nolite tangere christos meos. Vltro manum retraxi. Orans tamen vt is qui scrutator est cordium: videat / agatque / ne post libidinum adque extortionum exempla nefaria grex simplex / cuius ipse fuit redemtor & pretium in Cruce libratum pariter & solutum / a semita veritatis exorbitans / per abrupta iniquitatis concidat in profundum. Et hinc in partem aliam flectens oculos Fortunam minari vultu turmam amplissimorum olim virorum prae se congentem vidi. ¶ O quot ibi mœstos Pontifices / deiectos / pulsos / catenis vinctos / mutilos / adque cæsos aduerti? Set actum est.

seigneur de France / Et en celluy temps estoyt a lyon vng archeuesque nomme Anselme[1] qui par barat & desloyaulte print par nuyt le duc charles auec sa femme et ses enfans et apres les presenta a hugues son aduersaire qui fist le duc lyer en fer et clorre es prisons dorleans) and speaks of his wife and son, the last five lines are Lydgate's own conjecture, as he says.

IX. 1169. After Petro (Pierre), Bochas and Laurence give a brief history of "lupolde conte de hongrie," whom fortune had made great; but nevertheless he was banished from his country and lived to a great age miserably in the forests.

IX. 1177–1211. represent Laurence's Chapter 9, of almost two columns, considerably abridged by Lydgate. Diogenes is introduced at the end of the preceding chapter: "noble empereur de constantinoble qui encores estoyt souille de lordure que iadis luy degouta des fossetes de ses yeulx qui luy furent creuez / il estoit plain de salete et dordure / il gemissoit pour ses miseres lesq*ue*lles ie entreprendray a escripre et combien que ie ne les escripue pas toutes / neantmoins ie escripray celles qui sont plus manifestes.

Bochas says first that he did not know whether he was a Roman or a Greek, nor did he know through what merit he had been married to the daughter of Constantine. Line 1184: nobody grumbled or had indignation; but fortune "luy fut contraire en luy ostant par cruelle maniere." He heard that Belsech was occupying all the lands of Mesopotamia, and that he was turning towards Syria. Diogenes wished to save Antioch, which a short time before had been added to the empire by Basileus. The rest followed as in Lydgate, except that Belsech put his foot on his throat in contempt of the Greeks. "If I knew that he was an Italian I would say the same angry things about him that I said of Valerian, whose story I told in the fourth chapter of the eighth book." After a time Belsech set him free. He returned home in hope of recovering his empire, but the Greeks despised him, "h*o*mme de vile condicion et de bas estat"; they put out his eyes and chose one of his small sons named Michael to reign in his stead. And so he died evilly and poor.

IX. 1206. Laurence does not mention the chain.

IX. 1212–1337 correspond to Laurence's Chapter 10, which considerably amplifies the Latin. Laurence begins: Par les co*n*seilz des hommes qui souuent sont ramenez a Neant dieu et fortune monstrent combien est grant lignorance des ho*m*mes mortelz. Et ceste chose angoisseusement plouroyt en ma presence Robert iadis religieux et noble duc de normandie / car cestuy robert accusant sa follye et laueuglesse de soy / disoit comme vray est que follement auoyt refuse la couronne et le royaulme de iherusalem pourtant scauoir affiert que dieu iadis courrouce co*n*tre les hommes peche*u*rs souffrit que la saincte terre de oultre mer comme iherusalem et aultres ia conuerties

[1] Ascelini præsulis Laudunen*sis*.

a la foy chrestienne fussent persecutees par les turcz & sarrazins / tenans la mauluaise secte du desloyal machomet / et tant que les chrestiens / et par especial ceulx qui lors demouroyent soubz lempire de Romme es pays dorient et de midy furent tant oppressez que la loy chrestienne retournoyt a neant / se de par les Roys et autres princes et les nobles hommes du pays doccident comme france angleterre et les aultres nacions voisines ne fust venu a secours.

Lydgate renders the rest very freely and lays less stress than Laurence on Henry's falsehood.

IX. 1268. freres germains.

IX. 1275. Laurence says: grant quantite de monnoye chascun an.

IX. 1305. Lydgate omits: Or pensa le pere que sa gloire et bienheurete croistroit par lexaulsement de son filz. Si procura et tant fist que luy viuant son filz fust couronne roy des rommains . . .

IX. 1330. Lydgate omits to say that Josselyn attempted too late to recapture his city. He was taken by Sangwin's horsemen and put in prison . . . "les gardes de la prison ou il estoit comme negligens neurent presque aucun soing de luy administrer chose necessaire a vie et par ce il trespoure & meschant mourut par disette de boire et de menger & par les meschefz es vers qui tormenterent son corps languissant en cepz et en chaines de fer." [fol. ccxxvii b.]

IX. 1338–1512, the Story of Andronicus, represent Laurence's eleventh chapter and the section in Boccaccio entitled ¶ De Andronico Constantinopolitanorum Imperatore. Here Lydgate gives a dramatic touch (1341–44), which is absent from both Laurence and Bochas.

IX. 1348. Laurence (and Bochas) put it in this way: "mais aucuns aultres [hystoriens] dient que pour ce que andronic charnellement congneut vne sienne seur il auec elle sen fouyt en turquie pour la paour de son cousin emmanuel seigneur du pays de grece. Et encores oultre dient aulcuns historiens que andronic fut vng iouuenceau tresdissencionneux / et qui controuuoit tousiours choses nouuelles et que par ses dissencions fut boute en prison obscure / mais apres il fut deliure par son cousin emmanuel dessusdict."

IX. 1370–72. Laurence merely says that he "print le plain gouuernement de lempire."

IX. 1377. Laurence says nothing about "the lordis." Ilz, i.e., les subiectz de lempire, prierent a andronic que du pays ou il estoit il venist a constantinoble. A[n]dronic doncques selon aucuns hystoriens vint de turquie auec vng grant ost de turcz / ou selon autres historiens il vint de lisle de ponthus . . . Et pour ce que andronic trouua que le curateur du pupille auoit este tue: luy adonc couuoiteux de seigneurie commanda que le pupille alexius fust mys dedans vng sac et gette en la mer. A[n]dronic adonc commanda que la noble marie seur pupille & son mary Renier de montferrant fussent occis despees. . . . He killed all but a chevalier named ysacius (1383).

IX. 1392 ff. il se enuironna et saccompaigna de tous desloyaulx hommes / comme murtriers ribaulx sacrileges condampnez et de autres semblables. Il commenca tourner en sa luxure les chastes pensees des femmes par flateries / par dons promesses & menaces. Apres commenca a corrompre les vierges / a aputir par adulteres les femmes mariees / briser les cloistres des nonnains / ordoyer la chastete des femmes veufues et par ces ordures ordoyer toutes choses. Et apres ce quil auoit rabatu sa luxure / il bailloyt a ses varletz pour oultre ahontager les femmes quil auoit esmeues a sa luxure par art et maniere quelconque. Et ceste chose il faisoyt pour plus diffamer les femmes. Apres quil eut ordoye par ses pechez la sainctete de toutes femmes pucelles mariees veufues et nonnains il tourna la rage de sa pensee en rapines. . . .

IX. 1422 ff. Here Lydgate is rather inclined to elaborate on his original. 1436–1449 are not represented in Laurence, except that he says: Si vous prie & requier de feaulte et de ayde & de faueur de iustice / Qui promet grant salaire a ceulx qui consentent et procurent la mort des tyrans. There is nothing of this speech in Bochas. Isacius simply calls out for help at the market-place. The people rushed to arms and made Isacius emperor, who then occupied the quarter of the city where Andronicus kept his treasures. Afterwards they besieged the fortress in which Andronicus "paoureux et tremblant" had sought refuge, and after defeating his men took him prisoner. Et pource que il sembloit que andronic eut diffameement forfait contre tous les citoyens, ysace proposa contre luy vne maniere de tourment qui peut sembler estre souffisant a tous, si commanda ysace que andronic fut amene en publique puis le fist desuestir des robes imperialles, et apres luy fist tyrer vng des yeulx, et le fist monter sur vne asnesse la face de luy tournee deuers la queue, & sur sa teste fut mise vne tresse de aulx en lieu de couronne / & en lieu de sceptre ysace commanda que a ses mains fust lyee la queue de lanesse / & apres que le noble empereur andronic fut pourmene par tout le pays de Constantinoble ysace fist ainsi prononcer vne loy que chascun homme ou femme peussent dire a andronic tout ce que ilz vouldroient sauuee seullement sa vie. Et affin que andronic seullement venist a telle chaire comme il auoit desseruie selon sa grant dignite / apresque il eut este pourmene tout a lenuiron de la cyte / ysace commanda que ledict andronic fust mene hors de la cite & illec fist faire et drecer vng gybet ouquel gibet il commanda que andronic y fust pendu. Et par ainsi ledit andronic fut desatourne et desuestu de robbes et de attours royaulx / Et fust enuironne de sergens et des bourreaulx et fust mene parmy les ordes rues / et apres luy couroit le peuple de toute part qui a grans noises et haulx criz racomptoyent ses diffames et hontes / et combien que les hommes qui rencontroient andronic le arrochassent et ferissent de boe de crachatz et de toute autre ordure / auec ce que les femmes de ladicte cite le mouilloient de puantes orines[1] / iusques a tant que

[1] Et si luto / sputis / & stercoribus / ab obuiis vndique peteretur. A mulieribus vrinis spurcidis & rusco veteri e fenestris aspergebatur.

le meschant andronic vint au lieu ou il deuoit finer sa vie par la corde au gibet / il fut arroche de pierres par plusieurs citoyens qui de faire ne se pouoient abstenir / et qui a peines estoit demyvif fut attache par vne cordelette a vng cheuron pource que les pierres que on iectoit contre luy empeschoient le mener oultre / et il pendu a ce cheuron fina le remenant de sa miserable vie. Les constantinobloys heoyent [haoient] a iuste cause si fort andronic que la hayne ne fut pas finee par sa mort / especiallement enuers les femmes. Car les femmes lancoient longz crocz contre la charongne de andronic & les forces des haynes & malueillances furent si grans que les femmes mangeoient les morceaulx de sa charongne que elles auoyent attrappe en leurs crocz en signe de vengeance de sa desordonnee luxure.[1]

The animosity shown to Andronicus I. Comnenus by the historians of the time, which led them on to partly imagined descriptions of scenes at his execution, comparable only to those at a negro lynching in America, is amply explained by the fact that, as a writer in the *Encyclopædia Britannica* states (article, Andronicus I.), "His short reign was characterized by strong and wise measures. He resolved to suppress many abuses, but, above all things, to check feudalism and limit the power of the nobles. The people, who felt the severity of his laws, at the same time acknowledged their justice, and found themselves protected from the rapacity of their superiors. The aristocrats, however, were infuriated against him. . . . Isaac delivered him over to his enemies, and for three days he was exposed to their fury and resentment. At last they hung him up by the feet between two pillars. His dying agonies were shortened by an Italian soldier who mercifully plunged a sword into his body. He died on the 12th of September, 1185."

The envoy (1478–1512), although inspired by the next section in Bochas, which was translated and somewhat amplified by Laurence, is almost wholly Lydgate's. The section in Laurence is as follows:

¶ Le .xii. chapitre parle contre les nobles hommes mignotz & luxurieux en ramenant a memoire le miserable cas de andronic noble empereur de constantinoble / et commence ou latin O stolidi. &c.[2]

[1] Gibbon, xlviii, says that he was hung up between two posts that supported the statues of a wolf and a sow.

[2] O Stolidi Iuuenes & caeci in lasciuiam cupidinem ducti. Velate templa myrto. Complete cantibus aethera. Diem celebrem exhilarate tripudiis. Exornate purpuris aulas. Odoribus respergite thalamos. Sternite mollibus lectos. Mensas deliciis honerate. Et candidatum vestrum [nostrum, Ziegler] Iouis optimi maximi veste conspicuum sertis & floribus redimitum ex suis lasciuiis Andronicum triumphantem suscipite. Currus / & exuuias vestrae dicate veneri. Et triumphi titulos æneis in tabulis figite / ne facile tam ingentis gloriae elabatur memoria. Et legentibus posteris ad maiora animositas excitetur. Vosque extollite Animos impii. Exasperate corda. Nudate gladios. Capulis addite manus. Exenterate innocuos. Iter vestrum cadaueribus sternite. Pennasque ad sublimes volatus Humano sanguine glutinate. Postquam ad tam celsas sedes sæuitia deuexit Andronicum. Qui / si satis aduertitis / eleuatus aerem calce premit. Et ventorum arbiter factus / eorum fraenat suo pondere impetus. Ac in altum protenso gutture speculatur sydera. Et dum

O folz & aueuglez iouuenceaulx qui lysez les miseres & douleurs de lempereur andronic / o folz & aueuglez hommes qui vous souffrez mener en luxurieux desirs, mettez sur voz chiefz chapeaulx de fueilles et darbres odorans, dictes haultes chansons / dancez et faictes lyesse en ceste grant iournee en quoy lempereur andronic a este mis a si deshonneste mort pour sa mignote & deshonneste Luxure. Attournez voz salles et palais de pourpre / respandez flours et arbres odorans par voz chambres / apointez voz litz de nobles couytes & de riches couuertures, chargez voz tables de delicieuses viandes & receuez lempereur andronic qui apres ses luxurieuses mignotises maine si glorieux triumphe comme vous auez ouy dire ou chappitre precedent. Les nobles empereurs apres leurs glorieux triumphes iadis estoyent menez sur chariotz en robbe blanche que lengardoit ou temple iuppiter les tresgrant dieu des payens / mais andronic en signe de mocquerie a este mys sur vne anesse, son visaige tourne deuers la queue / les empereurs apres leurs glorieux triumphes estoient couronnez de chapeaulx de lorier & de flours odorans / mais andronic en signe de moquerie porta vng chapeau dune tresse de aulx. Vous nobles luxurieux et mignotz sacrifiez a venus vostre deesse telz chariotz & telles despouilles comme gaigna le malheureux empereur andronic / escripuez en table de cuyure les tiltres de son triumphe affin que la souuenance de sa gloire dure pardurablement. Et affin que les hommes qui apres luy viendront et qui liront ses tiltres mettent leurs forces a acquerir plus grant louenges par vertus que ne fist andronic en ses vices. Et puis que andronic par cruaultez et par rapines est venu a si hault siege comme est le gibet, ie vous prie hommes desloyaulx endurcissez voz cueurs / tirez hors dagues et espees / mettez voz mains aux plommeaulx, effroisseurez les Hommes innocens et pour voller en hault mouillez voz plumes ou sang des iustes hommes / car se vous aduisez assez lempereur andronic qui pour ses pechez fut esleue en vng gybet et de son pie il marcha dessus lair. Et lempereur andronic pendu en vng hault gibet est deuenu seigneur des vens / et pour la pesanteur de luy Il empesche la soubdainete des vens, andronic esleue en vng hault gybet regarde les estoilles a gorge estendue / et quant il parle aux dieux par auenture il leur prie que le cheuron a quoy il pend senforcisse affin quil ne soit froisse en cheant vne aultre foys. O vous sotz et aueuglez nobles hommes ne voyez vous pas que la iustice de dieu peut toutes choses / et comme la iustice de dieu poise en droicte balence les peines des mauuais & les merites des bons. Vous doncques meschans & aueuglez iouuenceaulx

adloquitur forsan superos orat tigni robur augeri ne cadauer casu conquassetur alio. ¶ Cernitis ne quid possit diuina iustitia? Quam æqua lance meritis penset supplicia? Aperite oculos miseri. Et sopitas animi vires excutite. Et adulteriorum aliorumque flagitiorum exitum in Andronicum prospicite. Et timete. Si Phisiologis adhibenda fides est: Leo si canum verbera contremiscit: Nos quid vermiculi / si ob saeuitiam / si ob Luxuriam suam / Imperatores a Throno regio in latronum patibulum vnco trahi turpiter cernimus: duriores erimus feris? Grande quippe præclarumque diuinæ indignationis exemplum adque potentiae nobis ostensum est Clades Andronici / dum paululum veritati cedere libido patiatur / effrænis.

ouurez voz yeulx et esueillez les forces de voz couraiges qui dorment, et aduisez et doubtez par lexemple de andronic a quelle fin viennent voz ribauldies & voz autres meffaitz. Les folz iouue*n*ceaulx & vieillars aueuglez par les desirs de luxure doiuent craindre la iustice diuine a lexemple de lempereur andronic / car se lexperience des philosophes naturelz est vraye, le lyon roy de toutes aultres bestes tremble quant len bat le chien deuant luy, doncques nous ho*m*mes semblables a petis vers voyons les empereurs laidement tirer a crocz de le*u*rs throsnes iusques au gybet des larrons pour les punir de leur cruaulte et luxure / ne deuon[s] nous pas trembler et craindre la iustice de Dieu. Se nous ne regardons lexemple de cestuy andronic nous serons plus durs que les lyons ne aultres bestes sauluaiges. Et certes la pestilence de lempereur andronic est aux autres nobles hommes grant et notable exemple du courroux et de la puissance de dieu / mais que par la desmesurance de luxure nous ne soyons si aueuglez q*ue* nous ne vueillons vng pou croire a dame verite [fol. cxxviii d].

IX. 1512–1666 represent Laurence's Chapters 13-15, which correspond to two short and one longer section (¶ De Guilielmo tertio Siculorum Rege) in Boccaccio.

IX. 1522. a force darmes et a espies. "Thief" is not mentioned.

IX. 1525. luy fist estaindre la lumiere des yeulx par longuement et de pres regarder vng bacin ardant et rouge a force de feu . . . Neither Laurence nor Bochas speak of his being put in prison. On the other hand, they both say that Andronicus' brother deprived him of the empire.

IX. 1534. This is true. Laurence does not say anything more about the tutor.

IX. 1537–65. In Bochas, ¶ Post quos & Ismaelit*ae* plures queruli veniebant. Quorum primus Caliphus Syracini damnabat perfidia*m*. Qua se C*a*esum / regnoque priuatu*m* Aegyptio adserebat. ¶ Inde & Salethus Alapi*a*e & Damasci Soldanus / & vna cu*m* eo Cathebadinus execraba*n*tur ingratitudinem Saladini: q*uo*d loco muneris militi*a*e sub se gest*a*e eos ingenti dominio spoliasset. In the second version Caliphus is Sauagetus. Laurence calls him, "Sanagot iadis ancien roy de egypte qui par la cautelle et tricherie des saracoys ses voisins fut priue de son royaulme de egypte et apres occis." For Savagetus Ziegler refers to "Nauclerus generatione 39. tomi 2."

IX. 1566. Robert Surrentine. ¶ Necnon & Robertus Surrentinus capuæ olim princeps / muliebri ritu voce querula adfligebat*ur* plurimum / q*uo*d pri*n*cipatu / luminibus / & libertate / aduerso Fortun*a*e ictu priuatus sit. Laurence translates this in full and continues, "Derriere le dos de robert Noble prince de tarente estoit guillaume le tiers roy de sicile qui plouroyt pour la durte de fortune / car ainsi comme il disoit luy estant en la fleur de son aage fut priue de son royaulme & des yeulx de son chief / et de son membre genitoire. Si me suis pe*n*se que chose aduenant seroit de raco*m*pter ses maleuretez

& labours plus largement que des aultres cinq nobles maleureux precedens. He then begins his fourteenth chapter, which corresponds to the section in Bochas entitled ¶ De Guilielmo tertio Siculorum Rege.

IX. 1571–1640. William of Sicily. 1578. Len scet assez par aucunes hystoyres que les roys de Sicile iadis nommez guillaume descendirent de robert guychard iadis duc de normandie ou ilz descendirent de rogier frere dudit robert ainsi comme il plaist a aulcuns autres hystoriens.

IX. 1599. vng homme fut en calabre apelle ioachin qui auoit lesperit de prophecie.

IX. 1603 is not represented in Laurence. She was put into a monastery by the order of King Roger.

IX. 1613. les sicilien*s* doubtans la cruaulte des allemans maintindrent et fauoriserent la partie de tancret . . .

IX. 1627. Lempereur doncques henry tourna son courage a engin et a barat et monstra par faintise que il voulsist condescendre a accord auec le roy guillaume adonc estant iouuenceau. Et a ceste faintise faire se tourna lempereur henry par le complot de ses allemans qui moult sont puissans en fait de barat.[1] . . . Guillaume fut prins en la cite pauorine auec ses seurs germaines & ses autres parens / et fut guillaume tout vif presente a lempereur henry. Henry then occupied William's kingdom and, "comme cruel persecuta plusieurs hommes du royaulme & enuoya en allemaigne le ieune roy prisonnier et le priua de nom / denseignes et de dignitez royaulx / non pas en estat de noble homme / mais comme vng meschant et poure auec ses trois seurs alterie, constance et madoine. Et affin que ie refreignisse lorgueil de ceulx qui vainquirent ie dy que aux rebelles len peult estre cruel / mais aux vaincus le vainqueur doit estre debonnaire. Et apres ces duretes & meschances souffrettes par le roy et ses seurs & aultres amys Vray est que lempereur henry fist hors tirer les yeulx au roy guillaume et puis luy fist oster les membres genitoires affin que ou temps aduenir il ostast toutes choses de debat et de plait a ceulx qui par droit hereditaire pourroient demander le royaulme de sicile. Et oultre toutes ces choses lempereur henry condampna le roy guillaume en chartre perpetuelle / Et par ainsi il qui estoit franc et noble roy deuint prisonnier et fut mys en obscure et orde prison. Et il qui parauant auoyt vescu es plaisirs de son naturel pays fut priue de la clarte de ses yeulx / il qui estoit homme fut deshonnore & fina sa vie en longues larmes et complaintes en estranges pays entre les ordes mains des Barbares allemans hommes cruelz."[2]

[1] Veritus ne diuturnae moraе sumtus bellici deficerent: aut esset sociis tædiosum / ad ingenium versus / fraude qua plurimum Theutones valent / iuuenem Guilielmum in simulatam concordiam traxit.

[2] Et sic Guilielmus ex rege captiuus / ex deliciis natalis soli in carcere alieno sub cælo inter oscenas Barbarorum immanium spurcitias lumine priuatus / & effœminatus longis fletibus querelisque fessam emisit animam.

IX. 1641–1666 are greatly abridged from Laurence's Chapter 15. Guy "manda a richard lors roy dangleterre conge de retraire soy et autres nobles hommes ses amys et compaignons en lisle de chippre . . ."

IX. 1660–66. Frederick was desirous above all other things to become king of Jerusalem, and constrained John of Brienne to be a captain of mercenaries. (Cestuy frederic non content de lempire couuoita le royaulme de iherusalem et aguisa son engin a malice. Et tant fist par son barat que il despouilla et dechassa son syre de son royaulme de iherusalem & de sicile dont il aduint que cestuy iehan noble et puissant fut ramene a tant que il fut cappitaine de gens darmes ou pays de lombardie.)

IX. 1667–1743. Henry, eldest son of the Emperor Frederick II. The introduction is at the end of Chapter 15: Et vray est que apres iehan de brienne ie trouuay plusieurs autres nobles hommes malheureux / mais le plus hault entre tous me sembla estre henry le boyteux roy des rommains et premier filz de fredric lempereur dessusdit. Cestuy henry monstroit par ces complaintes et regretoit les forces de son corps passe et son corps sec et gresle et ort et maigre pallissant pour la puanteur de la prison ou il pourrit. Cestuy henry plouroyt habondamment & monstroit les grillons de ses mains et les cepz de ces piedz qui estoient hors de rueille et pesans oultre mesure / & si disoit quilz auoient gaste son corps / Cestuy henry mauldissoit son pere Frederic et ie qui en partie de henry deliberay descripre ses miseres et tormens plus longuement que des deux dont iay parle en ce chapitre / Affin que ie feisse les autres deuenir piteux enuers le roy / luy iadis tormente et mort iniustement par la Cruaulte de son pere.

¶ Le seziesme chapitre contient le cas de Henry noble roy des Rommains filz de lempereur Frederic premier de cestuy nom / Et commence ou latin Fama satis &c.

La renommee de tout le monde est assez commune que le sang et la lignee des sueuois est tres clere et resplendissant par auleune renommee / Mais ceste renommee nest pas moult digne de foy / Car par ainsi il semble que les corps celestiaulx ayent respondu [respandu, ed. 1538] leur moistesses et doulceurs plus largement es corps des sueuois qui sont hommes barbares que es corps des hommes ytaliens. Et pourtant ie conclus que la renommee des sueuois qui sont vne gent de alemaigne est vne mocquerie / Et certain est que se ie deusse tourner mon engin a aultre chose sans delaisser ce que ie entens a dire ie monstrasse par raisons et exemples comment les folz hommes sont deceuz qui ainsi manifient et eslieuent la generacion des hommes alemans.[1]

[1] Fama satis vulgata est / quamuis indigne / orbis totius sueuorum sanguinem esse nobilitate clarissimum. Quasi Cælum mitiorem Barbarorum quam Italorum fibris [finibus, Ziegler] succus infuderit [effuderit]. O ridiculum profecto. Ni in extraneum ab intentu diuerticulum flecteret: facile quam stolidi decipiantur circa hanc sanguinis Theutonici nobilitatem ostenderem.

As usual, Lydgate considerably abridges Laurence. Lines 1695–1708 are his own.

Laurence says: adonc de grant renom il fut pareillement amyable et gracieux enuers les sueuois et les ytaliens et tant fist son pere lempereur frederic que henry fut esleu roy des rommains . . .

IX. 1694. Cestuy Henry roy de romme qui ia est la lucarne de tous les cesariens sembloit ia resplendir comme vng autre soleil. Car henry le roy des Rommains estoyt ia le plus grant de tous les princes du monde / mais fortune qui gecta son enuie contre les ioyeulx commencemens du roy henry elle luy appresta vne douloureuse fin . . .

IX. 1723. Le roy Henry en admonnestant frederic vsoit de telle attrempance et de telle humilite de laquelle le filz doyt vser enuers le pere.

IX. 1725. . . . frederic condampna son filz henry comme coulpable du crime de lese maieste / dont le semblable ne fut oncquesmais veu ne ouy, cestassauoir pource que le roy henry par mer allant ou pays de surie auoyt voulu a son pere oster le royaulme de Sicile / mais de ce nestoit riens et par ainsi le roy henry fut prins par le commandement de son desloyal pere et ainsi furent prins les deux enfans petits et innocens du roy henry . . . Some historians believe that he was kept in prison in iron chains, "pourement soubstenu de dure et petite vitaille" until his death; Aucuns historiens veullent touteffois dire que frederic eut aucuneffois mercy de son filz henry car de son propre mouuement & voulente il voult demonstrer soy estre piteux pere enuers son filz. Aucuns dient que frederic commanda que son malheureux filz fut mene deuant soy / mais le filz doubteux de soy mesmes comme celluy qui ia auoit esprouue & qui doubtoit la cruaulte de son pere affin que le pere ne fist aucunement publicquement aulcune plus grant cruaulte contre henry. Tandis que les gardes et sergens le menoient a son pere le roy henry lye sur vng cheual lequel trebuscha auec le cheual qui le portoit de[s]sus vng pont dedans leaue. Combienque aucuns dyent que Henry se trebuscha dung hault rochier en bas / et par ainsi il fina tresmeschamment sa vie.

IX. 1744–1799 correspond to a short section in Bochas: ¶ Adplaudit Auctor patriæ Pietati (¶ Le .xvii. chapitre monstre comme iehan boccace acteur de ce present liure ioyeusement approuue & recommande la pitie & doulceur qui doit estre entre le pere et le filz . . . Lydgate adds nothing except a favourite simile (1781, 82).

IX. 1786 ff. O pitie et doulceur paternelle ie te loue et recommande / car se aucuneffoys tu cesses aucun pou / les peres se lieuent armez de congnies contre leurs propres enfans, et semblent que adonc ilz soyent demenez et plains de fureur et de raige et viennent incontinent contre leurs enfans & rompent, taillent et tuent en faisant par leur cruaulte et desolacion ainsi comme firent brutus / manlius et cassus / philippe / herodes & lempereur frederic, qui tous six sans pitie paternelle firent cruelles occisions de leurs propres enfans. (Quae

si quandoque paululum cessus: illico armati securibus Bruti / Manlii / Cassiique consurgunt. Philippi / Herodes / adque Fœderici furiis infernalibus agitati in Humani Generis desolationem prorumpentes adueniunt.)

IX. 1800–1855 correspond to Laurence's Chapter 18. Lydgate omits the introductory paragraphs, which are as follows in Bochas: PERSCRVTABAR post hæc animo mentem patris imperantis. In mortem tam egregii filii. Vt cernerem nunquid tam potens fuit obdurata nequitia: vt non vnam saltem lachrymam dare mortuo permisisset. Et ecce ipsum Fœdericum senem flentemque tam ingratitudinem suam in venerabilem adque sacrosanctam Ecclesiam / quam saeuitiam in filium execrantemque Manfredi nequitiam qua ante diem se in mortem compulsum ferebat: venientem vidi. Aedepol dum illum intuerer Panxillum sedata compassio est quam de Henrico gerebam.

Laurence says: Apres ce que ieu recommande la pitie des peres enuers leurs filz et que ieu condampne et mauldit la cruaulte des peres durs & desgracieux / ie aduisoie en mon courage par quelle maniere ie veisse quelle pensee auoyt lempereur frederic quant il luy souuenoyt de la cruelle mort de son noble filz henry / Ie aduisoie se la desloyaulte endurcie au cueur de frederic ait este si puissant que frederic ne ait au moins de ses yeulx mis hors aucunes petites larmes / et tantost ie aperceu le malheureux frederic empereur vieillart qui en mauldissant plouroit pource que il auoit este descongnoissant et ingrat enuers le pape et les autres prelatz et ministres de saincte eglise / & aussi frederic mauldissoyt et plouroit la cruaulte quil auoit excercee enuers son filz henry roy des rommains. Et ainsi comme lempereur frederic auoit este desloyal et ingrat enuers leglise et cruel enuers son filz henry / aussi frederic tourna desloyaulte enuers manfroy roy de pueille / car affin que la cruaulte de frederic ne demourast impugnie Fortune voult et souffrist que cestuy manfroy homme lige de lempire constraingnist tellement lempereur frederic quil en paour de sa vie et miseres de batailles vesquit longuement apres la mort de son filz / il mourut auant le terme ordonne par nature. Et certain est que quant ie regarday frederic la compassion et pitie fut moindre que par auant ie auoye enuers le roy henry / car ioye doit naistre au cueur dung home iuste quant il voit les mauuais iustement estre pugnis de leurs maux et pechez.

After Frederick, Manfred, king of Naples, appeared, followed by Encis, of whom, after a line or two about Manfred, Bochas merely says: ¶ Sic & frater eius Enisius [Hencius] olim Sardiniæ Rex longum Bononiensium carcerem querebatur. Laurence, in addition to his information touching wolves and serpents, the water that makes thieves' eyes blind, and the herb that causes men to laugh themselves to death, says: Pourquoy est assauoir que ceste isle print anciennement son nom de sardus filz du noble Hercules et si est ceste isle dedans la mer daffricque & fut sardaine iadis appellee Iehus. Le longueur delle contient cent milliaires & la largeur quarante dont les deux milliaires font vne lieue.

IX. 1842. Mammech (both French prints).

IX. 1856–2048, Charles, king of Jerusalem and Sicily. Laurence's long Chapter 19 is devoted to his story. The chapter in Boccaccio is also long, and Laurence renders it with more than usual accuracy. The introductory words (1856–1869) occur at the end of the preceding chapter in both Bochas and Laurence and are reproduced with reasonable correctness by Lydgate. On the other hand, the statement in line 1884, that "these words are not taken out of my author," is nonsense. Lydgate apparently never saw "his author," nor had the commendation to do with "Fraunce"itself. Bochas said: FRANCORVM inclyti Reges & claritate sanguinis & venustate morum ac gestorum magnificentia iam diu inter occiduos Principes non aliter quam solis iubar inter sydera effulsere. (Les nobles & renommez roys de france entre les princes et seigneurs du pays doccident ont este & sont resplendissans de par le renomme lignaige de leurs ancestres et par la noblesse de leurs meurs acoustumees / & par la grandesse de leurs vertueux faitz / les roys de france ont este et sont en renommee de lignaige et noblesse de meurs et en grandeur de faitz ainsi comme est cler le soleil entre les autres estoilles du ciel.)

IX. 1905 ff. The story of the war with Manfred is told at greater length in both Laurence and Bochas.

IX. 1914. "cheef senatour." Laurence says only "senator."

IX. 1919. Laurence says: Et combien que pour les continuelles pluyes et pour les espesses naiges & pour la grant gelee & froidure dyuer le temps semblast estre contraire a guerroyer / neantmoins le roy charles proceda en bataille a lencontre de manfroy son ennemy ainsi fort comme la fouldre descend du ciel quant elle est ferue du vent. (Also in Bochas.)

IX. 1931. corardin filz de corard iadis Roy de sicile cuidoyt que manfroy eust occis corard son pere. Corardin doncques ia parcreu et aage voullut recouurer le royaume de sicile qui iadis auoit este a son pere corard / si descendit et vint corardin pres des frontieres du royaume de sicile auec tresgrant compaignie de souldoyers allemans. A cestuy corardin fauourisoyent les Rommains et aussi le roy henry lors senateur de Romme et filz de frederic roy de castille.

IX. 1934. tigliateze, Laurence.

IX. 1936. Charles obtained victory "par la soubtillite et engin dung ancien homme appelle Alard plus que par la force de luy ne de ses cheualiers."

IX. 1939. Deinde Corradinus fugiens Siciliam petiturus cum aliquibus ex primatibus suis capitur. & ad eum retrahitur viuus. Quem ipse / vt omnis spes auferretur suis [Sueuis] / non absque infamiae nota iussit occidi. Laurence says: . . . charles qui commanda que len occist ledict Corardin / non mye sans grant honte et sans diffame dudit roy charles. Car entre nobles hommes la souueraine

vengeance cest de pardonner a celuy que len pourroit ou pugnir ou occire.

IX. 1948. mais fortune folle et large en ses dons suradiousta autres bieneuretez au roy charles.

IX. 1953. charles le boyteux . . . en esperance que par succession le royaulme de hongrie escheust et aduenist audit charles le boyteux. et la princesse de la moree semblablement fut ioincte par mariage a phelippe second filz du Roy charles. Apres aduint pource que hugues adonc roy de chippre & la dessusdicte damoiselle marie plaidoient sur le droit du royaulme de iherusalem fut adiuge & donne au roy charles affin quil portast sur sa teste la seconde couronne de son second royaulme . . . [fol. ccxxxii d.]

IX. 1967. pource que len trouua en cronicques et anciennes escriptures que cartage & les terres dessusdictes appartenoient de droit au roy de sicile / et aussi le royaulme de thune qui presentement est occupe par sarrazins.

IX. 1968–78. Par ainsi doncques quant charles fut assis en son hault siege royal / & il qui aduisa ses tiltres & honneurs assemblez en vng tas luy sembla que par ses soushaitz et desirs continuelz il eust pour soy fermez les fondemens de fortune. Et voicy que toutes les choses et besongnes du roy charles furent soubdainement tournees en contraire par vne dure & mauuaise constellacion qui tourna sa bienheurete en misere . . .

IX. 1979. philippe prince de la moree.

IX. 1982. Apres fortune entreprint & forga aultres baratz / car cestuy charles deuint tres grief et ennuyeux enuers les siciliens / tant pour lauarice comme pour la luxure de luy et de ses gens / et aduint que la chastete de la femme dung noble et soubtil homme sicilien fut corrompue par vng homme francoys de lhostel du roy charles. Cestuy noble sicilien nomme iehan prothite porta mal paciemment ceste chose en tant que il esueilla toutes les forces de son engin a vng desir commun entre les siciliens qui tous generallement desiroyent que les Francoys fussent punis de leur auarice et luxure. Et aduint que cestuy iehan prothite sans soy faire congnoistre par deux ans discourut ca & la par le pays de sicile / nommie sans grans labours et aussi par grant sagesse. Et tant fist le noble iehan prothite que il tira & mist en vne mesme sentence et accord tous les couraiges des barons de sicile & de lempereur de constantinoble & de pierre adonc roy darragon / et de nicolas adonc pape de romme. Et tant aduint que de leur commun complot ilz conclurent que en tout le royaulme de sicile en vng mesme iour seroit fait vng tumulte & vng cry en la cite de pauorine [Panormum, Bochas] parquoy tous les siciliens se esmouueroient contre les francois & les tueroient sans en laisser vng seul. Et affinque aucune trace ne lignee ne demourast des Francois

en sicile, les femmes corrompues et enceintes des francois furent ouuertes & esboulees toutes viues & leurs petis enfans furent gettez & lancez contre les murs & rochiers.

IX. 1996 ff. Lydgate means that John of Procida intended that Charles should suffer for the offence done to his wife; the Frenchmen were killed because they were occupying the country, not, as the sidenote says, in order that Charles "might bear the blame."

Peter of Aragon then took possession of Sicily in response to the request of the people. Charles despaired of his fortune, and, as some say, prayed to God that if he must fall from his high estate his decline might be step by step and not too sudden. As soon as Sicily was lost, the king of Tunis refused his tribute, and Charles, who set out against him with great army and apparel, failed in his enterprise. Jerusalem was taken and occupied by the Egyptians and the Christians expelled; and finally after Charles had once more assembled all his forces and sailed from France to Naples with a great fleet against his enemies, he received the information that his son Charles had been defeated at sea and was imprisoned by a knight named Roger, captain and governor of Sicily: several fortresses in Calabria were given up to the Sicilians and he nearly lost Naples in a revolt.

IX. 2007. Par ces malheuretez le roy charles fut si espouente et destraint q*ue* il pria dieu q*ue* il luy do*n*nast la mort. Finablement apres ce q*ue* necessite leut contraint de enuoyer son nauire au port de la cite de brandis & apres quil eut reprins ses forces & appaisee so*n* ame dole*n*te & courroucee il vi*n*t a naples & depuis que illec fut la co*m*mocio*n* appaisee entre les citoyens dont les aucu*n*s furent pugnis & destruis / il vint a brandis la ou estoit so*n* nauire / mais luy illec estant pource que le te*m*ps de auto*m*pne approchoyt il auoyt deffaulte de choses necessaires a luy & a ses ge*n*s / & si co*n*gnoissoit q*ue* pour neant et en vain il auoit longuement laboure en demandant secours et ayde aux francoys. Il pri*n*t courroux et douleur en so*n* courage et par le tourme*n*t de son corps il cheut en griefue maladie en vne forteresse de puille appellee fog et selon aulcuns hystoriens charles de plain gre laissa toutes ses choses et ses besongnes / et ce pendant il fina sa vie attainee et dolente par griefz et longz trauaulx / et par ainsi Charles nagueres gra*n*t roy et glorieux par plusieurs sie*n*nes victoires, a qui trois royaulmes estoyent obeissans et subiectz, Apres la gra*n*t resplendisseur de sa ieunesse mourut vieillart et presque sans aucune gloire / et si mourut en vne petite porcion de lung de ces trois royaulmes. En ceste petite porcion fortune luy auoit gardee a la fin de sa vieillesse pour illec finer sa vie. The grievous poverty is of course an exaggeration of what Laurence says, nor does Laurence mention that Charles prayed to God for death.

IX. 2017–2048. Lydgate at his best.

IX. 2049–2125 correspond to Laurence's Chapter 20 and to a very short section of a dozen lines in Bochas: ¶ Infortunati quidam.

Lydgate omits the introduction: Ie iehan boccace estonne et esbahy regardoye encores le tresbuschet du courageux charles roy de iherusalem & sicile quant ie vy huguelin iadis noble conte de pise qui a moy venoit affin que ie escripuisse son cas. Cestuy conte faisoit tresgrans pleurs et tresprofons gemirs disant en brief que la cruaulte des pisains ses citoyens fut enuers luy si grant quilz contraignirent luy et ses enfans mourir cruellement & par mesaise.

It looks very much as if Lydgate had another source of information about Ugolino in mind, as he says that he was slain in prison. Yet whatever his knowledge, he seems to have had small interest in him and hurried on. Bochas himself says no more than Laurence.

IX. 2059–2076. Aiton. The same story in both Bochas and Laurence, except that Laurence prefixes to it the statement that among the knights and companions of king Jason there was a Thessalonian knight called Armenus, who after Jason's death took command of his men and occupied the country, which was subsequently named after him Armenia.

IX. 2075, 76. Except for "died there," Lydgate's own contribution.

IX. 2077–2125. In 2079 Laurence merely says that they were "malheureux."

IX. 2083. qui fut apres la natiuite de dieu enuiron mil trois cens ans. Bochas says very little about him: ¶ His immistus erat Bonifacius Papa Columnensium temerarios ausus deflens. Manusque suas rabido morsu lacerans / quem / quum ex eo nil ausim / liqui.

IX. 2084. Laurence prefaces his account of Boniface as follows: Et pource que de cestuy vicaire de dieu nappartient ne a moy ne a aultre parler deshonnestement pource toutesfoys que en lhuytiesme chappitre precedent ie comptay le cas de pape iehan douziesme de son nom que fortune tresbucha de la treshaulte dignite papale / ie sans attempter contre les prestres pourray en brief escripre les choses qui de luy sont communes es bouches de tous hommes.

He then continues: Boniface doncques ne de Ananie pres de romme apres ce quil eut longuement balance la grandeur et haultesse de la dignite papale, ie ne scay pour quelle cause voulut ou temps du roy phelippe le bel mettre general interdit au Royaulme de france par ses bules baillees a nicolas du bien faire archediacre de leglise de constances, qui a troyes fust prins et mys en prisons royaulx. Puis sassemblerent les prelatz de leglise francoyse qui declairerent boniface estre felon et criminel contre leglise, le roy & le peuple de france. Et le pape qui ia auoit destitue et priue doffices et denseignes aulcuns cardinaulx du lignaige des seigneurs de la coulonne anciens et nobles Rommains espartit de romme et vint en auagine la ou il fut assiege de par ses ennemys. Adonc les Auaginoys par lettres prierent aux rommains quilz reprensissent leur pape / les seigneurs de la coulonne et leurs alliez a grant bruit & violence darmes amenerent a romme boniface qui se logea ou chasteau de sainct angel. Et apres il ottroya

plain pouoir & auctorite a vng cardinal par luy commis a traicter et par faire toutes choses touchant leglise rommaine et aussi le roy de france A boniface doncques receu au chasteau de sainct angel pres du tibre de romme aduint par aucune cause naturelle ou violence / ou par ordonnance diuine vne maladie nommee le flux du ventre / apres laquelle il cheut en frenesie et rage si forte que sans disette de viandes pertinens et communes a hommes il mangea ses mains & apres mourut comme vne beste. He then mentions the marvelous and unusual lightning. Ziegler in a note quotes the prophecy in regard to him: "'intrauit ut uulpes, uixit ut leo, & mortuus est ut canis.' Vide Platinam de uitis Pontificum."

IX. 2126–2237. One wonders at Lydgate's indifference to this terrible tragedy. The story extends to five columns in Laurence and is treated at length by Bochas. Lydgate gives the substance of the early history of the order down to the description of their decline in moral, which he omits (2168 "It wer to longe for to rekne hem alle" and 2203). Here Laurence says, that after they had accumulated great wealth, "ilz commencerent pou a pou soy adonner aux delictz mondains et a luxure charnelle. Et aussi au commencement de ceste religion les hommes en delaissant les richesses temporelles prenoyent la saincte charge de ceste cheualerie. Aussi apres aulcune espace de temps les hommes qui ne pouoient souffrir pourete commencerent a courir et voller pour entreprendre la charge de ceste cheualerie ainsi comme len court & volle au lieu ou len pense trouuer tresors apprestez. Apres ces templiers commencerent auoir seigneuries de chasteaulx, de citez et peuples / ilz commencerent soy adonner a repos et commirent a leurs varletz les faitz de cheualerie et le soing des batailles / ilz commencerent a esleuer le tiltre de tresespecial honneur loffice de la maistrise de leur cheuallerie qui iadis auoit este loffice de charge sans honneur & sans prouffit temporel. Et certain est que la sainctete des templiers estoit autretant amoindrie comme leur puissance estoit acreue. Tandis que ces templiers croysiez cheoient ainsi et declinoient de vertu en vice et de sainctete en malice / il aduint que iacques de qui ie parleray cy apres qui fut ne et extrait du pays de bourgongne et engendre des seigneurs et dame de molay.[1]

IX. 2189. et Iacques a la requeste daulcuns princes et barons fut promeu et institue maistre des templiers selon election et ordonnance de ceulx ausquelz il appartenoit de droit.

[1] ¶ Sane dum penes eos paupertas nouerca Libidinum viguit: militia / votum / & viuendi exhibita norma / optime obseruata illos fecere sanctitate florentes. Adtamen dum pio operi vndique Christianorum opes adfluenter opem adferrent: sensim subintrare deliciae adque libidines incœpere. Et vti a principio relictis perituris diuitiis homines sacrum honus subibant: sic in processu quasi ad paratos thesauros cœperunt impatientes inopiæ [imperatores in opibus, Ziegler] euolare. Inde castris vrbibus & populis imperare. Sibi quietem / seruis bella committere. Et militiae magistratum [ingratum, Ziegler] honeris olim officium in honorem potentissimum sublimare. Nec dubium. Quantum augebatur potentia: tantum minuebatur & sanctitas. Quibus sic in decliuum a virtute labentibus / Iacobus de quo sermo futurus est, etc.

From 2196 on, Lydgate greatly abridges his original, and omitting all that Bochas and Laurence say in defence of Jacques and the Templars (no doubt with considered intention), makes the remainder of the story simple indeed, reducing over three columns of Laurence to forty-two lines.

IX. 2196. Fortune doncques ordonna que par le tresbuchet de cestuy iaques haultain, puissant et riche, elle saouleroit les enuyes de plusieurs siens ennemys. Et aduint que Iaques encourut lindignacion et hayne de phelipe le bel adonc roy des francoys. Combien que Iacques comme parrain eust leue du sainct fons de baptesme lenfant du roy phelippe. Et cuyderent adoncques aulcuns saiges aduisans que le roy phelippe pour saouller son auarice fist conspiracion et coniurement non pas seullement contre iacques. Mais contre lordre de ceste cheualerie par lexcessiue auarice du roy. La chose vint a tant que moyennant la souffrance de pape clement sixyesme de son nom tous les prieurs des templiers en vng mesme iour furent prins par tout le royaulme de france par le commandement du roy detenus et liez en prison auecques Iacques maistre et souuerain de celle grant ordre. Et apres ce que le roy phelippe par ses sergens, commissaires et aydes eut mis et ramene en sa main et seigneuries tous les chasteaulx les attours et toute la chose des templiers, ilz furent finablement menez prisonniers en la cite de paris. Tandis que les templiers furent longuement gardez en prison diuers crimes et ors pechez furent imposez contre eulx / et pource que iaques et les autres religieux nyoient pour neant et en vain tous crimes opposez contre eulx et leur religion, aulcuns les enhorterent de aduiser a leur salut par confesser les crimes et en requerant pardon et grace enuers dieu et les princes.[1] Et eulx

[1] Tam fulgido igitur in fastigio sanxit Fortuna plurium ruina huius saturare liuores. Actumque est vt Philippi Francorum Regis / cuius filium ex sacro fonte susceperat: indignationem incurreret: & ob Auaritiam arbitratum est eundem Philippum non solum in Iacobum verum in omnem militarem ordinem conspirasse. Quare eo ventum est: vt permittente Claemente pontifice summo templariorum primates omnes vna & eadem die Philippi iussu per omne eius regum capti detinerentur vna cum Iacobo ordinis tam ingentis magistro. Et inde praesidiis regiis occupata opida / thesauri / ornatus omnes cum omni supellectili in regiam potestatem redacti. captiuique demum deducti Parisius. Quibus diu seruatis in vinculis quum varia & oscena obiecta essent: & frustra cuncta negantibus pro salute sua suasiones adpositæ adserentibusque si iusti iudicis daretur copia se contrarium probaturos. Rex irritatus exarsit. Iussitque quod blanditiis extorqueri non poterat: exigeretur tormentis. Quibus ingestis in cassum / magistro cum tribus sociis reseruato / cæteri si in proposito perseuerent damnati incendio coram deducti sunt. Erat omnibus vt sanguinis claritas / sic & ætas florida / & robur animi inconcussum. Verum quum singuli essent palis singulis adligati: & circum lignorum strues adposita: Et ante oculos staret ignis & carnifex: & voce praeconis foret confitenti promissa salus adque libertas: nemini ex omnibus ab amicis & necessariis flentibus orantibusque persuaderi potuit: vt irato cederent Regi. Et confessione sua suæ parcerent vitæ / potius quam tam obstinante [obstinate, Ziegler] in suam irent perniciem. ¶ Verum quum vnanimes sæpe dicta firmarent cœpere tortores vni & reliquis admouere ignem. Et inde paulatim adscendendo / per omne corpus deducere. Quod quanto cruciatu paterentur miseri: voces immo mugitus ostendebant adstantibus facile. In quibus se veros Christianos aiebant. Et sanctissimam eorum esse ac fuisse religionem. Et sic omne corpus

reputans soy innocens affermoyent prouuer le contraire / mais que on leur donnast iuge competent et iuste de eglise ou seculier Pources parolles le Roy phelippe fut atteine & se eschauffa de courroux / et commanda que les choses que len ne auoit peu traire par doulces & voluntaires confessions que on leur fist recongnoistre par tourmens. Mais pour neant et en vain ilz furent mis en tourmens et en peines. Car ilz ne confesserent aulcune chose. Adonc le maistre fut reserue et mys a part auec trois siens compaignons et les autres templiers furent ordonnez a estre ars se ilz perseueroyent en leur propos. Et puis furent amenez en publicque. Et ainsi comme ces templiers auoient noblesse de lignaige / aussi ilz tous estoyent en la fleur de leur aage et si auoient entiere force de courage. Apres doncques que eulx tous furent attachez chascun a son pieu / et que la busche fut arrengee et le feu esprins & le bourreau tout prest deuant leurs yeulx, et apres ce que vng sergent eut crye a haulte voix que a celluy ou ceulx qui confesseroient les choses opposees contre eulx, Le roy leur promettoit deliurance & sauuete / et apres ce que leurs parens et amys les desprisoient que par leurs confessions ilz apaisassent le courroux du roy: neantmoins len ne peut fleschir ne enhorter aucun deulx tous que ilz confessassent ces choses estre vrayes qui leurs estoyent opposees / ne par leur confession ilz ne voulurent espargner a leur vie / ains voulurent perseueramment eulx habandonner a commettre a mort et destruction / mais comme les templiers dung mesme accord et couraige affermassent les choses cy dessus dictes / cestassauoir que qui leur donneroyt coppie

exuri adque consumi vsque ad exhalationem spiritus permisere. Nec vnus a tam constanti proposito / cruciatu / potuit separari. Dicerem eos tam perseueranti fortitudine Auari Regis vicisse perfidiam. Ni eo / moriendo / tetendissent [tendissent, Ziegler] quo eius adpetitus inexplebilis cupiebat. Esto non minor gloria fuerit / si recto præeligentes iudicio / inter tormenta potius deficere: quam aduersus veritatem dicere maluerint: aut iuste quæsitam famam turpissimi sceleris confessione maculare ¶ HAEC igitur in deiectum IACOBVM prima fuere Fortunæ iacula. Qui quum tædio diuturni carceris esset adtritus: LVGDVNVM deductus / & exhortationibus variis suasus / quædam ex oppositis CLAEMENTI Pontifici Summo confessus est. Quamobrem retractus PARISIOS dum coram duobus Legatis ex latere & Rege sententia legeretur: per quam & sua liberatio & ordinis sui damnatio adparebat: ipse cum vno ex sociis / qui Delphini Viennensis frater erat / petiit alta voce silentium. Quo concesso se mori dignum protestatus est. Non quod vnquam quæ legebantur / perpetrasset. Verum quia Regis & Summi Pontificis suasionibus seduci se / vt ea confiteretur in proditionem sui ordinis / permisisset. ¶ Hinc acris in deletionem Templariorum sententia subsequuta. ¶ Et IACOBVS cum fratre Delphini / reliquis duobus in detestabilem vitam relictis / ad supplicium illatum cæteris deductus est. Quod ambo / Rege spectante / intrepide & constanter subiere. Nil aliud / quousque illis ingentes spiritus suffecere / quam qui dudum occubuere: testantes. Vt aiebat BOCCACIVS Vir honestus & genitor meus. Qui se his testabatur interfuisse rebus. Et sic qui pridie suo fulgore Regis tam magni inuidiam vitare potuit: ictu Fortunæ atrocissimo factus cinis in compassionem sui miseros etiam prouocauit.

The ending in Bochas' second version is as follows (Ziegler's edition): Et sic qui pridie suo fulgore regis tam maximi inuidiam irritare potuit, ut aiebat Bocatius genitor meus, qui tunc forte Parrhisiis negociator honesto cum labore rem curabat augere domesticam, & se his testabatur interfuisse rebus, ictu fortunæ atrocissimo factus cinis, in compassionem sui miseros etiam prouocauit.

de iuste Iuge ilz prouueroient le contraire des choses contre eulx opposees. Adonc les bourreaulx commencerent mettre et espandre le feu aux piedz de tous lung apres lautre et les bourreaulx commencerent mener le feu en montant par tout le corps. Et vray est que leurs voix, leurs hurleis & leurs gemissemens qui montoient iusques ou ciel monstroient appertement a ceulx qui illec extoient combien grant tourment et peine ilz souffroyent qui en leurs plaintes & gemissemens disoient eulx estre et auoir este vrays crestiens et leur religion tres saincte et approuuee en ceste maniere ilz souffrirent tous leurs corps estre bruslez iusques au departement de lesperit & nul tout seul de eulx tous ne peut par celluy grief tourment estre arrache de son ferme propos, et certes ie diroye que ces templie[r]s par leur force si perseuerant et entiere auroient vaincu & surmonte le desloyal courroux du roy auaricieux / se en mourant ne eussent este cause de aprester le chemin au roy pour venir a ce que il couuoitoit selon son appetit insaoulable / cest a dire que le roy philippe voyant le perseuerant couraige des templiers eut este vaincu se par leur mort il ne venist a auoir les richesses / lesquelles il couuoitoit. Et vray est que leur gloire / na pas este moindre se par droyt iugement Ilz esleurent et aymerent plus mourir entre les Tourmens quen dire aulcune chose contre verite. Et aussi ne est pas leur gloire amoindrie se par confession du treslayt Peche oppose contre eulx ilz nont voulu ordoyer leur Renommee que iustement ilz auoyent acquise. Telz doncques furent les premiers iauelotz parquoy fortune getta Iaques de molay du treshault estat au bas. Apres ce que iaques par ennuy de longue prison fut abatu et mate, il fut mene de paris a Lyon sur le rosne, & il qui par diuers admonnestemens fut enhorte il confessa a Pape Clement sixiesme aulcunes des choses opposees contre luy / et pour cause de ceste chose la sentence fut leue en la presence de deux legatz du pape et deuant le roy philippe / par la teneur de celle sentence il apparut que iaques estoyt deliure et que son ordre estoit condampnee. Et adoncques Iaques auec vng de ses compaignons qui estoit frere du daulphin de vienne demanda a haulte voix silence et congie de parler. Si tost que silence et congie de parler luy furent octroyez, il confessa en Publique soy estre digne de mort nonpas quil eust oncques fait les choses contenues en ladicte sentence / mais que par les enhortemens du Roy et aussi du pape Il auoit souffert soy seduire et deceuoir affin qui confessast telles choses par lesquelles son ordre fust perdue et gastee. Apres ces choses ainsi dictes et faictes vne aigre et dure sentence sen ensuyuit en la destruction des templiers et de leur ordre / car ledict iaques auecques le frere du Daulphin et auecques deux aultes Templiers fut mene au tourment du feu comme les autres auoyent parauant souffert affin que ces quatre templiers finassent leur detestable vie. Ces deux, iaques & le frere du daulphin entrerent dedans le feu fermement & hardiment voyant le roy et grant multitude de peuple. Ces templiers ne confesserent aulcune aultre chose tant comme leurs grans esperitz furent dedans leurs corps neant plus que confesse auoyent les Templiers qui parauant auoient este bruslez /

ainsi comme disoit Boccace mon pere homme honneste qui disoyt soy auoir este present aux choses icy dessus escriptes / Iaques doncques qui par auant hier et nagueres par lexcellence et grandeur de soy et de ses choses peult mouuoir & atainer la couuoitise et enuie dung si tresgrant & noble seigneur comme estoyt le roy phelippe noble roy des francoys / icelluy iaques est deuenu pouldre et cendre par le trescruel coup dont dame fortune le frappa. Iaques du molay parauant maistre des templiers a este si meschant que mesmement il a esmeu les meschans hommes a auoir pitie de luy.

Lydgate's attitude towards the Knights Templar is sufficiently explained by his profession and station in life. On the other hand, Hieronymus Ziegler, the humanist, was apparently influenced more by authors who expressed the orthodox view of the fourteenth century (Nauclerus, *Generatione*, 44. 2, Petrus Crinitus, *De honesta disciplina*, 24, 13, and Paulus Aemilius, *De gestis Francorum*, to all of whom he refers in a note to his Latin edition) than by Bochas. The accusations against the Templars he not only gave at some length in the same note, but subsequently introduced into the text of his German translation.

IX. 2238–2433. The Comendacion of Pacience, except for the transposition of the burning of Scævola's hand to the beginning and a few minor omissions, is substantially the same as in Laurence and Bochas down to line 2328; but from 2329 to the end of the envoy (2433) Lydgate substitutes his own sentiments for those of Boccaccio and Laurence, and in so doing misses, probably intentionally, the actual point of the chapter, which is as much a commendation of the fortitude shown by the Templars as of fortitude in general. The mention of "Steven" and St. Laurence in the envoy, as well as the apostrophizing of Patience at the beginning, shows that he had no doubt read the whole chapter but preferred not to use it.

IX. 2249. Laurence commences his chapter as follows: Les vieilz historiens qui parlent de pacience qui est vne vertu naissant de force / ilz recommandent trois hommes, etc.

IX. 2265. Lydgate omits to say that the tyrant (2270) was Hiero and that Hieronymus was his son. Ieronime pour extraire le verite de la mort du tirant iero mist en prison theodore et de par le tirant fut batu de verges estroictement lye de cordes / et apres estendu en vne dure gehaine / mais la pacience de theodore fut si grant que il ne voulut descouurir aucun complice de la coniuracionne mesmement le varlet qui auoit faicte loccision du Tirant / ains voulut theodore plus endurer les bendes de fer ardant les tourmens et peines et finablement la mort.

IX. 2305. il la cracha en la bouche du tirant fol et cruel. Ziegler has a note on Anaxarchus as follows: Talis patientiæ emulus Anaxarchus, qui Olympiade 120. uiguit, fuit. Inimicum habuit Nicocreontem Tyrannum Cypri. Inimicitiæ uero caussam hanc fuisse ferunt.

Interrogatus aliquando Anaxarchus à Tyranno in conuiuio, quid nam de cœna illa sentiret: cuncta magnificè, ô rex, uerum oporteret iam satrapæ cuiusdam caput apponi, Nicocreontem semper intuens. Quo ille indignatus, Anaxarchum captum crudelibus pœnis affecit. Hic uero nullum genus supplicii deprecatus est, nec recusauit. Tandem sibi dentibus linguam propriam decisam, in os Tyranni conspuit. De quo Val. Max. lib. 3. cap. 3. Cic. lib. 2. Tuscul. quæst. Plinius lib 7. cap. 23.

IX. 2319. Et affinque [i.e., after he had missed Porsenna with his dart] sceuole monstrast de quelle force ou de combien grant constance fussent les rommains. Il commanda que deuant ses pauillons et voyant son ennemy fut fait vng feu / Et apres ce que le feu fut esprins il mist et tint sa main dextre dedans le feu si longuement que sa main fut arse iusques au bras dont la mouelle et le sang degoutoyt, et tant aduint que Porsenne ne peult veoir ne endurer lorreur de ceste chose / Et par soy mesme osta et retrayt la main de son ennemy Sceuole.

Laurence then, at a point corresponding to line 2328 or thereabouts, continues, following Bochas: Et certain est que ces choses sont si grandes et merueilleuses que a grant peine les peuent croyre les hommes vuidz de Vertus et de sciences. Or vouldroye ie que icy fussent les acteurs qui par leurs Nobles doulx et gracieux langaiges ont laisse en leurs Liures ces trois hommes si renommez que mesmement leur renommee dure et durera enuers les gens qui ont este & seront. Ie prie aux vieilz hystoriens que dune part ilz regardent theodore, Anaxarce et sceuole qui tant furent courageux et paciens / et que de autre part les anciens acteurs voyent la compaignie de cinquante et six templiers atachez a diuers pieux[1] et enuironnez de feu /

[1] As the account of the three philosophers is very brief in Bochas, the entire section may be given here: ¶ AVCTOR PATIENTIAM COMMENDAT: Et ad EAM SVMMO Studio amplexandam Inuitat VNVMQVEMQVE.˙.

THEODORVM SyRACVSANVM Extollit Antiquitas. Et admiratur Græcia ANAXARCHVM Philosophum. Sic & suum SCAEVOLAM miris laudibus celebrem Roma facit. Eo quod constanti pectore alter HIERONyMI sententia & eadem crudelissima / candenteis eculeorum laminas extinxerit humore corporeo. Ille quod NICOCREONTIS flagitiosissimi Cypriorum Tyranni fatigatis tortoribus abscissa & commanducata dentibus lingua ora furore patentia fœdauerit. Et alius quod ob errorem non occisi PORSENNAE Regis Ethruscorum flammis manum exurendam omni semota formidine tradiderit. Grandia quippe hæc & admiratione dignissima sunt. Et discholis etiam vix credenda. Set adsint quæso qui hos sacra quadam facundia posteritati etiam celebres reliquere. Et hinc suos / inde nostrum palis adligatum agmen adtentioribus oculis inspiciant. Et videant quam illorum ridiculus vetus stupor sit: si nostrorum nouissimo comparetur. Prisci quippe nec vno sub iudice / nec eodem saeculo / & distanti inter se terrarum tractu / pro diuinæ Philosophiæ seu frugalitatis laribus / doctrina multiiuga laboribusque frequentissimis durati in supplicium venere tracti. Nostri secus. Nam iis dies / locus / iudex & carnifex idem. Et ex quadam (vt ita loquar) mollitiei adque deliciarum omnifariamque voluptatum officina / tormenta & carceres vna subiere. Et inde defatigatis eculeis / & cruciatoribus (quod vix credibile est) superatis / gregatim extremum ignis incendium animo quidem constantissimo pertulere. Inter hostes illi aduersum se in gratiam Tyrannorum ferociter clamitantes

Et si prie aux Anciens quilz regardent comment la merueille des trois hommes dessusdictz est trespetite mais quelle soit acompaignee a la merueilleuse pacience de noz templiers / Car theodore / Anaxarce et sceuole souffrirent leurs tourmens voluntaires soubz diuers iuges et diuers temps et en diuers pays loingtains les vngz des aultres. Ces trois hommes dessusdictz estoient endurcis et apprins es escolles de philosophie & de sobresse de viures de doctrines et de endurer trauaulx / et les templiers de nostre temps souffrirent aultrement les tourmens des prisons, de gehaines et du feu / Car tous souffrirent presques en vng mesme iour & en vng mesme lieu et presque soubz vng mesme bourreau / Et affin que ie parle proprement les templiers qui parauant auoient vescu mollement et en delices mondains / ilz entrerent en tourmens en prisons / Ilz vainquirent les gehaines / Ilz surmonterent les tourmens / Ilz non pas vng a vng / mais troppeau a troppeau souffrirent le derrenier embrasement de la chaleur du feu. Ces troys anciens theodore / anaxarce et sceuole endurerent les tourmens entre leurs ennemys cryans horriblement contre eulx pour desseruir la grace & amour des tirans / Mais ces templiers entrerent en tourmens du feu entre leurs amys et parens. Ces templiers ouyrent dune part la trompette criant et promettant sauuete et franchise a ceulx qui confesseroient les cas contre eulx opposez et daultre part les Templiers

certatimque probra iactitantes: inter amicos & consanguineos isti / audientes hinc præconem vociferantem / & salutem confitentibus pollicentem: & inde lachrymis adque precibus ne obstinata nimis perseuerantia in suam irent perniciem: pro viribus suadentem. Et tandem concremati ignibusque in nihilum redacti animam efflauere incredibili torturarum dolore quasi iacentem & enectam. Quum suam vitam sua (quod dicitur) in manu haberent. Vt pote qui sola criminis confessione liberari poterant. Quod nullis ante sæculis auditum est: & potissimum quemquam pertulisse volentem. Quid inquient / dè patientia suppliciorum veterum mirabundi: si portentosam nostrorum tolerantiam inspexerint? Nil habent me hercle quod tantopere mirentur. Quinimmo vnde in nostris obstupeant / & vix verum arbitrentur / ni viderint / mirabile super extat. Potest profecto vnus in suo secum proposito inuictus & obstinate persistere. Set cernere numero lex supra sexaginta homines non eodem sub cælo genitos / non eisdem moribus educatos / non eruditos doctrinis / non præuisos / & ex composito structos / non vno inclusos carcere / nec in aliquo nisi in professione conformes / adeo in constantia conuenisse: vt non vi cruciatus aut imminentis mortis terrore discrepantem a cæteris vel vnum fuisse constet / in tam grande monstrum excedit: vt auferatur facile fides verbis. Nec dubium. Sola illos veritas fecit vnanimes [vnanimss in text.] ¶ O INCLyta Virtus. Et cæterarum inconcussa basis. Tu regnorum iacturas indefesso robore calcas. Indignationum procellosos impetus sacra immobilitate repellis. Parentum lachrymas in natorum funere comprimis. Paupertatis honera duratis in callum humeris perfers. Nil tibi laboriosum. Nil importabile. Nil penitus durum / aut difficile. Quinimmo tantæ es efficaciæ: vt inter vermes IOBVM / STEPHANVM inter saxa / & inter carbones ignitos LAVRENTIVM (vt de cæteris taceam) non solum fortes: set summo quoque Regi acceptissimos reddideris. Ite igitur in hanc mortales. Et eam regibus & seruis æque liberalem totis amplexate viribus. Eiusque opera & auxilio in trepidi quascumque superate fortunas. Et in morem eius pedes infigite. Ne more frondium ventorum flatibus agitati & tandem in risum intuentium per inane deuecti / in Cloacas quiescente spiritu decidatis. Discite monitis eius virile robur adsumere. Et leuitatem fœmineam dedignari. Vt si casus adferat a fortissimo templariorum agmine vestrarum mentium grauitas non diuertat.

oyoient leurs parens et amys qui par larmes et par prieres les enhortoient / affin que par leur perseuerance ilz ne perdissent eulx ne leur religion. Et finablement ilz furent brulez membre a membre. Telle et si merueilleuse pacience comme eurent les templiers na pas este veue ne ouye en aulcun temps et especiallement len na pas ouy dire que il soyt aulcun homme qui eut voluntiers et de plain gre souffert le grief tourment de feu et si ne scay que diront les hommes qui se esmerueillent de la pacience des tourmens que souffrirent les trois anciens dessusditz se ilz aduisent la pacience et la fermete de noz Templiers ilz ne ont aulcune cause parquoy ilz se esmerueillent de Theodore, anaxarce et sceuole / Mais ilz auront cause par quoy ilz se esmerueillent de noz templiers / Car es templiers fut telle et si grant constance que a peines le croyroient aucuns se ilz ne lauoient veu. Mais encores vueil dire vne merueilleuse cause parquoy ie vueil prouuer que la Constance des Templiers est plus louable / plus renommee et plus merueilleuse que nest celle des trois anciens dessusditz / car vng seul homme peult demourer auec soy sans changer Propos et obstineement vaincre sa voulente / Mais veoir cinquante et six Templiers engendrez soubz diuerses parties du ciel / et en diuers pays / nourris soubz diuerses coustumes / enseignez soubz diuerses doctrines non aduisez en rien et despourueus parauant non affaictez par complot / Enclos en diuerses prisons / dessemblables en toutes choses fors que en proffession qui tellement accorderent en constance de couraige que par force de tourment ou par paour de mort prochaine len ne peut veoir que lung de ces cinquante six templiers fust descordant aux autres en parolles ne en courage. Et ceste chose monte a si grant merueille que a peines peut on croire aux parolles. Et certain est que seulle verite qui iamais ne chancelle fist les templiers perseuerer en vng mesme couraige. Or te vueil recommander la noble vertu de constance tu es le ferme fondement des autres vertus par ta vigueur qui iamais nest lassee / tu merches les pertes des royaulmes du monde / tu reboutes par la saincte fermete les tempesteux assaulx / les Indignacions et courroux tu restrains les larmes des peres et meres qui voyent leurs enfans mors / tu portes les fardeaulx de pourete sur tes dures espaules / tu fais toutes choses sans labour / il nest rien que tu ne portes / enuers toy nest chose dure ne difficile / Mais tu noble vertu de constance es de si grant effect que le sainct Iob entre les vers / Sainct Estienne entre les caillous cornus, sainct Laurens entre les charbons ardans / tu les as fait estre durs et fors / et si les as rendus aggreables et plaisans a leur souuerain Roy. Vous doncques hommes mortelz hantez ceste vertu de Constance / embrassez la selon toutes voz forces / Car elle est liberalle aux roys et vaillans. Par le moyen de constance vous hommes mortelz pouez vaincre tous les cas de Fortune / fischez voz piedz en constance ainsi comme fist iaques maistre des templiers, ne vous laissez pas mener ainsi comme les vens mainent les fueilles par lair affin que vous ne chayez dedans la fange ainsi comme cheent les fueilles qui sont en lair apres ce que le vent cesse, dont ceulx qui les voyent se mocquent. Aprenez par

lexemple de Iaques prendre en vous force dhomme et aprenez a despriser & fuir legierete femenine / affin se le cas aduient que la meurete et constance de voz pensees ne soit pas loing de la compaignie des templiers treffors et tresconstans.

IX. 2434–2552 correspond to Laurence's twenty-third chapter, which is a rendering of the section in Bochas entitled ¶ NVMEROSA Querulorum TVRBA. Lydgate ignores the introduction to this chapter, in which Bochas continues to show what a deep impression the fate of the Knights Templar made on him: Tandis que ie pensoye en mon cueur courrouce et doulant la chaleur du feu ou les templiers auoient este ars. Et la rage des flammes rampans iusques au ciel et les corps des templiers fumans et les os presques bruslez et les cendres de leurs corps espandues aux vens / Tantost vint deuant moy vne compagnie moult plus grant que ie nauoye acoustume de veoir. En celle compaignie estoient plusieurs grans seigneurs terriens. Plusieurs ducz et princes renuersez et tourmentez de par dame fortune . . . .[1]

IX. 2444. The Forest of Compiègne is not mentioned by either Laurence or Bochas.

IX. 2445. "& al his lyne" is introduced for the sake of the rhyme.

IX. 2457. ysabeau qui fut femme de lancien Edouart roy dangleterre. Of Philip Bochas says: Erat inter alios ab apro deiectus inter opaca Nemorum Francorum Rex: tam exitum suum quam damna adque dedecora a Flandrensibus suscepta deplorans. Et cum eo tres pariter filii execrantes immaturas mortes & vxorum adulteria incedebant.

IX. 2495. "To make pes" — according to Laurence and Bochas, he went to take the part of the Florentines and fought on their side. The story is told at much greater length by Laurence than by Bochas, who says nothing more than this: Sic & CAROLVS Tarentini principis filius non se eo in bello præcipitatum adque confossum / in quo præstans Florentinis obsequium pugnauerat / querebatur: set quod ob perpetuum dedecus Inclyti Francorum Regum sanguinis PISANVS vnus suo cadaueri insidens immo pedibus calcans militia insignitus sit: ægre ferebat.

After Charles of Tarentum follows a short account of "Pierre filz de charles le boiteux noble Roy de france," who, taken as a youth by his father to Flanders to perform glorious deeds of arms on the rebellious Flemings, as soon as the fight started turned his back on

[1] The original is far better: Ignes fervidos / flammasque in Cælum furentes / & fumantia Templariorum corpora / & vix dum ossa perusta / sparsosque ventis cineres non absque cordis compunctione contemplabar adhuc: quum longe solito maior adfuit Turba dolentium. O quot heroas: Quot insignes duces: Quot aut euersos / aut lacessitos principes vidi? Quam explorata mihi facta est ingens illa & incredibilis Fortunæ potestas: Qua & sæpenumero virtutum amantissimi premuntur immerito adque deiiciuntur: & perditissimus quisque nil præter scelera curans in supremum gloriae & honoris culmen euehitur? This is condensed in Bochas' second version.

his men and beat it with such breakneck speed that he fell off his horse into a marsh, where he was drowned disgracefully in mud and water. His story is passed over by Lydgate.

Bochas then says:[1] Set quid talibus insto? Quum nec numero dolentium finis adpareret: & venientem cernerem clarissimum virum & amplissimis laudibus extollendum ALIGERIVM Poetam insignem. Cuius quamprimum reuerendam faciem adque conspicua patientia refulgentem adspexi: surrexi illico. Et obuius factus / dixi. Quid ciuitatis nostræ decus eximium has inter lachrymas dolentium / merito spectabilis mansuetudine veteri / gradum trahis? Esset ne tibi mens vt post patrium clarum genus tuum / & opera memoratu dignissima / furiosam ingratæ patriæ repulsam / laboriosam fugam / longum exilium / & postremo cælo sub alieno te clausisse diem describerem? Scis pater optime quod tenues tanto honeri mihi vires sunt. Cui ille. Siste fili mi / tam effluenter in laudes meas effundere verba. Et te tam parcum tuarum ostendere. Noui ingenium tuum. Et quid merear noui. ¶ VERum non ille mihi nunc animus / quem tu reris. Nec tamquam a Fortuna victus vt describar aduenio. Set fastidiens ciuium nostrorum socordiam ne illatorem perpetui eorum dedecoris præterires ostensurus adcessi. Ecce igitur vide post tergum sequentem me domesticam pestem & inexpiabilem FLORENTINO Nomini labem. Hunc moresque eius & casum / si quid mihi debes / describas volo. Vt pateat posteris quos expellant: quosque suscipiant ciues tui. Responsurus eram: set iam ab oculis abierat. Et præmonstratum lento gradu venientem aduerti. Nouique eum GALTERIVM Ducem olim Athenarum exitialem Florentinorum Tyrannum. Quiquidem demissa fronte / deiectis in terram oculis / lugubri facie / adeo remisso animo / & exhausto vigore querulus incedebat: vt non eum dicas quem videras: ¶ O QVAM mutatus ab illo / qui primus ausus est dolo liberas FLORentinorum calcare ceruices? Set effusius in eum agendum est.

The foregoing is well rendered by Laurence, who, however, adds almost a column of his own about Dante and in praise of Paris: Et

[1] This passage is as follows in the second version, Ziegler, p. 264: Sed quid talibus isto? cum nec numero dolentium finis. Laudibus extollendum Dantem Alligeri poetam insignem arbitror: cuius cum reuerendam faciem, atque conspicua patientia refulgentem aspexi, surrexi illico, et obuius factus, inqui. Quid ciuitatis nostræ decus eximum, has inter lachrymas dolentium merito spectabilis, mansuetudine veteri gradum trahis? esset ne tibi mens, ut post patrium clarum genus tuum, et opera, laboriosam fugam, lungum exilium, & postremo cœlo sub alieno clausisse diem describerem? Scis pater optime, quod fragiles tanto oneri mihi vires sint. Tunc ille, siste fili mi tam affluenter in laudes meas effundere verba, & te caussa partium mearum ostendere. Noui ingenium tuum, & quid merear noui. Verum non ille mihi nunc animus, quem reris, nec ut a fortuna victus describar aduenio, sed fastidiens ciuium nostrorum secordiam, ne illatorem perpetui eorum dedecoris praetereas, ostensurus accessi. Ecce igitur inde postergantem me, domesticam pestem, & inexpiabilem Florentino nomini labem, hunc, moresque eius, et casum (si quid mihi debes) describas volo: ut pateat posteris, quos expellant, quosque suscipiant ciues tui. etc., as above.

certes il [Duke Gautier] estoit moult change depuis celluy temps ouquel il par son barat osa defouler les franches testes des florentins / mais a present plus ne parleray de luy / car au chapitre ensuyuant ie racompteray plus longuement son cas. Pource toutesfois que iay parlay de dant noble poete florentin. Scauoir affiert que cestuy dant qui enuironna les regions du monde & enquist & conuersa les hommes renommez en sciences diuines et humaines. Entre plusieurs nobles et anciennes citez il sercha paris en laquelle lors estoyent et encores sont troys choses les plus resplendissans & notables qui soyent en quelconque aultre partie du monde / cestassauoir general estude de toutes sciences diuines et humaines qui sont figure de paradis terrestre. Secondement les nobles eglises et aultres lieux sacrez garnys dhommes et femmes seruans iour et nuyt a dieu qui sont figure de paradis celeste. Tiercement les deux cours iudiciaires qui aux hommes distribuent la vertu de iustice. Cestassauoir parlement et chastelet qui portent la figure par moytie de paradis et denfer. Cestuy poete dont entre plusieurs volumes nouueaulx estant lors a paris rencontra le noble liure de la rose en quoy iehan clopinel dit de mehun homme dengin celeste peingnit vne vraye mapemonde de toutes choses celestes & terriennes. Dont doncques qui de dieu & de nature auoit receu lesperit de poesie aduisa que ou liure de la rose est descript le paradis des bons & lenfer des mauuais en francois voult en langage florentin soubz autre maniere de vers rimez contrefaire au vif le liure de la rose en ensuyuant tel ordre comme fist le diuin poete virgile ou sixiesme liure que len dit eneide / & pource que le poete dont selon sa procession dampnoit & reprenoit les vices & les hommes vicieux / il qui estoit noble & bien enseigne fut dechasse de florence & forbanny dillec & mourut en la cite de rauenne. Or vueil ie doncques venir a compter le cas de gaultier noble duc de athenes.

All this is omitted by Lydgate, whose rendering of the rest of the chapter is wholly inadequate.

IX. 2553–2804. The story of Walter of Brienne, duke of Athens, who ruled Florence from 1342 to his expulsion by the citizens on July 26, 1343, is told at considerable length (five pages) by Bochas and extends to eleven columns in Laurence. As Boccaccio returned to Florence from Naples in 1341 and did not revisit Naples until 1344, it is possible that he was an eyewitness of some of the events described. The story however as told by him is hardly of enough interest to warrant its quotation in full. Lydgate cannot be said to have gone wrong in condensing it.

IX. 2577. . . . il faisant tres grant appareil en armes de nobles hommes & autres souldoyers, gaultier fut deceu par la cautelle des grecz & oultre plus gaultier perdit vng sien filz tandis quil estoit ainsi demene par soingz et par soulcis. Il requeroit puis lung puis lautre des princes de son amitie affin de conquester celle duche & de venger la honteuse mort de son pere & aussi de son filz. Gaultier aussi traictoit de plusieurs choses auec katherine emperiere de con-

stantinoble qui lors estoit a naples vne cite de champaigne / & estoit celluy traicte sur les hontes & dommaiges que gaultier & les siens auoient receuz en grece.

IX. 2579. There is nothing about the two mighty princes in Laurence or Bochas.

IX. 2581. les florentins vng pou parauant auoient soubz leur seigneurie ramenee ladicte cite de luques moyennant vne tresgrant somme de deniers ou promise ou royaulment payee a eulx.

IX. 2593. . . . et tant que plusieurs iouuenceaulx ardans et couuoiteux de bataille se assemblerent a florence / entre lesquelz mesmement cestuy gaultier delaissa a ses autres entreprinses, et sans ce que aulcuns prestres sceussent le couraige de gaultier, il faingnit quil allast en pelerinage & se transporta de napples a florence hastiuement auec petit nombre de ses hommes. Et combien que gaultier venant de si loingtain pays ne eust encores fait aucune chose digne de memoire / toutesfois apres ce que la cite de luques fut rendue & baillee aux pisains, Gaultier se transporta a florence. Et pource qui ia les forces des florentins estoient amoindries & abatues pour cause de la desconfiture / et par les tresgriefz despens quilz auoient souffers pour la guerre des pisains, Si aduint que les florentins par plusieurs assemblees enterent ou parlement de leur commun palais pour illec entre eulx pourueoir & aduiser au salut publicque de leur cite et pays affin que la seigneurie de florence fust baillee et commise auec grant auctorite & puissance a aucun homme expert et preux en armes qui refraingnist les discencions des citoyens & les assaulx et violences de leurs ennemys. Apres ce que la seigneurie de Florence fut limitee soubz certaines loix honnestes & iustes elle fut commise & octroyee a cestuy duc gaultier de par les florentins comme a leur bienueillant et amy de loyaulte esprouuee [fol. ccxxxviii a].

IX. 2602–2692. Although Lydgate greatly abridges his original, he nevertheless states the main facts and introduces no extraneous matter.

IX. 2607. Mais pource que la tresgriefue et importable seigneurie daucuns puissans citoyens qui selon les anciens sont appelez magnates / auoit ia constraint lautre multitude du peuple florentin vacant a marchandises et a aultres mestiers et affin que eulx constrains en la seigneurie dudict gaultier il peust faire loix plus aspres contre les marchans & gens de mestier. Et affin que gaultier prensist a soy toute la seigneurie de la chose publicque, Et apres ce que gaultier eut essaye maintesfoys enuers les marchans et ouuriers comment il peust rompre et enfraindre les loix et coustumes de florence / les marchans & ouuriers comme greuez a tort pour ceste chose veillerent continuellement contre le barat des magnates et de Gaultier le duc. . . . Les magnates . . . . esleurent comme folz plus endurer et souffrir la tyrannie de Gaultier homme estrange lequel ilz ne congnoissoyent que viure soubz la seigneurie gouuernee par loix ciuiles lesquelles ilz congnoissoient par longue acoustumance.

IX. 2623. et affin que Gaultier ne assayast querir par armes sa Seigneurie de Florence il aduisa que en allant de degre en degre il pourroit acquerir celle Seigneurie par barat et cautelle. (2634) Apres doncques que gaultier eut ferme et attrait par serment ses complices florentins. il dist aux gouuerneurs de la cite que il ne pouoit assez besongner ne parfaire pour le prouffict de la chose publicque aulcunes aultres choses aduenues se plusgrant arbitre et puissance ne luy estoit octroyes.

IX. 2658 ff. Les gouuerneurs de Florence qui ceste chose aduiserent et qui ne peurent reffuser la demande sefforcerent si sagement comme ilz peurent refraindre les mauluaises entreprinses de gaultier duc de athenes. Les gouuerneurs Florentins accorderent ensemble auec gaultier que il auroit toute et plaine puyssance annuelle enuers les citoyens de florence et en leurs choses. & gaultier adonc afferma par serment sur le vray corps de nostre seigneur ihesucrist que apres lan passe il laisseroit en leur franchise ancienne la cite, les citoyens et leurs choses.

IX. 2685 ff. Et apres ces choses faictes / les magnates florentins commencerent par dances, ieuz et esbatemens faire le triumphe du peuple florentin mys en subgection ainsi comme se iceulx neussent pas mys en subgection eulx mesmes / mais seullement aulcune aultre cite / & ceulx qui de autruy auoyent receu argent a creance commencerent forcener et courir sus a leurs creanciers affin de les apourir. Et aussi le peuple commenca descourre de toutes pars / Le peuple commenca monter ou hault palais qui nauoit oncques veu / Le peuple commenca serchier enquerir toutes choses / Le peuple fist lors iour de feste sollennelle en disant broccars et chancons diffamee.[1] Et pource que celluy iour toutes choses estoyent ouuertes et que chascun a portes ouuertes entroit la ou il voulloit. Les folz florentins cuydoyent auoir conquis pour eulx a seigneurie / et nom pas au tyrant le duc Gaultier. Les meschans officiers publicques qui auoyent acoustumez seoir sur les haulx sieges furent degradez et priuez / et descendirent pour demourer es tresbasses chambrettes du palays / . . . .

IX. 2691. Aretium.

IX. 2694. A peculiar quail: Et tant fut esleue en couraige que il deuinoit que le royaulme de Toscanne ne luy estoit deu / et disoit quil estoit venu en florence en icelluy iour ouquel il tesmoignoit quil auoit chemine selon le chant dung oyseau q*ui* espie sa proye sur vne branche. Et pource gaultier portoyt en toutes ses robes vng tel oyseau en deuise. (elatus aiebat sese in die*m* venisse in quam se ire ca*n*tu excubitoris auis / quam effigiatam in cunctis gerebat vestibus testabatur.)

IX. 2712. Il commenca a hanter Flateurs par qui toute Seigneurie est destruite / Il print auec soy maquereaulx qui sont le fiens et ordure

[1] Rimari cuncta / scommatibus [schematibus] ignominiosis / & cantibus diem agere celebrem [Petit, fol. S iii verso].

de tous les aultres hommes / il feist ses conseilliers tous hommes arrousez de mauuais artz et ennemys de vertus.

IX. 2768. Cestuy guillaume de par le duc gaultier estoyt institue et commis gardien des florentins / et si estoit plus cruel que quelconque beste sauuage; gaultier aussi rendit aux florentins lung des filz dudit guillaume qui estoit plus cruel que le pere. Dieu souffrit pour pugnir le desmerite dudit guillaume que il qui par sa cruaulte auoyt tue les enfans de plusieurs peres / il vit deuant soy son propre filz estre mys a lespee / apres loccision du filz celluy mesme guillaume fut meurtry. Et vengeance dudit Guillaume estoyt mieulx pertinent se dieu neust permis quil eust souffert telles peines en son corps comme il auoyt pourpense contre les florentins / cestassauoir quil eust este detrenche par membres / et que par mil playes il fust venu a sa mort, luy qui par mil manieres de tourmens auoyt cherche la mort des florentins. Gaultier doncques vit deuant ses yeulx la pugnicion de guillaume et de son filz en lieu du premier sacrifice de ses mauuaistiez / & oultre deuant les yeulx de gaultier fut pendu par les piedz a vng gybet et effroissure comme vng porc vng mauluais citoyen florentin nomme henry qui traistreusement enseignoit a Gaultier les manieres de oster pou a pou les substances et richesses des florentins / si aduint que ledit henry fut detrenche en pieces.

IX. 2782. He was expelled on July 26, 1343, afterwards appointed constable of France by John the Good, and killed, much as the text says, at Poitiers in 1356. Cestuy gaultier aduisa que en celle bataille len besongnoit autrement que len ne faisoit es chambres des dames florentines / il comme couart tourna le doz et delaissa son Roy et par son malheur fut rencontre des souldoyers florentins qui dauenture lors combatoient a souldees par le roy iehan. ces souldoyers florentins treslaidement reprindrent et blasmerent et ramenerent gaultier a combatre contre les ennemys anglois. gaultier doncques arriere ioint en bataille fut abatu de son cheual / et du coup dung sien aduersaire il receut vne telle playe quil fut espuise de son sang et de ses forces / et fut apres congneu dung souldoyer florentin lors combatant pour le roy edouart ainsi comme dit commune renommee. Et fut gaultier contraint par le souldoyer de luy bailler sa teste a trencher affin que gaultier qui auoyt fait cruaulte & forcennerie contre le sang des florentins espandist son sang / & perdist sa vie par le main dung florentin / et par ainsi gaultier home dommageux barateur & desloyal fut gecte hors de florence dechasse & opresse. Et en celle bataille il vint a telle fin & a tel iour come il auoit desseruy plus & mieulx pertinamment qui nestoit ou pays de florence.

IX. 2805–3021. The Story of Philippa Catanensi. Robert of Naples (1275–1343) came to the throne in 1309, four years before Bochas was born. The latter was in Naples from 1333 to 1341, and from 1344 to 1350. Andrew of Hungary was murdered in 1345. As the story is of greater interest than that of Duke Gautier I shall give the Latin text of the first version in full:

¶ EXCVSATIO Auctoris ob PHILIPPAM CATHINENSEM.

PACE SVPERVM Regum adque Virorum Illustrium extremo operis margine plæbeiam mulierem subnectam Ea quippe indignari non debent. Nam quamuis illi caligine inuoluti parentes fuerint: & finis horrendus nimium: tamen in[1] mediis successibus tantum eidem Fortuna blandita est: vt vti inter Reges regiasque mulieres vitam traxit: non vereatur nunc inter anxios plures canis sparsisque comis per omne effœctum corpus Fortunae ictus ostendens Philippa Cathinensis tremula voce deposcere se saltem tamquam Pedisequam / si aliter non datur / trahi post reges. Quam ego & si satis absque cuiusquam iniuria / quum claros non nobiles tantum testatus sim velle describere: obsecrantem suscipere poteram. Non tamen absque caussa suscipiendam ratus sum. Vt scilicet opus totum suis partibus in aliquo videretur esse conforme: in quibus quum exordiatur a lætis & in miseriis finiatur: visum est vti a nobilissimo homine operi initium datum est sic in plæbeiam degeneremque fœminam finis imponeretur. Prosequuturus igitur infœlicis Philippæ tam successus quam reliqua / eo quod propter sui nouitatem paucis adhuc cognita sint: nec ex literis set relatibus habeantur / Non incongrue arbitratus sum / ne breuitas nimia alibi ampliationem facile non habens dicendorum intentionem auferat: historiam simul & intentum contexere. In qua quædam oculis sumta meis describam. In visis vero me minime deceptum scio. Si in auditis veriora tradantur: non repræhendendus venio. Quum exquisiuerim veriores. Nunc eius primordia cæteris omissis flentibus paulo altius adsumamus.

¶ De PHILIPPA Cathinensi.

ME ADHVC adulescentulo versanteque Roberti Hierosolymorum & Siciliæ Regis in aula / solitus erat vir annosus & ingenti memoria valens Marinus Bulgarus[2] origine sclauus[3] & a iuuentute sua nauticæ artis peritissimus & cum eo Calaber Constantinus de Rocca homo tam ætate quam meritis venerabilis antiquitates seu stemmata curialium recensentes inter alia referre Robertum tunc Calabriæ ducem iussu Caroli Regis patris sui aduersus Fœdericum Siciliæ insulam occupantem expeditionem sumsisse. Et dum haud longe Drepanum castris positis moraretur Violantam eius coniugem filium contigit peperisse. Actumque ob mulierum pœnuriam vt Philippa cuius sermonem intrauimus iuuenis forma & statura decens & ob pauperiem alienarum vestium lotrix quæ forte paucis ante diebus ex viro piscatore enixa filium fuerat:

[1] in tantum, Ziegler.

[2] Pour lors que ie estoye encores iouuenceau & hantoye la court de robert noble roy de Iherusalem et de sicile estoit vng homme esclaue appelle vulgare de long aage, de grant memoire / et qui de son enfance estoyt saige marinier. Auec cestuy vulgare estoyt vng calabrien appelle constantin de la roche homme honnorable en aage et en merite qui racomptoit les anciennes choses et les lignaiges de ceulx qui hantoyent la court dudit roy. Et entre les aultres choses Vulgare estoyt coustumier de racompter que robert adonc duc de calabre du commandement du roy charles son pere fist vne armee contre frederic, etc.

[3] Bochas says in his second version: origine Issulanus.

in nutricem infantuli sumeretur. Et quum ducissae gratiam meruisset cum ea redeunti Neapolim venisse: ac inter alias pedisequas alumno iam mortuo remansisse. Sic & Raymundum quemdam de Campaniis æthiopem adfirmabant: cuius effigies adsertioni nihil derogabat. Eumque ab Raymundo de Campanis Coquinæ Caroli Regis præfecto a Pyratis emtum: & demum ob insignem eius solertiam ab eodem de sacro fonte susceptum. Et suo nomine adque cognomine exornatum: Libertateque donatum. Et ei fere omne Coquinæ officium fuisse commissum. Nec post multum Raymundo patrono sumente militiam / libertum eius loco fuisse suffectum. Et exinde domicilium / supellectilem / equos & seruos habere: nobilium gratiamr egisque captare / & congregare diuitias incœpisse. Adque a coquina ad custodiam vestimentorum regalium fuisse promotum. Quibus sic se habentibus vt subiungebant volens ducissa Philippam cuius vsa longo fuerat obsequio promouere: eam se viduam adserentem nemine aptiore comperto Raymundo concessit vxorem. Qui vt lætiores clarioresque nuptias celebraret: vir extremæ audaciæ regia petiit militia i[n]signiri. Qua sumta miles æthiops Cathinensis Lotricis torum adscendit. Hæc igitur senum dictorum relatione prima nobilitatis seu claritatis / vt rectius dixerim / Philippæ rudimenta fuisse audiui. Set quae fere viderim ipse iam veniunt. Raymundus quidem ex seruo popinario miles factus & claro Philippae Cathinensis sublimatus coniugio / inter milites sese non minimum gerere / commissa peragere / multa tractare / rem insuper priuatam summo studio augere. Sic & Philippa Violanta iam mortua / venienti Sanciæ Roberti iam Regis vxori se summa cura obsequentem inferre. Sic & Mariæ / Caroli Roberti Regis filii coniugi / eisque adstare / seruire / & imperantibus se prom[p]tam præstare / ornatus & Lotionum variarum magistram percommode exhibere. Quibus agentibus quum & ætate mulieres cæteras reginales excederet: & iam trium adultorum filiorum ex Raymundo milite mater esset: & satis ob longam consuetudinem regalibus moribus videretur instructa: actum est vt ex Carolo Calabriae duce Ioanna nascenti in magistram adque custodem præficeretur a matre. Hinc demum Raymundus reginali aulae præfectus est. Nec longum tempus effluxit: Carolo & Maria mortuis / Philippa tamquam Ioannae mater honoratur: & Raymundus ex reginali efficitur regius Senescallus. ¶ O ridiculum vidisse ex ergastulo seruili ac nidore popinae æthiopem Roberto Regi regalia obsequia exhibentem nobilibus iuuenibus praeeumtem / & curiæ praesidentem / iuraque reddentem potentibus. Set quid? Sic est. Quos lubet extollit Fortuna. Aucti igitur vir & vxor. Duo ex filiis claris coniugiis & militia decorantur. Quibus quum essent opida / vici / rura / opimi reditus / equi / numerosæ familiæ / splendidæ vestes / & adfluenter omnia: Regios iuuenes potius quam æthiopas credidisses. Mortuo tandem Raymundo & regio fere ritu delato / eius officium milites filii exercere orsi sunt. Demum quum natu minor post annos aliquot moreretur: Robertus ex filiis tertius abiecto clericali habitu sumsit euestigio militarem. Cæterum quum labentibus annis natu maior

diem clauderet: Sancia filia admodum grandiuscula derelicta quam vna ab ineunte infantia auia continue cum Ioanna nutriuerat quasi haereditarium patris fratrumque solus Robertus adsumsit officium. His quidem viro adque filiis sic subtractis Philippæ paululum est concussa fœlicitas. Set succedentibus annis eius fulgor in longe maius lumen effulsit. Nam tradita Ioanna in coniugem Andreæ Caroli Vmberti Hungariæ Regis filio / & Roberto Rege defuncto / ac Sancia Regina Monasterium ingressa / orta iniqua suggestione quorundam inter Ioannam & Andream seditione & vilipenso Andrea eo quod Roberto viuente in verbis Ioannæ iurassent proceres regni / Robertus inter alia ex Senescallo curiæ ab Ioanna magnus regni Senescallus dictus est. Et Sancia nepte Carolo comiti Marchonis coniugio iuncta. Quae quidem exaltationes tam egregiæ non absque macula labefactatæ pudicitiæ concedentis in æthiopas deuenere. Nam & si fas credere non sit / non defuere quo dicerent Lenocinio Philippæ Ioannam in amplexus deuenisse Roberti. Cui facinori plurimum fidei superiniunxit / cernere nil graue / nil arduum / nil magnum agi: nisi a Roberto / Philippa / & Sancia adprobatum. Semotosque a secreto IOANnæ cæteros præter istos. Set quid? Sinenda sunt haec. Et ventis suspitiones huiusmodi exhibendae. Quum quantumcunque minima familiaritas hominum sit. infamia inficiat facile etiam honestissimas mulieres. Et vt eo vnde diuertimus oratio reuertatur.[1] His aucta titulis adque prælatione PHILippa cunctis iam tenere / absque nomine / Reginae fastigium videbatur. Set non pepercit annositati Fortuna. Quinimo quod elatæ mulieri adque iam decrepitae tempusculum seruabatur: subita rerum reuolutione tanta respersit caligine: vt splendores præteriti in eius ignominiam quam decus sumti potius viderentur. Nam LODo[u]icus Hungariae Rex ægreferens Andraeam fratrem suum adeo indigne ab IOAnna & complicibus eius tractari: aduersus tamen intentionem veterem ROberti Regis & vltimam voluntatem: ipsum regnorum Hierosolymorum & Siciliae coronari auro a Clemente Pontifice summo impetrauit. Iamque qui mandata ferebant Caietam adpulerant. Verum quum quidam ex regni proceribus iam præcognitam in se seueritatem regii iuuenis & forte meritam indignationem timerent: & sibi si Rex fieret præsagirent supplicium: coniurantes in eum clam ne coronaretur operam dare cœperunt. Qui fuerint: quo ordine in mortem iuuenis itum sit: instantis exercitii non est. Quod tamen ad intentionem pertinet satis habemus / scilicet quod dolo coniuratorum noctu apud Versam [Atellam, Zieglér] ciuitatem ex regio thalamo euocatus ab eisdem laqueo diem claudere coactus sit. Execrabile vero facinus mane compertum primo ciuitatem inde volucri fama regnum omne in turbationem adque clamorem in parricidas exciuit. Sane quum impetu primo in expiationem tam scelesti operis iuuenes quidam calabri olim cubicularii ANDRaeæ truci supplicio dedecorosaeque morti traditi essent: non adquiescentibus innocuis actum est vt HVGONI comiti AVELlini / consensu omnium procerum / commissum sit tanti sceleris conscios explorare: & compertos pro

[1] The second version omits from "Quae quidem exaltiones" to "reueratur."

arbitrio iudicare. Ipse autem qua tractus causa nescio / comitem Triuulcii [Terlitii, Ziegler] ROBERTVM de CAMPANIS magnum hactenus regni Siciliæ Senescalum / SANCTIAM MARCHONIS comitem / & annosam iamque infœlicem PHILIPPAM Cathinensem cum aliis quibusdam traxit in carcerem. Nec mora. Erecto quippe immani eculeo in conspectu NEAPolitanæ Vrbis medio Maris in sinu ritu regionis spectante populo & PHILippam torsit misellam. SANCTIAM & ROBERTVM. Quid exhauserit incertum. Ex sequutis tamen hos in mortem AND*r*aeæ fuisse noxios pro constanti habitum est. Nam post dies aliquot nudis corporibus PHILippa ROBERtus & SANCTia curribus impositi & malis adligati tribus educti sunt. Vrbemque per omnem tracti. Et concurrentibus conclamitantibusque vndique in eorum dedecus popularibus / nunc ignitis forcipibus torti / nunc acutis nouaculis excarnificati / eo vbi flammis erat auferendum miser*ae* vitæ residuum vltimo deuenere. Ibi quidem quum tolerasse dolores senicula nequiuisset: inter tortorum manus præmortua exenterata a carnificibus PHILIPPA est. Et eius cor cu*m* om*n*i iecore vni ex portis NEAPOLeos adpensum diu testimonium atrocitatis exhibuit. Et inde cadauer reliquum flammis iniectum. SANctia autem curru deposita miserabiliter adligata palo viua exusta est. Sic & ROBERTVS. Quod quum non suffecisset spectantibus: semiusta cadauera flammis erepta / præcordiis e pectoribus exertis & ferali ritu a no*n*nullis comestis / iniectis vncis corpo*r*ibus p*er* omne*m* denuo ciuitate*m* tracta cœno cloacisque fœdata & huc illuc discerptis partibus derelicta. Is igit*ur* Philippæ finis. Cui p*r*ofecto satius erat i*n* aquis labore pauperie*m* subste*n*tare sua*m*: qua*m* in deliciis maiora p*er* crimen adpetere: Vt igni damnata se cum qu*a*esitis tam fœde deperderet [Petit, fol. S 6 verso].

IX. 2840. Apres ce que Robert eut mys et fische ses pauillons pres dune ville appellee drepanne. . . .

IX. 2853. laquelle par pourete estoit lauandiere de robes & draps dautruy & qui de nouuel auoit enfante vng filz dung sien mary pescheur si fut choisie et prinse ceste phelipote pour estre nourrisse de lenfant de la duchesse.

IX. 2874. et ainsi comme affermoient vulgare & constantin dessusditz vng appelle raymon de capannes maistre de la cuysine du roy charles auoyt achete de larrons de mer vng homme ethiope qui auoyt du tout telle figure et couleur co*m*me ont les ethiopes que len nomme autrement mores.

IX. 2883 ff. Et deslors il commenca tenir propre hostel Mesnage / cheuaulx varletz et auoir grace du roy et des nobles hommes. Et si commenca acquester heritages et assembler richesses / et apres il fut oste de la cuysine et fust pourueu a garder robes & ioyaulx du roy. Et tandis que les beso*n*gnes de raymond lethiope se portoient ainsi / les fe*m*mes de la court enhortoyent la duchesse a pourueoir phelipot & la duchesse si consentoit assez. Celles femmes disoient a la duchesse

comment phelipote estoit ve[u]fue & comment par long te*m*ps elle auoit bien et loyaument seruy en la court / et tant aduint que la duchesse octroya Phelipote en mariage a raymond lethiope comme le plus conuenable pour elle & affinquilz feisse*n*t les nopces plus ioyeuses et plus belles / Raymond par desordonnee hardiesse demanda au roy charles quil luy donnast Noblesse de cheualerie / & le roy luy ottroya. Et apres ce qui fut cheualier il coucha auec phelipote lauiendiere de draps et tel furent les commencemens de la noblesse de Phelipote ainsi comme iay ouy dire ausditz vieillars vulgare et constantin. Mais cy apres diray les choses que iay veues touchant ceste matiere / car lethioppe Raymond parauant queulx et apres cheualier / et qui fut esleue par le renomme mariage de phelipote la cathinoise / se portoit grant entre les cheualiers et faisoyt tout ce que en luy conuenoit / Raymond traictoit plusieurs beso*n*gnes & accroissoit sa propre cheuance. Et semblablemen*t* apres la mort de la duchesse violant phelipote sefforcoit de seruir et complaire a Sancie ieune dame & aduenir / laquelle adonc estoit femme du duc robert / & aussi a dame marie femme de charles filz du roy robert. Phelipote se tenoit deuant elles en les seruant / et se rendoit preste de obeir a leurs commandemens / & monstroit par effect soy estre maistresse de moult bien faire affaictemens de corps et de visaiges & de lauemen*s* de creins.

IX. 2915. Et pou de te*m*ps apres ce que mourure*n*t charles et marie / phelipote fut honnoree et cherie ainsi comme se elle fust mere de ladicte iehanne/ et Raymond lethioppe delaissa loffice de maistre dhostel et fut institue et fait senechal du roy.

IX. 2917. O dieu quelle mocquerie fut ceste de veoir vng ho*m*me ethiope iadis prisonnier & serf et sentant lordure de la cuysine faire offices royaulx au roy robert / et veoir celluy Ethiope aller deuant les Iouuenceaulx nobles du Royaulme & seigneurier en la court et iuger des causes des trespuissans et treshaulx seigneurs. Mais ores est ainsi que Fortune eslieue ceulx qui luy plaist haulser. Lines 2921–23 and 2930 have no counterpart in the French.

IX. 2945–2951 correspond to two sentences in the Latin original, which are omitted in the French printed editions, namely: His quidem viro adque filiis sic subtractis Philippæ paululum est concussa fœlicitas. Set succedentibus annis eius fulgore in longe maius lumen effulsit. Both however are in MSS. Royal 18. D. vii. and Add. 18, 750: (Et certain est que la bienheurete de philippote fut vng pou admoindrie par la mort de ses mary et enfans. Mais apres pou de temps la clarte et la noblesse vint e*n* trop plus grant lumiere que elle nestoit par auant.)

IX. 2959. This line is Lydgate's.

IX. 2964. "for a gret reward:" Et pource que ledict robert filz desditz Raymond et phelipote estoyt Senechal de la court du Roy Robert / Fust par icelle Iehanne nomme et institue grant Seneschal du Royaulme de Sicile.

IX. 2968 ff. Et Sancie fille de Phelippote fut mariee a Charles adoncques Conte de Marcon / Et certes les grans estatz et haultes offices ne furent pas donnez a robert et a Sancie enfans de Raymond lethiope et de Phelipote la Cathinoise sans suspicion. Sancie was the daughter of Philippa's eldest son Robert, not of Philippa.[1] The original cause of the quarrel between Queen Jane and Andreas was evidently jealousy, for "les barons du royaulme auoient faict leurs sermens et hommaiges soubz le nom de Iehanne." Jane appointed Robert grand seneschal, no doubt with the approval of the barons, as a counterweight to Andreas, who may have endeavoured to seize more power than Jane, or her subjects, were willing that he should have.

IX. 2978. Car len souspeconna que ladicte royne Iehanne qui donna ses haultes offices et haultz estatz eust corrompue sa chastete / Et commis le peche dadultaire / Car combien quil ne soit licite de croire que ladicte Royne Iehanne corrumpit sa chastete / touteffois plusieurs gens dirent que par le moyen et ayde de Phelippote la Cathinoise ladicte Royne Iehanne auoyt couche auecques Robert filz de Raymond Lethiope. Et a ceste chose croire aydoit moult vne Presumption telle / Car len veoyt que la Royne Iehanne ne faisoit aulcune chose qui fut pesante / ne haulte / ne grant selle nestoit approuuee par Robert / Phelippote et Sancie / et que aulcun nestoyt du secret conseil de ladicte iehanne fors que ces trois dessusditz / mais nous deuons laisser telles suspecions et les mettre auecques le vent / Pource que trop grant priuaute et accointances dhommes de rechief engendre diffame / et ordoye la renommee des femmes tres-honnestes / Et pourtant on doit laisser toutes ces suspecions. . . .

IX. 2987–3002 are Lydgate's. He condenses the two and a half remaining columns, in which Laurence faithfully renders Bochas, into three stanzas, omitting the true reasons (as given) for the assassination of Andreas and accepting without question the guilt of Philippa, her son and granddaughter, whereas in all likelihood the whole court was involved. The envoy, 3022–56, is hardly appropriate.

IX. 3057–3238 correspond to the final chapter (xxvii). Lydgate's first stanza is good; Laurence says: "After I had described the miserable death of Philippa and her children, several unhappy nobles appeared before me, qui pensoient comme ainsi ie croy que iamais ie ne deusse donner repos a ma plume ne mectre fin en mon liure, et se ie eusse voulu ces malheureux nobles hommes se vouloyent ioindre auec ceulx dont iay cy dessus compte les cas." (EXISTIMANTES / arbitror / me nunquam quietem daturum calamo: aut in posterum [positurum, Ziegler] operi finem: plures post calamitosam Philippae mortem aduenerant. Seseque vltro / si lubuisset / praeteritis in-

[1] Sancie is all right in most of the MSS. Thus Royal 18 D vii. and Additional 18, 750 say: "Mais Sancie fille de cestui Robert" and "Ceste sancie des son enfance auoit est nourrie auec philipote la grant mere en la court de Iehanne . . ."

ferebant. vt pote inter alios Sanctius Maioricarum Rex se Consobrini fratris ARRAgonum scilicet Regis opera pulsum regno / & inde post infœlicem pugnam fractisque viribus suis captiuo sibi eiusdem iussu caput ademtum deplorans. That is all Bochas says about him; the rest is Laurence.

IX. 3075–77. Atrosade, Gemoside (Laurence).

IX. 3094. frondes a deux courroyes / parquoy len gecte pierres roydement contre les ennemys. . . .

IX. 3110. "quakyng in his dreed," a rhyme-tag.

IX. 3113 ff. The geographical details, and still more the physical and ethnographical (about sulphur and gold and the Cyclops, who have a round eye in the middle of their foreheads, "large comme ving cercle," and the primitive people who were "Ariofagitois"), are all by Laurence. Nor is there anything in Lydgate that is not in Laurence.

IX. 3134–3238. King John of France. Bochas says: Sic & IOANnes Francorum Rex execrabile infortunium suum damnabat quod ab anglis inertissimis adque pauidis et nullius valoris hominibus regnum suum rapinis exhaustum / occupationibus diminutum / incendiis adque cædibus passim fœdatum sit. Postremo infausto certamine fusis fractis consternatisque viribus suis caesisque nobilibus multus ipse EDVARdi Regis hostis sui captiuus effectus & vinctus in Angliam deportatus sit. Laurence's version is as follows: Apres loys noble Roy de trinacrie venoit iehan iadis noble roy des francoys qui forment condampnoit sa mauldicte infortune / si disoit en briefues parolles ainsi comme vray est que son noble grant et riche royaulme de france en son temps auoit este amoindry par occupement de citez de chasteaulx et de villes & quil auoit este robbe de ses richesses et deserte & ordoye du tout par larcins / par murtres et par violences et fureurs de yuain adonc prince de galles / et des angloys hommes faillis et vains & de nulle valeur. Et disoit oultre que finablement en la malheureuse bataille de poitiers apres ce que sa force fut degastee et sa puissance froissee & rompue et que ses cheualiers et aultres nobles souldoyers furent desconfitz ou occis, il deuint prisonnier de son ennemy edouart adonc roy des angloys, et apres fut lye et mene en angleterre / et apres le payement de tresgrant somme dor baillee pour sa raencon, il sans estre deliure mourut soubz la puissance de son ennemy par vne maniere de mort indigne et miserable et incongneue a plusieurs.

Lydgate's rendering is excellent. Although he omits a little of his original, the five stanzas in which he quarrels with 'Bochas' are among the most vigorous in the *Fall of Princes*, and the entire section, together with the envoy stand high above his average.

Bochas' final words are hardly inspired; the ending is conventional. After he had done with King John, he says, Hunc & alii sequebantur innumeri pro qualitate infortuniorum gementes. Quos

omnes omittendos censui eo quod quietis sit tempus. Nam diuino munere per tot Regum labores pericula lachrymas & suprema exitia exigua cymba extensum [æstuosum, Ziegler] mare sulcantes eo venimus quo ab initio proram direximus. Si autem parte in aliqua aut plus maris aut minus quam oportuerit capiendo exorbitatum est a veritatis tramite: sapientum emendationi relinquo.[1] Si vero quemquam labore isto meo in sui cognitionem & humilitatem deduxero: Deo gratiarum largitori laudes exhiberi volo. ¶ VOS Autem qui celsa tenetis Imperia aperite oculos: & aures reserate: & ne vobis letifer somnus obrepat [obruat, Z.] vigilantes adspicite[2] quibus quantisque Fortunæ tragulis pectus geratis aduersum. Et eius viribus humana non obstare consilia. Frangi robusta quæque: & clarissima indissolubili nube fuscari. Et ex alienis casibus quam in lubrico positi sitis aduertite. Et auaritiæ / luxui / furori / iactantia / ambitionique parcentes lætis modum ponere discite memorantes dum ampliatas lætitia mentes aut aliquo irritatas euentu aliquid enorme subintrat: ea vos lege augem conscendisse qua cæteri / ruituros scilicet si lubuerit. in puncto pœnasque offensis daturos. Et ne vos aliquali iudicio ludi stabilitate decipi forte contingat: hoc infigite animis. Quoties scilicet adparet permitti status aliquis a[d]vertente fortuna: toties ab eadem miseris credulis insidiae præparantur. Et quanto magis videmini in astra transferri: tanto adcuratius desyderium humili in loco defigite. Vt in eleuatione vnde exultetis habeatis: & in casu non sit vnde tristari possitis. DEVM summa veneratione colite. Et integro adfectu diligite. Sequimini sapientiam. Et virtutes adpraehendite: Honorate dignos. Amicos summa cum fide seruate. Prudentum consilia sumite. Et benignos vos minoribus exhibete. Humanitate adque Iustitia abundante. Honores laudes gloriam famamque perquirite. Et vos dignos adepta sublimitate monstretis. Et si contingat deiici: non vestro crimine factum adpareat: set proteruia potius / Fortunae cuncta vertentis. ["Tu autem parue liber, longum viue, felixque insignis militis Machinardi, meique tenax nominis, atque famæ. Amen." Ziegler's ed.]

[1] In the second version is inserted: Attamen cum humanum peccare sit, compatiendum ignorantiae est meæ, non arrogantiæ imputandum. Sane ne perseuerando videar æterni luminis hostis, quæso per dulce, atque præclarum decus philosophiæ prudentiores indulgeant. Et is potissimum, qui splendidissimum tam morum spectaculum, quam commendabilium doctrinarum iubar viuidum est, Petrarcha laureatus insignis præceptor meus, æqua cum cæteris qualitate agat, ut suppleatur quod omissum sit, & superfluum resecetur: & si quid minus forsan Christianæ religioni, seu philosophicæ veritati sit consonum (quod me aduertente nil est) emendetur in melius.

[2] si minorum negligitis regum lachrymas, deiectiones, exilia, cathenas, captiuitates, cruciatus, vituperia, mortes, & sanguinem fusum, distracta cadauera, disiectos cineres, orbe pulsos haeredes, & exinanitas regias, et regna deleta. Et his inspectis, quibus, quantisque fortunæ tragulis, pectus geratis aduersum cognoscite, et eius viribus, humana non obstante, consilia frangi robusta quæque . . .

APPENDIX

The Chapter on Messalina, Caligula and Tiberius, from the second version, Ziegler's edition, p. 183 ff.

TRISTES QVIDAM. ET TIBERII CAESARIS, ATQVE GAI Caligulæ iurgium, cum Valeria Messalina Caput III.

POteram hic in detestationem, rerum temporalium, & in vanum [insanum, Petit], & inexplebile Herodis desiderium iure subnectere. Attamen non ante putrescentem eius interitum finieram, & ecce lugubres ex filiis extitere duo, Archelaus videlicet, & Herodes, qui prius Antipater dictus est. Ex his primus anxie querebatur, quod sibi a patre in regnum iure hæreditario substituto Augustus regium diadema negasset. Et tractu temporis eum apud Viennam Galliarum vrbem relegasset exilio: ibiq*ue* longinquus a suis (non longa mora interposita) ex rege priuatus expirasset. Alter vero, qui ante cum Philippo fratre Tetrarcha designatus fuerat, a Cæsare demum fratri successor effectus, deflebat se exulem, extorremq*ue* vna cu*m* Herodiade vxore, (quam Philippo surripuerat)[1] apud Hispanos aliquandiu, a tenui pressum fortuna, extremum diem vltimo clausisse. Sed hos inter & alios varia lamentantes, iurgium fere delectabile, sed licet obscœnu*m* Tiberii Cæsaris, & Gai Caligulæ cum Valeria Messalina aures impulit meas, & in se contraxit animum oculosq*ue*. Tiberius quidem Augustus, & Gaius, dato habitu aspectuq*ue* mœstissimi apparerent, visa inter flentes Messalina, quasi ad quid venissent obliti, in eam alternis vicibus, verbisq*ue* atrocibus inuehere incepere. Et primo Caligula. Quid (inquit) obscœna libidinum hiatrix huc Messalina venisti? an visura flentem Æmiliam Lepidam, Liuiam Medullinam: queritantem Plautiam Herculanillam: repudiatam Æliam Pætinam? Quasi gaudens, quod tibi præ cæteris, sobrius senex Claudius, orbi imperitans, cesserit. Aut Drusum pyro strangulatum, & Claudiam ante limen matris expositam, priuignos tuos, ut ex Augustis exorsum aliquid voluptatis sumeres: seu potius soporiferas herbas, Papauera, Opiumue, & medicata vina, ut occupantem libidines tuas Claudium, non alto somno demersum, sed fere exanimem redderes. Noui equidem. Subsequutus confestim Tiberius, iam nouisse potuit ingurgitatore*m* illum egregium, esto, titubantem cœlicolis, Agrippinæ meritis iunctum esse, & Ambrosii Nectaris vna cum Ioue amplissimos calices haurientem. Verum viget [vrget, P] adhuc eius insaciabilis prurigo, qua persæpe nocte in vna adulteris innumeris se subegit, et potius fessa labore, quam [qua*m* contenta, Petit] concubitu, veste in aliena, petitas cellulas noctu vltima reliquit [dereliquit, Petit]. Ædepol lupanaria, aut fornices, locu*m* hunc arbitrata est. Et multos venientes aspiciens iam sequuta impude*ns*, mechos repertura suos accessit. Sed erras

[1] & cuius suasionibus aduersus Agrippam Aristoboli filium multa tunc post longum Tyberii carcerem cum Caio potentem / diadema Regium Romam iuerat obtenturus: in Hispania misere ac exigue vitam traxisse. Et taedio adfectum altero a suo / orbis in angulo occubuisse deflebat. (In first version, Petit, fol. lxxxii verso.)

vorago inexplebilis: Si nescis miseriarum locus, non luxuriarum hic est. At illa firmiori vultu, & oratione integriori, quam putas illecebri fuisse mulieri, aduersus exasperantes hos inquit. Locum, & qui veniant, & caussam etiam uobis tacentibus optime noueram. Sed ut imperium fortunae, casum fortunæ, quod a clarissimi patris Barbati Messalæ, ac ab imperiali thalamo in turpissimam mortem, ac indelebilem infamiam conciderim, ut deflerem veni. Ast dum vos audio, videoque tristes, nec mea sorte candidiores exuisse vitam, sentio iam minus misera postpositis paululum lachrymis, vestris sermonibus impauida vices reddam. Et si erubescam, non inficiar, lasciua, luxuriosa, adultera, concubitu plurimo semper auida fui. Quod quidem quantumcunque multum habeat criminis, non tamen aliquali caret excusatione. Memini, & meminisse iuuat percontanti Barbato, de natiuitate mea, Mathematicum respondisse. Dum haec tibi Messalina nata est, gemina Latonæ proles in nostrum Chelis detenta surgebat ab infero. Quam hostem tenens Orionis Atlanciades sequebatur, cœlumque medium, hiulco Draconis capiti Martique suo iuncta Cytherea tenebat: & suis in piscibus Iouem, atque infelicem cum Ganymede senem cœli vertigo in noctem profundissimam rapiebat. Quibus agentibus omnis ætherea compago ruere videbatur in Venerem. Cœlo igitur vrgente, in hoc nata sum. Et si abominabile facinus, naturale tamen est. Et esto velint, & vere velint aliqui, posse hoc forti animo superari, defecisse femellam excusabat Alcides. Cui etsi illud humeris sustentare concessum sit, viribus tamen superare negatum est. Ea igitur vi, qua & Hercules, victa sum. Verum si Africanus Scipio, aut Marcus Cato obiecissent quæ vos obiicitis, vel ego me Sulpitiam Fuluii Flacci coniugem, seu Orgiagontis vxorem, aut antiquiorem illam Lucretiam dixissem, & ego tacuisse debueram: & vos iusta iurgia miscere poteratis.[1] Et ut pariter in ambos reiiciam, quod mihi obiicitis ambo, volo memineris inepte iuuenis, & Germanici piissimi patris indigna proles, apud quoscunque notissimum esse, quid honestate consanguinitatis abiecta, & a damnabili luxuriæ tuæ ardore tractus in Agrippinam, Drusillam, Liuillamque ex ambobus parentibus sorores tuas egeris. Et quid potissime in Drusillam. Nec latet nos, quid in honestissimas matronas, nunc sub coniugii specie, nunc vi sæpius egeris: etiam cernentibus viris. Quos vna cum vxoribus in conuiuiis aduocaras proditor. Sed quid istud? ego medicata vina ingurgitatori Claudio apponebam, ut in somnum soluerem: tu venena vndique congregaueras, ut in mortem humanum genus omne dissolueres. Ego sopitum Claudium cupiebam, ut licentius ardori vacarem meo: tu nec dicere veritus es ciuibus cunctis tuis, caput cupiebas vnum, ut ictu posses vno sæuitiam complere tuam. Tu saepe questus es tui principatus tempora fame publica, peste, uel strage non insigniri. Quibus inspectis princeps optime, qui te patrem dicebas patriæ, cum hostis esses? Non adeo insolenter, & inconsiderate in me miseram insurgere debueras: profecto Gai æquissimum est, ut quis ignominiam suam purget antequam alienos accuset. Sed te reassumptura aliquando, in spurcissimum senem istum, toto trahor affectu. Et dicas volo Tiberi clarissime (qui tanta, tamque accurata dicacitate meas momordisti ineptias) nunquid e memoria tua ceciderit insula Campaniae Caprea, apud quam secessum, & latibulum occisorum tuorum elegeras? immo officinam obscœnitatum tuarum condideras. O obiurgator libidinum muliebrium strenue. Nonne monstruosarum lasciuiarum spurcitias

[1] Set quid vos quaeso diuinae stirpis obprobrium laceratis (in first version).

exornasti? Nonne exquisitis vndique meretriculis, atque lenonibus, & quibuscunque noui, & inauditi concubitus repertoribus, quos tu spuriolos [Spinthrias, Petit] vocabas, exornatus complesti. Vt dum auidus turpitudines commixtionum suarum spectares, effectu [effœti, Petit] corporis tui vires in neruum consurgerent, ne te sine tot enormia patrarentur. Nonne spurcissime senex nemora, antra, & loca semota syluestria per omnem insulam (quam tu non dignus consortio fere incolebas) caueis, atque locellis, incestuosæ Veneri aptis, variis suffragantibus animalculis [adminiculis, Petit] impleuisti, & fœminis, ephebisque repleuisti, ut passim tendens id cerneres, ageresque, si suppeterent vires. Quod mihi iuuenculæ mulieri obiicis iam fecisse. Ego lupanaria noctu clam, aliena palliata veste, vrens exquirebam iuuenis: tu per diem omnem palam senex, frigensque incolebas caueas. Pudet me scelestam fœminam referre, quod te princeps inclyte, pisciculis tuis adhibitis commisisse non puduit. Quid ergo te non antea prospectasti miserrime, quam mihi obiiceres adulteria mea. Aduertisses liquido in te dixisse, quod mihi obiecisse putabas. Sed si forte probra hæc velletis refellere asserentes, honestarum matronarum vnicum esse thesaurum pudicitiam, eoque perdito in recuperationem frustra sudetur. Quod viris non contingit: nec ob id infamiam consequantur: ex quo plurimum mulieres efficiuntur infames. Haberem quid ad hoc in vos dicerem, si longius loqui vellem. Sed absit (ut fatear) quod vlli liceat, vlla de caussa absque infamia in virtutes agere: si sint qui concedant, nec hoc tantum scelere rei estis: cum summa inaudita fere perfidia laboretis. Et cum præmittam Tiberi, iuuentutis tuae inertiam, et circa potentiores ocia, quibus meritis vocabaris Biberius Caldius Mero. Et ob desidiam secessus in Rhodum, ad insaciabilem sitim, quam sanguinis, ex innata animi tui nequitia habuisti. Et ne verbis testimonio caream, volo circumspectes, & ante alios Gaium Asinium Gallum, splendidum vrbis nostræ facundiæ oratoriæ lumen. Quem nulla alia tractum caussa, quam mentis sæuitia, post diros, plurimosque cruciatus euiscerari iussisti. Volo prospectes Vononem illustrem Parthorum regem, seditione suorum regno pulsum, non solum tam grande infortunium execrantem, sed quod inexplebili auaritia tua, cum in fidem Romani populi auffugisset Antiochiam, ibi primo ingenti thesauro a te priuatus, ex factus ex rege ditissimo mendicus, & exautoratus homo sit. Ac inde crudelitate tua truci morte, reacquirendi regni spe nudatus, excesserit. Et si vlterius oculos porrigas, Agrippinam nurum tuam miseram, flentemque atrocitatem tuam videbis: eo quod innocentem eam accusare veritus non sis, sed nunc ad Augusti statuam, nunc ad exercitum fugam parare, & ob id a te apud Pandatariam relegatam. Quo insuper a centurione eam adeo verberibus affligi fecisti, ut oculo priuaretur vno. Et demum, dum tua fastigia, ac crudelitates morte effugere conaretur, & mortem inedia quereret, inuidens tam vitæ breuitate iniurias tuas effugere, ui cibum per guttur eius impingere, animamque fugæ destinatam seruare frustra conatus es: expertusque mulieris ingenio, te multis posse mortem, etiam renuentibus dare, vitam volenti nemini, cognouisti. Compacior mecastor in mediis miseriis meis Neroni, atque Druso Germanici filiis, huiusque infandi iuuenis fratribus, quos tibi, sibique post tergum cerno, sua fata gementes: aientes se ob inuidiam a te sumptam (eo quod pro eorum salute vota suscepta sint) primo variis conuitiis laceratos: demum literis nequiter senatui accusatos, atque te agente hostes Reipublicæ iudicatos. Tandem sæuitia tua ad id

deductos, ut Nero in Pontia insula relegatus inedia moreretur, Drusus in parte Palatii (ut quidam ferunt) timore laquei, & unci a carnifice demonstrati seipsum occideret. Esto ipse acerbius clamitet, sibi alimentis subtractis omnibus, ad tomentum e culcitro tractum manducandum illum coegeris. Extremo cum apud alios odia cum morte secedant, mortuorum fano reliquias adeo dispergi fecisti, ut ad tumulum exhibendum defunctis, nunquam possint ab aliquo colligi. Et mihi quasi facinora tua ignoranti inueterate, dierum malorum obi[i]cis boletos, & pocula. Dic quæso cui dubium est, quin Germanicum Drusi filium nepotem, immo etiam adoptiuum filium tuum, tam bello conspicuum ducem, tam Reipub. vtilem, tam plebi, patribusque dilectum, per Gneum Pisonem, tum Syriæ præpositum veneno necaueris. Et Drusum fratrem tuum pariter, cuius tu cadauer tanta cum humanitate persequutus es. Ego virum decipiebam poculis: tu fratres, nepotesque, & filios surripiebas veneno. Ego inertem ludebam: tu solertissimos occidebas. O dira pestis, & merito feralibus verbis execranda, fratrem in fratrem sæuire. Quibus etiam antequam nascerentur vnus fuit, & idem sanguis: pater vnus, & genitrix vna diui nati, iidem patrii lares, par eorum parentum cura, conuictus, mores, et disciplina eadem: & ab ipso vitae exordio amicitia inchoata. Belluæ non vno gestatae vtero, sed vna iunctae specie, se inuicem ab exteris seruant illesas. Homines quibus data ratio est, sinamus in alios, sed in fratres etiam exasperare animos, exercere sæuitiam non verentur. Sed ad te redeo, cuius truculentias si narrare velim omnes, deficiunt verba. Insurgat et dicat Seianus, quem cum deiectis eius statuis excarnificatum, vncisque tractum in Tyberim, ut proiiceretur iussisti. Aduenient qui ad sæuitiam tuam complendam, apud Capreas e rupibus post varia tormenta in præcipitium dati sunt. Mihi quippe satis est paucis ostendisse, quia te nouerim, quae tui animi iniquitates sint. Meæ corporis, tuæ excogitatae: meæ coactae, tuæ humano generi toti damnosæ: meæ, ignominia pudoris fœminei sublata, nemini. Ego principis iussu confossa, tu inter lenones, & meretriculas obscœnis in fornicibus marcido confractus senio in Venerem pronus etiam frustra cupiens cecidisti. Quid ergo inquiens in mulierem, commune omnium vicium luxuriam obiicies? Sed e cœlo, quo te senex libidinose carnifex pupugi, hunc insolentem iuuenem libet iterato contingere. Vbi nunc, quæso Gai illa tua ridenda, atque detestanda, & inanis gloria, qua te Deum, mortalis et immanis fera adhuc, fingere ausus es. Qua templa confici, statuas poni, hostias mactari, victimas offerri, praeces porrigi, nomen inuocari tuum, et ab hominibus adorari passus es? Immo renuentes minis, & indignationibus in amentiam cogebas tuam. In hoc (ut cerno) lapsa est, ut inter miseros a te mea luxuria detestetur. O lepidum capitulum, tam repente ab altaribus e cœlo, ex Deorum contubernio, medios inter gladios te rite trucidatum, & inde in miseriarum locum ad Messalinam corrodendam deiectus es? Credo Castorem, atque Pollucem (quibus medius residebas) te nouum inquilinum ex possessione sua veteri eiicere. Ac existimo Iouem Capitolinum, te, nimis suis verbis exasperantem ignauiam longius tollerare nequisse. Quis oro Deorum Mercurius, aut Mars, seu Minerua te eius auulsit ab auribus. Me hercle immerito factum est. Nam postquam aures suas completas consiliis feceras, teque ipsum aliquando retrahebas in Reipublicæ commodum, & nominis tui decus perpetuum, surgens in Neronem fratrem tuum, nil tale timentem (ut aiunt aliqui) gladios experiri iussisti. Et sic in

Sillanum socerum. Sic & in Ptolomæum Iubæ regis filium, tibi ex Helena Antonii filia consobrinum. Sic in senatores plures: Sic in consulares, atque in prætorianos viros. Sic etiam in Romanam plebem, in qua horreis firmatis quandoque famem esuritionis [Erisichthonis, Petit] vidisti. O præclarus patriæ pater. Sic enim præ dilectione nimia cernimus in filios agere genitores, ut necentur fame certa potius, quam fortunæ dubiæ reseruentur. Iouis ne, an Iunonis reginæ fuit istud consilium. Veneris genitricis fuisse arbitror, ad captandam beneuolentiam subditorum impensam. Haec eadem existimo egit, ut patres ad prospectanda filiorum supplicia inuitos traheres, ut innocuos, nocuosque feris obiiceres, ut libellos illos spectabiles post necem tuam Claudio meo compertos scriberes, piis insignitos titulis, cum vni gladius, alteri pugio nomen esset, tuæ clementiæ testes egregios. Sed videre Dii quos tu vesania calcabas tua: & magis aliorum innocentiam, qua meruerant supplicia intuentes, ut confodereris facile permisere. Verum cum tanto non videaris adhuc attritus supplicio, volo sinistram versus tuam intuearis, videbis equidem Cæsoniam tam tibi dilectam, centurionis exenteratam gladio. Flentemque Iuliam tuam Drusillam parieti illisam, ne semen aliquod ex te natum superesset. Et (ut cætera taceam) precor dicatis infelices homines, immo siluestres onagri, diuinæ Cæsareæ domus dedecus sempiternum, quae vos fœtidis cadaueribus derelictis cœpere sedes? permisit ne nauta Caron vos nauem conscendere? Potuit ne cum pacientia iudex ille Radamanthus, & criminum cognitor Mynos vos audisse? Potuit ne crux aliquis vestris sceleribus satis dignas excogitare pœnas? Non equidem. Non Phlegeton, non Stygia sufficit palus. Furiis istis, & Plutoni abominabiles estis, et omni Tartaro, vestro conspectu, pœnas infigitis. Abite igitur infaustissimæ belluæ, eam quam meruistis in crucem: & vos ipsos docete vestra prius expiare facinora, quam morsus infigere alienis. Hæc cum illa infracta quadam viuacitate dixisset, & ego non solum absque tædio, sed summa cum delectatione eleuatis audissem auribus, truces homines confusi, & illius victoriam taciturnitate pandentes, pinnulis abiectis capitibus, iam recessum parabant ambo. Tum superuenit longe aliter, quam cum lauream inter Cytharistas assumpsit, orbis monstrum (et non ante similis visa bellua) Nero Claudius Cæsar, quasi memoria suorum scelerum posturus silentium alienis. Cuius quidem tam grandis lapsus fuit, uti fuerat ascensus, ut de se scribam seriosius, ordo sumti laboris obtinuit.

NOTES ON THE ENGLISH TEXT.[1]

(The references are to lines.)

BOOK I.

13. Pronounce "pot'ter es'."

284. Trophe. See note in Miss Hammond's "English Verse between Chaucer and Surrey."

303. "hymsilff", i.e., Chaucer. See Miss Hammond, *supra*.

406. Pronounce "punsshe."

445 ff. "in generall" is used in antithesis to "parciall"; "syngulerly" means particularly, more than another.

533. "enbroudred", Mostyn; "enbrowdred", Longleat.

912. Not to exceed one's station or pass the bounds of propriety.

1047. "Chiris" is "Chus" in Laurence, "Cur" in Petit's edition of Bochas.

1407. By "echon" Lydgate probably meant "each child", not "everybody". The MSS. all seem to agree. I suspect corruption or gross carelessness.

1415. Pronounce "recordë". Some MSS. have "recordeth", others (probably) "recorden". It made very little difference to the scribe which form he used in such cases. Indifference to terminations seems to have been characteristic of the period; intelligent readers were able to supply such things for themselves when needed.

1424. "anentise" was misunderstood by many of the scribes. Thus 8118 and Longleat have "aventise", Lambeth has "anyentissh". Laurence used the word "aneantira".

1475. It is quite possible that both Lydgate and Laurence employed the proper form of the word, Vexores or Vesores. It should at any rate be pronounced as a dissyllable.

1562. See the notes on Laurence and Bochas.

1576. "people" may well be a better reading than "peeplis". Lee agrees here with H.

1669. Syllable dropped before the caesura. 1670. Accent on the first syllable (With).

1772 ff. In line 1772 "hym" refers to Gelanor, while "he", in line 1774, refers to Danaus. The comma after "aduersite" might well be followed by a dash to mark the anacoluthon.

1892. A good example of a line with syllable missing after the caesura, which, far from being a poor line, gives variety to the rhythm.

2064. "chaung" is dissyllabic.

2170. "wheel[ë]" would be a better reading.

2251 and 52 are excellent examples, the first of a line with syllable missing after the caesura, and the second of a line with both the first syllable and the syllable after the caesura missing.

[1] These notes are partly in explanation of some apparent difficulties of the metre, in part corrections of blunders, especially in the punctuation. It is inevitable that there should be numerous errors of punctuation, especially in view of the uncertainty as to the precise meaning of many passages. On occasion Lydgate seems, to us, very obscure, yet few if any complaints on that score were made by his contemporaries.

2280. "knyff" is dissyllabic, probably very much like the French.

2725. "sort" is dissyllabic.

2820. "womanhed[ë]" would be better; so in Longleat.

2821. A good example of a line with the first syllable missing.

2899. "and with" is preferable to "made lyk", although it is probable that the readings are well divided among the MSS.; e.g., Lee, 8118, 4254 agree with B and H; Lambeth agrees with R.

3042. Unless corrupted, an example of first syllable missing. The line is muddled in most of the MSS.

3102. Line of regular type. Apocope of *re* in remembre.

3105. Apocope of *is* and elision of *i* in euidencis.

3787. Elision of *o* in So; extra syllable before the caesura.

3906. "Blood onto blood[ë]".

3992. "lamb" may have been uttered thickly, almost dissyllabically.

4335. A good example of syllable missing after the caesura, although it is quite possible that Lydgate sounded a final *e* in "wynd" or otherwise made a dissyllable out of it.

4503. "preeff" should be pronounced "prevē."

4659. Apocope of *ir* in "whethir". There was no need to alter "acceptid" into accepte, as the *id* was also apocopated.

4731, 32. For = before, in the presence of. "Whatever their husbands say, they, their wives, cannot contradict."

5007. The "librarie" is Lydgate's; Laurence does not mention it.

5121. The line should end with a comma rather than a period.

5163. "amerous"; see glossary.

5306. Syllable wanting after the caesura, but an excellent line.

5420. A curious blunder perpetuated in many of the MSS.

5574. "port" is dissyllabic.

5697. The comma should be deleted.

6172. "paryschyng" ought certainly to be "patisynge", as B originally had it. Patisynge or patesyng means bargaining or haggling over terms. MSS. B, J, H, A2, H5, 8118, Lee, Lambeth (patisshinge), Wollaton, Rutl, have it correctly. R3, R, Mostyn, 4254 and Longleat mistook the *t* for an *r*.

6181. i.e., no man will disapprove of her freedom.

6669. Good women ought not to share in the blame.

6692. Lydgate means that no matter how angry they (and especially men) may be to hear it, both sexes are inconstant.

6724. Pulls in his horns like a snail.

6989. A comma would be better than a semicolon at the end of this line.

7025. For "his" Miss Hammond suggests "hir", as in MSS. H, H2 (here), 4254, etc. Ovid, Petrarch, Gower, all insist on the picture of the king placing the sword in Canace's left hand. The miniaturist in MS. H2 (fol. 90 verso) shows her with the sword in her left hand while she writes, but on fol. 88 verso she receives the sword with both hands from a messenger.

BOOK II.

1126. If one reads "auoutrie" the line is of the type with syllable missing after the caesura; if we read "avoutërie" the line is regular. The latter reading is preferable here.

1994. "strongëli" is a possible alternative.

2098. Many if not most of the MSS. have "slogardie" or "slugardie" (Lamb, 4254, 8118, Rutl, A2, Longleat.) The word should be followed by a comma.

2448. Pythagoras is said to have regarded the letter *y* as a symbol of human life.

2452 can be read either as type C or D. I should prefer to accent the second syllable of Carmentis, omitting a syllable after the caesura.

2607. Side-note. Koeppel, 51–52, seeking an explanation of the origin of this passage (for the "pouder" is not mentioned by Josephus), speaks of dust rather than of a puff-ball, and considers the word dust to have been a blunder that arose from confusing *rudus* (rubbish, dust) with *rubus* (a blackberry or bramble bush) in the Latin text, or an analogous blunder in a manuscript of the original Greek. It is quite possible that after all Lydgate meant only dust, and in that case the side-note should be corrected. On the other hand one cannot fail to be struck by the incongruity of making dust, however intensely personified, send to the cypress for his daughter, after the thistle had sent to the cedar. Consistency and sense of proportion would surely demand something more vegetable or, at any rate, concrete and palpable than scattered dust. However Lydgate had very little sense of proportion.

2632. "thouthistil" is not only a better reading than "thistil", but apparently what Lydgate wrote (corroborated by MSS. Hat, 4254, Lamb, Rawl, Lee, 8118). The reading in Rutl is "souththistil."

2758. "an iland." Boccaccio says that Uzziah was not buried in the tomb of the kings but "in proprio hortulo," translated by Laurence into "un petit courtil," which Lydgate not understanding turned into an island. See Koeppel, p. 91.

3510. read "wall" or "wallē"; the line is good in either case.

3619. A comma and dash would be better than a period at the end of this line.

3971. A comma should replace the period after "deuyse".

4112. There should be a comma after "condescendyng".

4117. "accord" ought no doubt to be pronounced with three syllables, "accored".

4127, 28. "But the number that Romulus saw was twice as great."

4510. Should read, "thi tresours [enrichyng]", a slip by the editor, who read the line over and over again in collating the MS. and in the proofs, yet failed to see anything wrong with it.

BOOK III.

38. The semicolon after "this" should be altered to a comma. If a semicolon is to be used at all it must follow "lere", for the phrase, "whoever list to lere" is a mere rhyme-tag. By saying, "the *ton* was this" Lydgate apparently intended to introduce a "tother" in antithesis with it; but, as so often, he changed his mind and did not trouble to alter the first half of the line into, "And it was this," or something equivalent. "Maas" is a mace; see glossary.

95. "ther rigour." Some of the MSS. have *ther*, others *the*, and their opinion seems to be equally divided (e.g., 4254, Hat, R2, 8118, Long, A2, Lee, have the; Lamb, Rawl, Mostyn, Rutl, B, R, etc. have ther). The one reading is about as good as the other.

128. "turne" is dissyllabic, "turrn."

1030. "Parcial causes", i.e., matters in which the one of us and not the other is involved: for we share all things, our joys and sorrows, pleasures and adversities.

1089. "liberte"; see glossary.

1102. A good example of a line with extra syllable after the caesura.

2314. A semicolon would be better than the period after "Xerses".

2336 is quite all right as it stands; on the other hand, Lydgate may have written "casteth" instead of "cast".

2472. "A poor man may be ruined if he tells the truth."

2505. A comma might well be inserted after "trauaile".

2607. "Of both the flattering and blindness of Fortune, and of her variance and her doubleness."

2735. A comma would be better than a period after "riht".

2742. "condicioun" means temperament, predisposition.

2748. "bi report to appeere", seems to mean little more than, "when uttered".

2808 ff. "This little message ought to be sufficient to make clear to intelligent people the injury that may be occasioned by long absence. Once love has departed men may not call it back again; and if people see one another seldom, love appals."

2931. Syncope of *u* in Graccus.

2954. i.e., *bis* offence.

3057. Reason was overcome by Dread.

3071. Accent on first syllable of "Therfor".

3154. "Extortion had no place or existence at that time."

3205. "hem", i.e., the laws.

3233. read "namëli" (as it is in fact in MSS. R2, Mostyn, A2, Wollaton).

3480. This line has already been mentioned in Part I, page xliv as having only four beats as it stands.

3731. their part, their share of the world's goods.

3738. fullest sees, highest tides.

3807, 8. Poets like to sit in their studies and to be alone.

3837 ff. This chapter may have been an afterthought. It is omitted in some twenty of the manuscripts, although that signifies little, as there are other passages omitted in almost as many. The first stanza is a revision of 3823–29 rather than a repetition. I can see no particular reason to believe that it was not written together with the rest of the book.

3862. "Fredam of lordshepe" means generosity of patrons.

3951. thrustis = thirsts, bloodthirstiness, which penetrates, in the sense of fills, obsesses, their hearts = minds. Pale smiling also occurs in the TB. II. 1466.

3986. may stonde in no diffence, i.e., has no justification.

3994. Unless love justifies or confirms it in time of need.

4257. Minieres, Laurence; miniere, Godefroy; mynours, Mostyn; myneers, Lee; myners, 4254; mynes, Wol. Most of the MSS. agree with B. See glossary.

4309. "hym", i.e., the man in whose heart Hope and Dread are contending. The "he" in the preceding line would in this case refer to the same person. Interpreted differently, both the "he" and the "hym" could refer to Hope personified; but this would mean a break in the sense, as the "his" in 4311 as well as the "his" in 4312 certainly refer to the man, the "woful soul," mentioned in the preceding stanza. The context is not at all clear.

4313. "thar". *Dar* is meant here, and should not have been altered. MSS. R, H, Long, A2, Lee, Rawl, Hat, Lamb, Rutl, 4254 and 8118, to name but a few, have *dar* or *dare*.

4318. "to save expense."

4380. "seur" was no doubt pronounced as a dissyllabic.

4459 is an excellent example of a balanced line with syllable missing after the caesura. As in many lines of this type, a pause should be made in the middle.

4472. "out of time," between meals.

4697. ther = there was.

4764. "Assyrian" is "Macedonyan" in most of the MSS., including B, H, R, J, R3, H5, 8118, 4254, Lamb, Long, A2, Wol, Rutl, Rawl.

4825. "Withdrouh hymsilff", i.e., refused.

4971. This stanza is nearly but not quite so bad as IV. 3172 ff.

5004. "bar it still," kept silent about it.

BOOK IV.

17. Apocope of last syllable in "liknessis". Syncope of the *i* in both "louid" and "personis", and in the next line of the *i* in "freendis".

58. Prosper of Aquitaine.

162–165. "His first three books are mirrors of the causes why conquerors, forsaking truth and virtue, fell."

424. Cornelius Cossus, not Cassius, as in side-note.

496. "in necessite" means "necessarily". In the next line, for "To" we should say "by".

631. "Thus" may be a better reading than "This", but it is by no means certain, as Lydgate frequently makes use of this construction.

724. Apocope of "re" in both "Alisaundre" and "togidre", a regular decasyllabic line. The reading, "How he and Alisaundre" is no doubt equally good and may indeed be what Lydgate wrote.

728. "Cast hym" seems simply to mean "fell".

774. i.e., deprived them of their rights.

860. The line is very good as it stands, with both the first syllable and the syllable after the caesura missing. Lydgate might have written "whan that", but it hardly seems probable.

967. "First" is omitted in Wollaton, Mostyn, 4254, 8118, B and J, and no doubt in other MSS. besides; but the construction is very like Lydgate and is confirmed by the H group.

977. Synizesis of the 2nd *y* and *o* in "oppynyoun".

1013. He sought the to him novel sensation of experiencing a loss.

1128. It would be better to delete the comma after "merites".

1131. "mylk" is dissyllabic.

1137. "origynal": perhaps all the syllables were sounded, in which case there is an extra syllable before the caesura; the word may on the other hand have been read with the *y* apocopated, as pointed out in Part I. p. xlii, although I am now inclined to doubt it.

1250. A comma inserted after "reuerence" would make the meaning clearer.

1321. Before all people.

1393. A good example of type B, with extra syllable before the caesura.

1422. Mostyn, a late manuscript, inserts "wylfull" after "This", showing that the copyist failed to understand the metre.

1467. The line is of type B, "Alisaundre" dissyllabic.

1518. "sholde nat" is the reading in Mostyn and 4243 as well as R3, H3. Lydgate could of course have written either "sholde nat" or "nat sholde", but it seems to me that the former is preferable to the latter.

1746–48. There seems to be a break in continuity, for Lydgate probably meant to say that the augurs apply their minds wholly to interpreting such tokens.

1861. "sleihtis" hardly has the connotation of a ruse or anything crafty here and seems simply to mean expedients.

1902. The subject of "fledde" is "Darie" understood.

1977–78. "To find out how to compel Fortune to be constant."

2037. The Lambeth, H group and H5 copyists, not content with the line as it stands, inserted "ellis" after "or", which only weakens it.

2098. Probably "corowned".

2341. For "suspect" see glossary.

2610. "bi long continuaunce", i.e., always.

2626 ff. "The special preference of women should be for mercy," they ought, in other words, always to be on the side of mercy, for that is their nature (descripsioun, character).

2664. The period after "heed" should be replaced by a comma.

2723. It would have been much better to have printed "Agathocles" throughout instead of "Agathodes", for the *d* is merely a common copyist's blunder for *cl*, and no indication as to what Lydgate wrote. The same blunder occurs in Themistocles.

3107. "the" is omitted in B, 4254, 8118, Lamb, Rawl, Lee, A2, Long, Wollaton, Rutl, and probably a good many other MSS. Hatton has "a" instead of "the". The French text reads, "Pirrus le roy de la prouince de epire" (Le Noir).

3172 ff. This stanza is a masterpiece. Comp. III. 4971, ff., already referred to. As an offset however we have the admirable chapter on Agathocles, IV. 2640 ff., one of the best in the book.

3182. "trespacid in o thyng" seems simply to mean trespassed against, offended.

3447 ff. "To incite, impel men not to put any faith in Fortune and her froward variance." The period after "variaunce" ought to be replaced by a comma.

3474 ff. "all the treasures, regions and power in the world will not free princes from the dominion of Fortune." A fine stanza.

3833. "Wounded to the deth", i.e., severely wounded; apocope of *ed*.

3946. Perhaps "gadëred".

3954. "repentid" = regretted.

3968. Apocope of "id" in "Weddid".

4036. "She should have taken the first wound for both of them and have been bound in chains."

BOOK V.

284. It is difficult to say whether "assailyng" is a verbal substantive or participial adjective. In the glossary I have called it an adjective, which, if more logical, is not necessarily more correct.

315. Delete period, insert comma after "Lacedemonois" in next line.

423. "bynfluence" is a good example of the irresponsibility of copyists. Many of the MSS., probably most of them, e.g., Long, Rutl, Lamb, 8118 and Mostyn, have "by influence", as elision is not necessary.

795. i.e., *live* frowardly in vices.

826. Apocope of last syllable in "foorthre".

848–54. This is an unusually tersely written stanza for Lydgate.

943. This line would seem to be tautological, but word values were very different from ours in Lydgate's time.

946. Read "cap[ë]teyn".

1145. "wheel" is certainly dissyllabic, probably wheël.

1233. Castle, rather than city (side-note).

1240. Read "frount[ë]".

1491. Pronounce "geyn".

1492. In this stanza "touns" and the two words that rhyme with it are undoubtedly pronounced without the plural *s*'s, which are added to "presumpciouns" and "inclinaciouns" apparently for the sake of appearance only. For similar examples of apocope see Part I. p. xl. See also V. 1658, etc.

1827. A favourite phrase of Lydgate's: their minds are governed by wilfulness, not by reason.

2019. "day" is dissyllabic.

2041. "the processe" should be preceded, not followed, by a comma. "which[e]" in line 2042 refers to victories; "the processe who list see" is a rhyme tag.

2293. "wheel[ë]"; Longleat has "wheele".

2369 ff. A reader of the Lambeth MS. expressed his approval by writing "nota" in the margin.

2404. Lambeth, Mostyn, A. 2, 4254 have "pagent".

2517. "Law, nature, decrees, righteousness, — all are against this vice." A dash should follow "compleyne" in line 2516 and a comma "decrees".

2551. Another instance of apocope of the *es* in French plurals.

2571. The alteration of "Flaccus" to "Gracchus" does not seem to be supported by the MSS., for in addition to those mentioned in the footnote, Lee, Rawl, Lamb, 4254, 8118, Rutland and probably most of the others read "Flaccus". The passage is not very clear.

2781. Synizesis of the *i* and *o* in Anthiochus', accent on the last syllable.

2987. "synguler pris", special reward, distinction.

2992. "And of entent to remembre his knihthod."

3021, 23. Apparently apocope of the *ed* in exercised, to rhyme with deuise. That some MSS. read devised is probably a graphical blunder of the copyists.

3056–58. Evidently an anacoluthon.

3066. Read "refourmen". The line is not a good one in any circumstances.

BOOK VI.

92–98. This not very inspired stanza is taken almost literally from Laurence. Nevertheless the conversation between Bochas and Fortune contains much good writing.

147. Apocope of *ir* in wedircok.

208. "liberte" means "right".

235. Especially the vice of gluttony!

356. Plural form of present tense in *es* for sake of rhyme.

408. "so ferr out of the weie" = "wrong", an early use of the idiom.

500. "ther" is dissyllabic.

552. "hem", i.e., him, Metellus.

627. "deuourid" means destroyed, killed.

686. There should be a comma after sent: he affirmed that it was a spirit sent to him from heaven, by which he wrought great deeds, etc.

731. "paleis" is evidently plural.

857–58. "Owing to my doubleness he was not prepared for war, but nevertheless he attacked Rome." The comma after "prouided" had better be deleted, although it may be that Fortune wishes to say, that owing to her wiles he attacked Rome when unprepared.

920. The best reading seems to be "illouh", with which Lee, 4254, 8117 (yllouz) and Huntington also agree. The prints have ill laughing. Lydgate may have meant an ill laugh, although the construction seems strange.

979. i.e., to write about Tullius as well as others.

1012. The meaning of "knihtli apparaille" is probably, well equipped, well dressed.

1185 ff. Damasippus falsely accused the four Romans, causing them to appear as defendants before Marius.

1297, 99. An example of a rhyme word used twice in the same stanza.

2239. "be wil of the Senat", i.e., according to the statute.

2241. "procutour" ought evidently to be "procuratour", as Lamb, 4254, 8118, Hatton, Mostyn, and A have it. On the other hand, Laurence has the word "procureur", which Lydgate may also have used and spelt procurour. In that case the *t* may have replaced the *r* in an early copy, a very simple blunder for irresponsible copyists to have perpetuated. Rawl, Lee, A2, Long, Rutl, Wollaton also have procutour.

2346. In reading this line and the next and 2360, the three R's and the three F's are pronounced as one R and one F.

2496. Codrus begged Caesar to let him bury Pompey.

2515. Pronounce "wureldly".

2648. The *ir* in Fadir and the second *o* in Tholome are apocopated. The first *a* in Cleopatra is sounded, not apocopated as stated in Part I., p. xliv.

2914. Most of the MSS. have "affiaunce" instead of "assuraunce", i.e., H5, the H group and J (the footnote was omitted by oversight), Wollaton, Rutland, Corpus, Rawlinson, Mostyn, Lee, 8117, 8118, Glasgow, and H4. Sloane, H3, Lambeth, Hatton and 4254 agree with Bodley. Considering that "assuraunce" has already been used as a rhyme word in the preceding stanza (2910), "affiaunce" is surely the better reading.

2932. A rather unusual rhyme tag is used in this line.

3006. "Arpynas" or "Aprinas"; no doubt Lydgate wrote the former, as in Wollaton, A2, Rutland, Lambeth, Lee, 8118, etc. It is just the sort of word that a scribe would be likely to muddle.

3143. "thank" seems to mean finish, completeness, i.e., is given its finish; but it may also mean grace or charm. Expression and gestures are complementary to the speaking.

BOOK VII.

17. "sauh" is dissyllabic.

285. Side-note should read, "and set aside in favour of his brother Archelaus."

356. "rerage" is probably a blunder for rage. It would seem to be in the great majority of the MSS., and "rage", if Lydgate had Laurence's words in mind, meant the torpor caused by an opiate. See the quotation from Laurence.

416. "It is only to excuse yourself and cover up your own sins that you accuse others."

665. Side-note. "Tables" probably means pictures painted on ivory, or carved ivory reliefs.

684. "ionglours" should be "ioglours" or, according to the metre, "iogulours". Of course it is certain that the word "jonglour", which seems to have had its origin in the mistaking of the *u* in iouglour for an *n*, appeared in the English language long before 1779 (NED), for the confusion of *u* and *n* had existed for centuries, and many copyists must have written "jonglour" in good faith. However it was wrong to insert an *n* simply because there was apparently an *n* in some of the MSS. I should moreover have printed the variations in the footnote. As a matter of fact, R3, H and H5 have what might be either "ionglours" or "iouglours", and although some

of the *u*'s may look like *n*'s, that is not a sufficient reason to believe that they are *n*'s, for in many 15th century book hands *n* and *u* are made precisely alike, which was the cause of all the confusion in the first place. MSS. H2, B, J, Rutl, Rawl, Lee have Ioglours; A2, H4, R and Longleat have iogloures; 4254 has Iogolours; R2 Ioguloures; Mostyn and 8118 Iogulours; H3 Iuguloures; Lambeth Iuglours; A Iugelours. There is no doubt to my mind that Lydgate wrote the word without the *n*. As Le Noir and Couteau print "jongleurs" and "jangleurs" (see also Chapter on Sardanapalus) it is evident that "jonglour" was familiar in France at the end of the 15th century, if not earlier.

962. This line is unquestionably corrupt, and although circumstances have prevented my consulting as many manuscripts as I could have wished in regard to it, for questions of this sort are always likely to turn up when the MSS. are no longer convenient to reach, I very much doubt that complete satisfaction will be forthcoming from any of them. Those that I have had time to consult are hopeless, and as there is no MS. of outstanding purity of text, it does not seem likely that much more light can be thrown on the line. Rawlinson and Lambeth, the Huntington MS. and Lee have "at the leste (leest)", P has "the time at least", e Museo has "Not with stondyng that tyme more boldly at lest", and 8118 agrees word for word with B. None shews more than the inversion of "that time" and "more boldly".

1070. As "A" is an interjection, "Ha!", it should be followed by a comma.

1142. Pronounce "perlous".

1206. An allusion to the tall, "horned" (single or double cornucopia-like) headdresses worn by women.

1223 ff. The wording of the side-note is incorrect, as "tin of Jupiter" is only another alchemical name for lead. "Lead is called leprous gold, tin of Jupiter, crashing and dull of sound; mercury is false and fugitive."

1239. "ternyssh" in the majority of the MSS., e.g., in Longleat, Wollaton, Rutland, Mostyn, Lee, 8118. In Rawlinson it was altered in a 16th or 17th century hand to "vernyssh". Lambeth has "tornissh; 4254 "turne".

1267. "Victorious champion of greedy gluttony," i.e., champion who assailed greedy gluttony.

1282. "dispense" = spence, cellar; see glossary.

1539. A comma should be inserted after "Silk". Lydgate speaks of silk, cinnamon, frankincense, etc.

BOOK VIII.

1. Bochas exclaims against the great unkindness wrought by the Romans against the Jews.

16. The final *e* in "trauaile" to be sounded as one of the five beats.

253. "Helmus" is another instance of the confusing of similarly formed letters and parts of letters by the copyists.

698. I.e., after the defeat of Valerian, as Laurence says.

785. Footnote: R omits 779–785 ; the stanzas are fused.

1001. Apocope of the second *i* in "Iubiter".

1121. The side-note is wrong. It was Sapor who overcame Constans, who finally so managed his affairs ("hath hym so bore", 1125) that he was beaten.

1255. It was presumably the font that shed the water.

1340. "did off" his clothes.

1382. "corps" should probably be pronounced "corres".

1396. "cofynes": the Golden Legend mentions "cophinos" (baskets) full of earth. Comp. Koeppel, p. 73.

1515. The fiend promised to preserve Julian in his lordship. In 1524, a comma would be better than the semicolon after "liknesse"; "the Bible telle can" is a mere rhyme tag.

1712. "heremites."

2161. "She is never constant in her favour." The comma after "poynt" should be deleted.

2411. "If so that men praise his virtuous living, provided that they have cause to do so."

2862. The "double weede" is perhaps a reference to VI. 20–21, "Hir rihte side ful of somer flours, The tothir oppressid with wyntris stormy shours," or it may refer to the colours of her dress, the colours of inconstancy, see VI. 43 ff.

2929. "sent doun be gret labour", a toilsome journey.

BOOK IX.

282, etc. Apocope of the last syllable of each rhyme word.

789. The empire of the Church.

1175. among = mong.

1390. "Felli gouerned", i.e., a man of evil, violent disposition.

1644. That is, he attained to the crown.

1705. It would no doubt have been as well to write "noun certeyn" as one word, which indeed it was; used frequently in the TB. Here it should be followed not by a period but by a comma.

2024. "day" can of course be pronounced dissyllabically.

2199. "his lust to fortefie", i.e., to carry out his desire.

2368. Pronounce "meekënesse".

2607. "streyne" = constrain.

2633. i.e., to the more bold.

3145. "tras" is probably a blunder for "tas", heap, pile of slain, also used in TB, etc., although most of the MSS. evidently have tras. However A2 has "tas" and H and Longleat "cas", which allowing for the tendency of copyists to make their *t*'s and *c*'s look alike, is the same thing. Laurence uses the word tas at the end of his chapter on Sardanapalus. (Le Noir's ed. leaf clxxiii b).

3239–3302. The Chapitle of Fortune is transposed with the first Envoy to Duke Humphrey in MSS. R3, H2, H4, H5, A, Lee, Corpus and Hatton, and may have been so transposed in one or more of the other MSS: now incomplete (H3, 4254, e Museo, R and 4255). As both Envoys to Duke Humphrey are omitted in B, Rutland, Rawlinson, R2, 8118, Wollaton, Glasgow, 8117, J, Lambeth, Sloane, Mostyn (?) and probably R, the only evidence in favour of the order in which these items are printed in the present edition is that of the H group (H, Longleat and A2). Therefore it is quite possible, if not probable, that the Chapitle of Fortune should follow rather than precede the first Envoy to Duke Humphrey.

GLOSSARY

In the following glossary I have sought to include such words and uses of words as are neither in the *Troy Book* nor noted in the Oxford Dictionary as having appeared in the written language at the time the *Fall of Princes* was completed. As a general rule, words already used by Lydgate in the *Troy Book* are either treated in less full detail or omitted, unless of particular interest; for my endeavour in preparing the as yet unpublished *Troy Book* glossary has been to make it as complete as possible, a proceeding which would be inexpedient in the case of the still longer text of the *Fall of Princes*. Words and uses of words which have not been registered in the Oxford Dictionary as belonging to Lydgate's time, and all words either of uncertain meaning, requiring further elucidation, or of particular interest have been marked with an asterisk.

A

A, *interj.* ha, VII 1070.

A-bak, *adv.* to put a., to repel, I 4784.

Abasshed, *ppl. a.* abashed, disconcerted, IV 3851, VI 17; said of one's look, disconcerted, VI 2963.

Abate, *v. tr.* to diminish, lessen, III 3433, VIII 929; to put an end to, V 2294; *intr.* V 2044.

Abaued, *v. tr. pass.* disconcerted, II 3691; put to confusion, confounded, IV 358.

Abhominacioun, *sb.* loathing, detestation, III 918.

Abide, *v.* to bear, endure, with *inf. obj.* *II 1784 (NED 17 b, 1460); *absol.* to tolerate, forebear, *I 188 (NED no ex.); *intr.* to pause, delay, V 1037; constr. *upon*, to wait on, attend, I 4780 (in TB); constr. *on*, to tarry over, dwell upon something, lay stress on, *II 2154 (Comp. NED abide 2 b, 1531, see also bit, II 1038); to pause, delay, V 1037.

Abidyng, *vbl. sb.* existing, enduring, *I 1426 (NED 1535), permanence, *II 4587 (NED 1535); awaiting, I 6625; abiding-place, haunt, *I 6203 (NED no precise example); delay, VI 2132.

Abidyng, *ppl. a.* faithful, enduring, *III 4728.

Abiect, *pp.* cast off, rejected *of* someone, I 3285, II 604; with *inf.* ineligible, unworthy *to do* something, *II 290; cast *down*, *II 508 (NED cites under abject *ppl. a.*); cast down, brought low, *II 515 (NED 1553).

Abiect, *ppl. a.* cast down, brought low, brought low in estate, *II 3937, VII 1565 (NED 1520, see also TB, V 1334).

Abiuracioun, *sb.* renunciation on oath (NED 1514), but the sense here is rather " a solemn renunciation " (NED 1669), *II 4565.

Able, hable, *a.* suitable, fitted, qualified, sometimes in sense of eligible, I 4498, 5066, III 1874, IV 525, V 2837, VII 610; capable, competent, IV 2168, VII 1033, hable *to* an emprise, VIII 2153, VII 1031; fit, appropriate, III 2629; sufficient, great enough, said of power *against* some one, *VI 2070 (NED no ex.); liable, likely, III 2894.

Abomynaciouns, *sb. pl.* evil actions (not in TB in this sense), IV 780.

Abraid, *sb.* in phr. to *make a.*, to rebuke, upbraid, a form of upbraid due to confusion with abraid *v.* (Cited as an ex. NED), VII 437.

Abraide, *v. intr.* to speak, break or burst forth into speech, I 482,

II 759; to start into motion, II 2890; to awake, I 6882, IV 348; to resort to, to frequent, VI 3121 (cited NED); to a. *to* someone, associate with, to be counted among, *III 1277; to resemble, comp. braide *v.* *III 3730 (no ex. NED).

Abreggen, *v. tr.* to cut short, III 3620; to shorten, VII 2964; to make less, diminish, decrease, II 679, VIII 2087.

Absente, *v. tr.* to keep away, withdraw (one's person), V 1688.

Abstynence, *sb.* moderation in indulgence of any appetite, III 4461, VII 1287.

Abuse, *v. tr. fig.* to colour falsely, IX 199; abusid, *pp.* perverted, misemployed, VI 131.

Abusioun, *sb.* wrong, outrage, II 4236, 4579, III 1523, IV 926, etc.

Accepte, *pp.* accepted, received with favour, I 4659.

Accepted, *pp.* received with favour, III 4792, VI 128.

Accepted, *ppl. a.* with *weel*, well received, constr. *to*, *III 4818 (NED 1493).

Accesse, *sb.* (love's) fever, V 33; fever, VII 1253, etc.; *pl.* accessis, I 5677.

Accessours, *sb. pl.* advisers to judges, III 3256.

Accioun, *sb.* (at law) II 1369; action, in phr. to *make* a., to act, III 1019.

Accomplissh, *v. intr.* with *up*, to complete, finish, *IX 3 (NED, use without *up*, 1447).

Accomplisshment, *sb.* the action of accomplishing, *VI 507 (NED 1460).

Accord, *sb.* agreement, I 3670, 75; formal agreement, IX 1270.

Accordaunce, *sb.* harmony, agreement, conformity, IV 2631, V 3100.

Accordeth, *v. intr.* to be suitable or proper, IV 2664.

Accordyng, *ppl. a.* fitting, becoming, *IX 2661 (NED 1449).

Accus, *sb.* accusation, charge, *I 2620, *IX 2223 (NED 1593).

Accusaciouns, *sb. pl.* charges, V 1658.

Accuse, *v. tr.* to charge, blame, censure (a thing), *I 2619 (NED, accuse 1b 1450); to betray, here rather in sense of to disappoint, cheat, *VI 130; *pp.* accusid, constr. *to*, III 3347.

Accusyng, *vbl. sb.* accusation, I 2850.

Acerteyne, *v. intr. absol.* to tell, say, assure, in phr. as bookis acerteyne, *II 3049; *tr.* tell, inform *us*, *VII 102 (NED 1465).

Achetid, *pp.* escheated, confiscated, III 3086, V 2596, VI 581, 1231.

Acounte, *v. intr. absol.* to render an account, III 3323; *tr.* to calculate, reckon (a number), IV 1218.

Acounte, *sb.* reckoning, III 3318; *pl.* acomptis, III 3332, acountis, calculations, I 5949.

Acourt, *sb.* court, household of king, *II 2251 (no ex. NED, comp. accourt, *v.*).

Acquitaile, *sb.* performance of one's part, behaviour, *II 3345 (NED, acquittal 5, 1656).

Acquite, *v. tr.* to perform, accomplish, *I 6536 (NED acquit 2, 1530, see quyte).

Acroche, *v. tr.* to accroach, get, acquire, III 947, 2579; with *toward* = *to* (oneself), *V 1672, etc., (comp. NED accroach 2, with *to*, 1520).

Acrochyng, *vbl. sb.* III 3985 (1st. ex. NED).

Adamantis, *sb.* early form of adamant, I 1290; adamaunt, IV 66.

Adaunt, *v. tr.* to subdue, II 4043.

Adawen, *v. intr.* to wake up, VIII 65; adawed, *pp. tr. fig.*, aroused (from the slumber of vicious life), VII 1134.

Adewed, *pp. tr. fig.*, bedewed, IV 1123 (1st ex. NED).

Admyral, *sb.* ruler, governor, V 371 (ameral TB).

Adolescence, *sb.* IX 1765 (1st. ex. NED).

Adulacioun, *sb.* adulation, flattery, II 660, 684, III 324.

Aduerte, *v. intr.* to take notice, heed, also in phr., "who-so can a.", I 202, 845, 2407; with obj. clause without *pro.*, II 416; *tr.* to behold, observe, notice, I 1863, 2484.

Aduertence, *sb.* attention, consideration, I 1381, 3705, memory, mind, *I 786, II 2532.

Aduertise, *v. intr.* to heed, consider, I 164, 806, 1839, III 79, 2251; *tr.* to give heed to, to observe, I 186, III 3326.

Affeccioun, *sb.* sentiment, inclination, feeling = mind, III 2784, VII 1455.

Affermyng, *pres. p. tr.* with obj. clause, constr. *upon*, declaring, maintaining, *I 3918.

Affiaunce, *sb.* affiance, trust, I 4279.

Afforce, *v. tr.* to exert (one's strength), I 5284, to strengthen (one's courage), VI 2999, to strengthen, reinforce (a material thing), II 2687, to reinforce, add force to, III 2333, 2807, 5008, to force, enforce, III 2782, to violate, III 1439; *refl.* to exert oneself, endeavour, I 4806, 6518, III 1171.

Afforcid, *ppl. a.* forced, *II 1275 (no ex. NED).

Afforshewed, *ppl. a.* shown before, II 1717.

Affrai, *sb.* alarm, III 2819, disturbance, fighting, III 4164, to be *put at* a., to be defeated in battle or put to rout, *III 3364; *pl.* affraies, (personal) attacks, IX 2528.

Affraie, *v. tr.* to frighten (by dread), I 4791, to startle, frighten, III 2377, to assail (his power) *IV 3832; *pp.* beaten, discomfited, *IV 2274 (see NED affray 16, to disturb with hostilities, attack with an armed force, 1467); disturbed, assailed, IV 953.

Affraied, *ppl. a.* frightened, I 2861, IV 2535.

Afftir, *prep.* according to, III 1968; *conj.* according as, III 2196.

Affyled, *ppl. a.* polished (Chaucer word), IX 3330.

Age, *sb.* the ordinary duration of life, life, *III 1013 (NED age 2, 1535).

Ageyn, *prep.* in return for, III 2039, towards, for, III 4959.

Ageynes, *prep.* in opposition to, in phr. a. myht = with all one's power, V 859.

Ageynward, *adv.* on the contrary, II 790, on the other hand, II 2518, in return, III 4221.

Agreen, *v. tr.* to please, IX 3318 (1st. ex. of this sense NED).

Agreeved, *pp.* angry, in bad temper, IV 1379.

Agregat, *sb.* an assemblage, collection, *II 863 (NED 1656).

Agregge, agreggen, *v. tr.* to aggravate, increase, III 3930, 4833.

Agrise, *v. intr.* to be full of horror; *tr.* (one's heart), III 1115, to horrify, III 4758; *pp.* VIII 1198.

Agrised, *ppl. a.* horrified, I 4040, V 1319.

Agroteied, *pp.* crammed, surfeited (Chaucer word), V 2058.

Agu, *sb.* ague, acute fever, IV 2897.

Aiel, *sb.* grandfather, II 3182, 3252.

Air, *sb.* odour, II 2262 (1st. ex. of this sense NED).

A-knowe, *pp.* to be a., i.e., confessed, I 4180, with simple obj., trespas, IX 2209.

Alegaunce, allegaunce, *sb.* allegeance, alleviation, relief, II 1523, III 735, 750.

Alegge, *v. tr.* to relieve, lighten, IV 1857; *pp.* aleggid, VI 3202.

Alihte, *v. intr.* constr. *on*, descended, II 334.

All, *sb.* an awl, VI 2868.

Allaied, *ppl. a. quasi-fig.* alloyed, VI 45.

Allay, *sb. fig.* alloy, *VII 1210; *pl. fig.* alien elements, that detract from the force of, *I 2133 (NED allay 5, Donne 1619).

Allegge, *v. tr.* to urge as a reason, plead as an excuse, *III 1166,

VII 391 (NED 1440), with clause, *IV 866 (NED 1660); to affirm, with clause, III 2260.

Alliaunce, *sb.* kindred, relations, I 6064, kinship, V 2450, IX 1871, relationship, affinity in quality, *II 12 (NED 1677), in distinction to hate, friendship, *III 4675, alliance, union (between persons), IV 3464, confederacy, IX 1589; *pl.* kindreds, VIII 3153.

Allie, *sb.* kinship, descent, I 1965, kindred, I 3285; to *make* of one's alie, to cherish, follow (a virtue), *II 607; *pl.* comrades, V 874.

Allied, *ppl. a.* related, I 6224.

Allowe, alowe, *v. tr.* to commend, I 4634, III 2224; *pp.* VII 48.

Almesse dede, a meritorious action, IV 785 (cited NED).

Alowde, *adv.* loudly, IX 3468.

Alterat, *pp.* altered, changed, *I 2261 (NED 1475).

Ambassiat, *sb.* the message of an ambassador, V 1330.

Ambassiatrie, *sb.* ambassadry, the message of an ambassador, *III 1971 (this use not cited NED).

Ambicious, *a.* full of ambition, aspiring, III 3764, in phr., a. necligence, proud, vainglorious ? *VI 2862 (this sense not cited NED); *quasi sb.* an ambitious man, VIII 206.

Ambiguite, *sb.* uncertainty, doubt, I 3322, IX 506, ambiguousness, VI 866.

Amende, *v. tr.* to improve, better, I 4269, II 122, III 1875; *intr.* to improve, mend (after an illness), III 755; *refl.* to reform oneself, III 1493.

Amenuse, *v. tr.* to diminish, lessen (Chaucer word), I 5212, II 3580.

Amenusyng, *vbl. sb.* diminishing, II 4573.

Amerous, *a.* bitter, injurious, *II 656, 663 (see amarous, NED 1656).

Amerous, *a.* pertaining to sexual love, but perhaps as above, I 5163.

Amerousli, *adv.* I 5661.

Amerueilid, *ppl. a.* surprised, astonished, I 5596.

Among, *adv.* meanwhile, at the same time, I 1913, from time to time, III 106.

Amorwe, *adv.* in the morning, III 3825.

Amyable, *a.* friendly, pleasant, I 4007, IV 3781, IX 1691.

Amyral, *sb.* commander in chief of navy, *III 3339 (NED admiral 2, 1460).

Amysse, *adv.* in phr. a. texpowne, to put an evil interpretation on, II 2162

Anentise, *v. tr.* to anientise, bring to nought, I 1424.

Angle, an outlying spot or corner, *VIII 2677 (NED angle 4, 1447; comp. quotation from Caxton); *pl.* anglis, fishing lines and hooks, IV 3449.

Annexed, *v. tr.* to join as an attribute, I 699, 6106, III 4478.

Anon riht, at once, suddenly, I 3082; anon upon, at once, III 4994.

Anoye, *sb.* feeling of discomfort = an illness, *VII 111.

Anoye, *v. tr.* to injure, molest (in military sense), V 1231; annoyed, troubled, V 2241, vexed, V 2773.

Anxien, *a.* ancien, ancient, old, IX 2375.

Apaied, *ppl. a.* pleased, satisfied, content, I 6581, II 4364, VII 1291.

Apel, *sb.* see appel.

Aperyng, *vbl. sb.* appearance, II 1964 (cited as 2nd ex. NED.)

Apostacie, *sb.* apostacy, VIII 1481

Apoyntyng, *pres. p.* to point *to* (in one's mind), to survey, recall to one's mind, *III 129 (NED appoint 17, 1547).

Appaire, *v. intr.* to deteriorate, II 292.

Appalle, *v. intr.* to fade, fail, decay, I 755, 4511, II 2254, III 2812, 3882, 4959, VI 225; *tr.* to enfeeble, impair, dim, I 4549, 5148, II 4448, III 1629, IV 429, 760,

V 985, VI 837, to weary, dull, I 6644; *intr.* to lose flavour, *III 1246 (NED 1528).

Appallid, *ppl. a.* made feeble, wearied, *V 927 (NED 1577).

Apparaile, *sb.* attire, II 1949, 2714, military attire, armour, I 2478, appearance, I 3173, appendages, requisites (of royalty), I 6074, outfit or rigging of a ship, II 2473, material of war, III 2319, array (martial), VI 1027, provision, store (of food), VII 1486; *pl.* the work of preparing, fitting out, IV 1675.

Apparailed, *ppl. a.* equipped (in TB), *III 1920 (NED Caxton, 1483).

Apparceyue, *v. tr.* to perceive, observe, notice, I 1579; with clause as obj., I 5350.

Apparence, *sb.* in phr., by a., apparently, I 3117; outward (worldly) show, III 3750, outward look or show, IV 3445, apperence in veyn, I 2295.

Appeche, *v. tr.* to blame, censure, *VI 486, to bring charge, inform against, III 2695.

Appechid, *ppl. a.* accused, VI 2770.

Appeeryng, *vbl. sb.* appearance, I 5203.

Appeire, *v. tr.* to injure, III 3835, injured, damaged, I 3765, III 402, impaired, deteriorated, I 6652, III 4308; *intr.* to fall off, weaken, fail, IX 884.

Appeired, *ppl. a.* injured, hurt, weakened, *V 3085 (NED 1475), impaired, deteriorated, I 2931.

Appel, apel, *sb.* appeal, a calling to account before a legal tribunal, III 2943, *transf.* a call for help against a sentence, but not that of a court, *II 3511 (no precise ex. NED), the call to a recognized authority (the gods) for help, *IV 584 (NED appeal 4, 1626).

Appell, *v. intr.* to appeal (to the gods), IV 479.

Appertene, *v. intr.* to pertain, relate to, I 4188, to belong as a possession *to*, I 5379, VI 1896; appartened, *absol.* as was fitting, proper, *VIII 2928 (NED 1524).

Appese, *v. tr.* to assuage, allay (sorrows), I 6897, to pacify (quarrels), II 873, IV 1764, to assuage, pacify (the malice of a tyrant by shedding his blood), *IV 788.

Appetit, *sb.* inclination, desire, IV 2433.

Applie, *v. tr.* to bend (one's ears) *to* flatterers, I 4598, to devote any faculty, etc., to do something, *I 5165, III 1721, VI 2901 (NED 1450); *intr.* to set oneself to do something, *IV 3955, VI 2861 (NED apply 15, 1485), to conform to, *VI 3540 (comp. NED apply 19, 1460), to join itself to, VII 694; *refl.* to set oneself to do something, I 4766, VII 1107.

Applied, *ppl. a.* closely joined, connected with, *III 2357 (no ex. NED).

Apport, *sb.* demeanour, I 2816, II 4371, appearance, bearing, I 6579.

Apposaille, *sb.* see opposaile.

Appoynte, *v. tr.* to prepare, II 661.

Approbat, *ppl. a.* approved formally, recognized, VIII 1330 (1st ex. NED).

Approche, *v. intr.* to approach *toward*, I 5356.

Approprid, *pp.* appropriated *to*, IV 2579, assigned or attributed as proper *to*, IX 1754, 58.

Aqueyntaunce, *sb.* personal knowledge, II 2206, state of being acquainted, V 2447, synguler aqeyntaunce, intimacy, IV 3465, sexual intimacy *IV 3996 (no ex. NED).

Aqueynted, *ppl. a.* familiar, intimate *with* (in sexual sense), IV 711.

Aquitaile, *sb.* counter-consideration, II 2518 (1st ex. NED).

Aquite, *v. tr.* to acquit, settle, clear of a charge, III 455; *refl.* free, discharge, II 393.

Arable, *a.* *VI 331 (NED 1577).

Arace, *v. tr.* to tear up or away,

with *out*, III 4204, IV 1369, with *from*, VI 2479; *fig.* pride from one's heart, *II 4234, torn from remembrance, *VIII 2541.

Arblast, *sb.* an arbalest, crossbow, I 1313, IX 3097; *pl.* arblastis, I 1334.

Arest, *sb.* seizure, arrest, IV 3927, halt, delay, VI 1116.

Aret, *v. tr.* to ascribe *to*, IX 3376, *pp.* arettyng, III 3922.

Argument, *sb.* proof, II 1061; *pl.* reasons urged in support of propositions (NED argument 3), or processes of reasoning (argument 4), argumentation, III 3816.

Ariue, *v. intr. unto* one's grace, achieve, II 2021.

Arke, *sb.* an arc (astron.), I 6996.

Arme, *sb.* an armed expedition, VI 2061.

Armonie, *sb.* music, harmony, I 5786.

Armure, *sb. fig.* rhetorical term, qualities necessary to an orator, VI 3326, etc.; *pl.* VI 3314.

Arraied, *pp.* prepared, equipped, I 3078.

Articles, *sb. pl.* (of an agreement), V 711.

Artificer, *sb.* a craftsman, III 3184, VI 3423; *pl.* I 9, III 3156, V 1427.

Ascauns, *adv.* askance, as if, as though, IV 2554, as much as to say, VI 498.

Ascence, *sb.* ascent, *III 3579, assence, III 3749 (NED 1450).

Ascendyng, *vbl. sb.*, *IV 2910, 3640 (NED 1482).

Ascoign, *adv.* askoyne, with side-long glance, VI 85.

Ascryued, *pp.* set to the credit of, I 1485.

Aseeth, *sb.* amends, satisfaction, III 1586.

Ashamed, *ppl. a.* I 5160, II 1395.

Asilum, *sb.* asylum, place of refuge, *II 4173 (NED 1600; see Asile, II 4172).

Aslake, *v. tr.* to abate, diminish (the power of someone), I 6610; *intr.* said of courage, V 2086.

A-somme or asomme, to sum up, *IX 3240 (see NED asum; no ex. of this sense).

Aspectis, *sb. pl.* astrol. relative position of the heavenly bodies, I 1545, 4269; *pl.* applied to Fortune's face, the expression of her countenance, *III 2763 (NED no ex., comp. aspect 10, 1590).

Assaies, *sb. pl.* in phr. at all a., always, at all times, I 3808, III 3289; trials, I 6636, attacks, III 4598.

Assaille, *v. tr.* to resist, oppose doing something, with *inf.*, *VIII 759.

Assailyng, *ppl. a.* *V 284 (NED 1592).

Assaye, *v. tr.* to try, I 195, to test, taste (wine), I 4789.

Assegid, *ppl. a.* besieged, III 4385.

Asselid, *pp. tr.* confirmed, seals set to, IV 34.

Assemble, *v. tr.* to join together, I 4642, to bring together, collect, I 5926; *intr.* to come together, I 4760.

Assemblyng, *vbl. sb.* onslaught, joining in battle, II 3279.

Assence, *sb.* see ascence.

Assent, *sb.* of one's a., willing to concur, comply, V 2676.

Assente, *v. intr.* to agree (to *do* something), III 2033.

Assentyng, *ppl. a.* agreeing, consenting, *I 5694, agreeing, willing, *III 1677 (NED 1483).

Assentyng, *vbl. sb.* acquiescence, agreement, *III 798 (NED 1651).

Assigned, *ppl. a.* prescribed, fixed, IV 1519.

Assignede, *pp.* the feeld a., time and place fixed for battle, III 4907; said of a day, V 2931, a place, designated, IV 1520; allotted, IV 2041.

Assistence, *sb.* with *inf.* furtherance, aid to *do* something, *II 2623, VI 347, 516.

Assuraunce, *sb.* formal engagement, pledge, promise, II 2860, 4311, III 2839, V 219; certitude, confidence, III 1912, IV 3378; material certainty, V 219; ob-

jective certainty, *III 2879 (NED 1485).

Assure, *v. tr. pass.* are not guaranteed, may not have confidence to *do* something, I 6287, VIII 2661, with cl. as obj., to guarantee *to* someone, II 1824; *intr.* to trust, rely, constr. *in*, II 1424, constr. *on*, I 4231; *refl.* to dare, venture, VI 2327, to protect oneself *against*, make secure from, I 6163, to make oneself sure, secure, with *inf.* (to resist treason), *I 1326 (no ex. NED, comp. assure 2).

Assurid, *ppl. a.* self-possessed, confident, *IV 2271 (NED 1475).

Asswage, *v. tr.* to soften, mitigate, temper, III 2000, his ire, VI 418.

Asterte, *v. intr.* to escape, I 7033, VII 769.

Astoned, astonyd, *ppl. a.* stricken with consternation, I 5160, III 2824, amazed, IV 939, astunned, confounded, astonished, II 2301, confounded, *in* one's heart, II 414.

A-stray, *adv.* astray, wandering, II 169.

Astronomeris, *sb. pl.* astrologers, II 2997.

Astronomyen, *sb.* astrologer, VII 375.

A taunt, *adv.* ataunt, to the full; here, a full draught (of wine), VIII 3297, 3300 (from French, autant, as much, NED).

Atempte, *v. tr.* to try, essay, make trial of, *IV 1009 (NED attempt 3, 1563); with *inf.* in phr. attempten and (or) attame, to endeavour, try, *II 2057 (NED 1513); to tempt, seduce, *I 4751 (NED 1513); *intr.* constr. *against*, to make an attempt of a hostile nature, *IV 1036 (comp. NED attempt, *v.* 8a, 1636).

Atende, *v. intr.* with *inf.*, apply oneself, endeavour to *do* something, (NED attend 4 d, 1523), (reference lost;) to attende *theron*, IX 3546.

Attame, *v. tr.* to make trial of, in sense of tempt, to try, *IV 3711 (wrongly defined NED as to attack, lay hands on, meddle with); to undertake, I 1482, to undertake to *do* something, V 1550; in phr. attempten and attame to *do* something, undertake, endeavour, I 1187, II 2057; in phr. I dar attame (the truth), venture to say ? *II 783; For the trouthe treuli to attame, = to speak, venture upon, *II 1594; *intr.* Thus in her writing, to hym she dede attame, undertake, venture to say, I 5697.

Attame, *v. intr.* (NED atame), abate, become subdued, said of pride, *IV 1553 (no ex. of this sense NED).

Attemperaunce, *sb.* moderation, temperance, I 6193, etc.

Attempre, *a.* temperate, I 6199, 7064.

Attempre, *v. tr.* to soothe, mollify (anger), II 3696; to temper, modify, III 2037, IV 2614.

Attendaunce, *sb.* attention, I 1915, II 518, 25, 32, III 3866; to have no a. *of* something, to give no attention to it, *I 6087; service, ministration, II 3932, III 1991, IV 991, in your a., in your service? IV 2624; waiting for, expectation, *III 2202 (NED 1600); delay, *III 2707 (NED 1614); consideration, regard, III 4954; godly attendaunce, to take upon oneself, i.e., to invest oneself with the attributes of a deity, to have oneself ministered to as a god, *IV 1433.

Atteyne, *v. tr.* to acquire, obtain, I 5572, to reach, arrive at, IV 2883, to arrive at a purpose, with *inf.* of purpose, *II 2089, IV 2908, VIII 2196, etc. (NED attain 12b, 1523); *intr.* with *to*, to obtain, reach, IV 2316.

Atteynt, *v. tr.* sullied (his noblesse), *I 5204 (NED attaint 10b, 1596); infected (with malice), *II 3712 (NED attaint 9, 1525); accused, IV 480; to condemn, accuse, IV 1321; constr. *ageyn* (the Romeyns

myscheousli), condemned? *V 2849 (no ex. of this constr. NED).

Atteynt, *ppl. a.* sullied, stained, infected (with evil), I 1581, V 2948, infected with enmity *against*, V 2849; affected or infected (with sorrow), I 5557.

Auaille, *v. tr.* with *inf.*, in constr. auaille to occupie, succeed in doing so, *IV 1496 (NED no ex. of this use; it is possible that Lydgate meant "occupie" to be more closely connected with "came" than "auaille", in which case "auaille" ends the subordinate phrase and should be followed by a comma, yet I hardly think that this is so).

Auaricious, *a.* *IV 877 (NED 1474).

Auctour, *sb.* an inventor, founder, I 1539; causer of an action, IV 3144.

Audience, *sb.* hearing, IV 835, VI 3488.

Auditour, *sb.* one who learns by oral instruction, a disciple, *IV 1191 (NED 1483).

Auenture, *sb.* risk, jeopardy, in phr. *in* a., I 3292, IV 3843; fortune, hap, III 2482, with additional sense of "manner, way", *I 6592; an event, happening (without any necessary admixture of chance), *II 3644; *pl.* fatal auentures, that which comes to one's life = our lives, I 6995.

Auesioun, aueseoun, *sb.* a vision, II 2981, IV 190.

Augmentacioun, *sb.* exaltation (in dignity, wealth, etc.), *II 737 (NED 1494).

Augmente, aumente, awmente, *v. tr.* to increase in amount or degree, to enlarge, extend, *I 4296, III 822, 4071, IV 1086, V 1804 (NED 1460); to enhance in circumstances, add to the resources of, *III 808, 1900, 3549, 4682 (NED 1460).

Augures, *sb. pl.* diviners, soothsayers, *IV 1746 (NED 1593).

Augurie, *sb.* the practice of divining from the flight of birds, etc., II 4125, IV 1753, 3523.

Auis, *sb.* forethought, wisdom, I 491, III 2096; opinion, judgment, thought, almost = personality, I 3923; opinion, judgment, III 4200.

Auise, *a.* advisee or advisy, circumspect, well-advised, I 71.

Auised, *ppl. a.* with *euel* = ill-advised, II 1023.

Auisement, *sb.* thought, consideration, continued deliberation, I 3398, IV 461; in phr. by short a. = hasty judgment, II 3035.

Auisili, *adv.* prudently, advisedly, with forethought, I 988; with consideration, attention, VI 1823.

Auisynesse, *sb.* prudence, advisedness, caution, consideration, I 1823, 1884, III 2561.

Aumentyng, awmentyng, *vbl. sb.* augmentation, addition, *III 4703 (NED 1537); intensification, increase, *III 1945.

Auncetrie, *sb.* lineage, II 4074.

Auoidaunce, *sb.* the action of avoiding something injurious, *VI 1742 (NED, avoidance 6, 1555).

Auoide, *v. intr.* to move *away*, withdraw, *III 2059 (no ex. NED, comp. avoid 6 b); to keep (people) *from* (strife), *III 3175 (no ex. NED); to do away with an immaterial thing (reason), II 2344, (grumbling), III 4424; to drive away (one's enemies), *II 761 (NED avoid 5, 1460); to expel or dismiss a thing (strife, etc.,) *from* oneself, *I 4237, II 541, VI 424 (no ex. NED, comp. avoid 5).

Auoidid, *ppl. a.* retired, retreated *from*, *I 6959 (NED avoid 6 b, 1485).

Auoutours, *sb. pl.* adulterers, III 1420.

Auoutri, *sb.* adultery, III 1479, etc.

Auowed, *v. tr.* to vow, II 2022; *intr.* to vow to *do* something, V 1904.

Aureat, *a.* golden (colour), II 3460, etc. (in TB).

Auteres, *sb. pl.* altars, II 1479.

Auys, see auis.
Auysynesse, see auisynesse.
Await, *sb.* watch, watchfulness, IV 2305.
Awaityng, *vbl. sb.* lying in wait, ambush, I 63; attendance, waiting on, III 282.
Awappid, *pp.* awhaped, stupefied (with dread), I 7022.
Awtentik, *a.* trustworthy, reliable, III 2267.
Axcesse, see accesse.

B

Ba = by a, II 3682.
Bacyn, *sb.* a basin, IX 1518; *pl.* basynes, VII 1533.
Bait, *sb. fig.* enticement, III 3576; *pl.* baites (of fressh inspeccioun s = illusions), II 4245, baitis, I 5130.
Bakwynter, *sb.* a return of winter after its regular time, *I 3121 (see NED back, in comb. B, 1599).
Balade, *sb.* I 6706.
Balkis, *sb. pl.* balks (of plough), patches missed in ploughing, VII 1197.
Ballaunce, *sb.* scales, balance, I 5534; *pl.* II 2510.
Ban = by an, I 6772.
Banshed, *pp.* to drive away, expel (a thing), *I 3427 (NED 1460).
Banshed, *ppl. a.* outlawed, banished, II 4182.
Banshyng, *vbl. sb.* banishing, *III 3894 (NED 1523).
Baptem, *sb.* baptism, VIII 1242.
Baptised, *pp.* VIII 1239.
Baratour, *sb.* a barrator, one who makes discord between neighbours from maliciousness or hope of gain, I 4764 (1st ex. this sense, NED).
Barbarie, *sb.* Saracen, non-Christian countries, comp. faerie), IX 838.
Bare, *a.* laid waste, desolate, II 2901; indigent, needy, IV 2879.
Baret, *sb.* barrat, fraud, I 828, II 4415.
Bareyn, *a. of* something, destitute, VIII 2168, 2171.
Bargeyn, *sb.* bargain (4, NED), "bad business," IV 2397.
Barli-loof, *sb.* a barley loaf, *II 3471 (no ex. NED).
Barm, *sb.* bosom, I 7027.
Bas, *a.* to bring base, low, V 1185 (1st ex. this sense NED).
Bastile, *sb. fig.* a small fortress, *III 31 (NED, no ex. fig. use); *pl.* fortified towers, II 2688.
Bataile, *sb.* an army in battle array, I 1497, IV 1509; combat, fighting, I 1942; *pl.* divisions of army, IV 3680.
Batailed, *pp.* ranged in battle array, *IV 1819 (NED 1592); furnished with battlements, V 1247.
Bathes, *sb. pl.* springs for bathing, hot springs, VIII 2680.
Baudes, *sb. pl.* bawds, II 2303.
Baudi, *a.* filthy, dirty, II 2262, IX 2927.
Baudrie, *sb.* unchastity, *II 2259 (NED bawdry 2, 1460).
Bawme, *sb. fig.* balm, compared to the milk of Philosophy, *IV 1133 (NED 1549).
Bawmy, *a.* balmy, said of water in paradise, *I 583 (NED balmy 5, 1704).
Beddyng, *sb.* bed, sleeping accommodation, VI 2128.
Bedewed, *ppl. a.* moistened as with dew, I 4556, IV 3331, VIII 1194.
Bedredde, *a.* bedridden, III 3217.
Beeldyng, *vbl. sb.* house, edifice, III 2554; action of verb to build, II 723, VII 653, 896.
Beende, *v. tr.* to bend (a bow), IV 1039, a gun, catapult, etc., VIII 1984.
Beestaile, *sb.* bestial, cattle, II 4080.
Begger, *sb.* a beggar, used as a term of contempt, IV 3152, V 2763; *pl.* beggeris, beggers, II 3135, IX 3025.
Behatid, *ppl. a.* hated, II 1351, IV 2493, V 1197.
Behihte, past tense of behote, behight, promised, IV 3145, etc.
Beleft, *pp.* surviving, III 4090.
Bemeene, *v. tr.* to bemoan, lament, IV 4056.

Benignite, *sb.* kindness, benignity, IV 2635.

Benyuolence, *sb.* used in active sense, dominion of good will, power to inspire good will ? *II 795 (NED no ex. this sense).

Bequath *v. tr.* bequeathed *to,* II 2379 (NED bequeath 5).

Bequethe, *sb.* bequest, VI 2652.

Berdid, *ppl. a.* having a beard, *IV 886 (NED 1530).

Berdles, *a.* beardless, IV 881, 885.

Berell, *sb.* beryl (used as type of clearness), II 2987.

Besaunt, *sb.* bezant, V 1930.

Besekyng, *pres. p.* beseeching, entreating, I 1916.

Besieged, *pp. tr.* I 5939.

Besiled, *pp. tr.* bezzled, embezzled, V 1661 (cited as 1st ex. NED.)

Bespreynt, *ppl. a.* sprinkled *with* something, I 2220, 2886, III 2055.

Bestial, *a.* irrational, untaught, II 2319, III 673, IV 2681, IX 3531, said of the irrational opinions of the people, V 1828; helpless, like beasts, cattle, II 3836; fierce, raging (tigers), III 4030; turned b., mad? *V 279 (no ex. NED); debased, depraved, *II 2345, 3127 (NED 1447).

Bestiali, *adv.* brutishly, *II 3493 (NED 1440).

Bestialite, *sb.* brutality, IV 2687.

Betraisshe, *v. tr.* to betray, deceive (the trustful), III 1078, 4252, etc.

Betyn, *v. tr.* embroidered, a banner of gold betyn cleer, *V 1028, an eagle bete in his banner, IV 1829, a cross, VIII 1432, 1961 (NED defines, as hammered, beaten, enchased, embossed, and cites TB I 4071, misprinting "branded" for "brouded". See TB II 726, 5634, III 495, V 3022, 67, The Romaunt of the Rose, A, 836: "And in samyt, with briddes wrought And with gold beten fetisly, His body was clad ful richely" . . . defined by Skeat: "beaten, ornamented with the hammer"); enchased, a cross in his armour, VIII 1961.

Beute, *sb.* concretely = her fair person, *III 3067.

Bi and bi, *adv. phr.* in order, I 4656.

Bie, *sb.* a bee, torque, ring, IV 224, VIII 1249.

Bigges, *sb. pl.* teats, *II 4046 (NED 1573).

Bille, *sb.* a petition, request, VI 442.

Bis, *sb.* bice, short for "blewe bis", a blue pigment obtained from smalt, inferior to the ultramarine blue or azure of lapis lazuli, IV 2943 (cited as 1st ex. NED.)

Bisi, *a.* persistent, active, III 4364.

Bisily, *adv.* carefully, IV 1252.

Bisynesse, activity, diligence, III 4679, etc.; *pl.* bisynesses, uneasiness, anxiety, III 4426.

Bit, *pt. s.* to tarry over, dwell *upon* (stories, tales), *V 1038 (no ex. this precise sense NED).

Bittir, *a.* as *sb.* III 1032.

Blaknesse, *sb. fig.* (of scandal), *III 5143 (no ex. of *fig.* use until Addison, NED).

Blandissh, *v. tr.* to cajole, blandish, I 2992.

Blandisshyng, *ppl. a.* bland, alluring, said of Dame Fortune, I 3117.

Blase, *sb.* blaze, flame, V 1818.

Blasfeme, *v. tr.* VIII 1301, 1584.

Blasfemours, *sb. pl.* blasphemers, VIII 1689.

Blasfemys, *sb. pl.* blasphemies, VIII 1593.

Bleede, *v. tr. fig.* doth bleede = makes bleed, III 3683.

Blent, *ppl. a.* from blend, to make blind, II 1439.

Blissid, *a.* joyful, blissful, *III 4668 (blessed 4, NED 1458).

Blissidnesse, *sb.* felicity, IV 824.

Blok, *sb.* block (of wood), I 5814.

Blood-sheedyng, *vbl. sb.* IX 256.

Blotte, *v. tr.* to blot, spot, disfigure, *IV 2730, 3569 (NED 1494); to soil, befoul, *VII 1077 (NED, blot 1, 1440, but no precise ex. given); *fig.* blotted with diffame, tarnished, sullied, *VII 480 (NED 1566).

Blynd, *a.* constr. with *inf.*, b. to

remember, i.e., without foresight, *III 4613 (no ex. NED, comp. blind 2 b).

Blyue, *adv.* belive, directly, forthwith, I 1977, etc.; as b., immediately, VIII 1532.

Bocheris, *sb. pl.* butchers, II 2271.

Bodily, *a.* physical, material, II 448.

Boidekenys, *sb. pl.* stilettos, daggers, VI 2868.

Boistous, *a.* rough, rude (of persons), II 2271, VI 3281; said of fumes of smoke, *IV 2676 (NED no precise ex., comp. boistous 6).

Boistousnesse, *sb.* impetuousness, violence, *IV 2105 (NED 1530).

Bolle, *ppl. a.* swollen, dropsical, VIII 1798 (comp. bollen NED).

Bollis, *sb. pl.* (Papal) bulls, IX 2088.

Bollyn, *v. intr. fig.* to swell, *I 6354 (NED no ex., comp. boll b, 1580).

Bollyng, *vbl. sb.* swelling, II 4009.

Boornid, *ppl. a.* burned, burnished, IV 258.

Boote, *sb.* remedy, I 1629, etc.

Bordel, *sb.* brothel, VII 361, 689.

Bordelhous, *sb.* *II 2277, VII 718 (no ex. NED).

Botleer, *sb. fig.* butler, VII 1297; *pl.* boteleris, II 654.

Bothe, *a.* used between defining word and substantive = of them both, II 3669 (comp. TB).

Boti, *a.* booty, sharing, participating, *with* someone, IV 3621 (cited as 1st ex. NED).

Bound, *past t. subj.* of bind, *refl.*, with *inf.*, to tie oneself in respect to action, III 452.

Bound, *v. refl.* to mark out the bounds of one's territory, *I 1264 (no ex. refl. use NED).

Boundis, *sb. pl.* limits, boundaries, III 3884; *fig.* to pass one's bounds or limit of self-control (with cry or noise), *IV 2533 (no precise ex. NED); territory within certain limits, IV 585; *fig.* limit of action, jurisdiction, dominion, II 1758.

Bounte, *sb.* bounty, goodness, virtue, II 2192.

Bowe, *v. intr.* to bow, bend, as leaves in the wind, I 4562; to bend, yield to a burden, I 4527.

Braid, *sb.* a start, quick movement, III 311.

Braide, *v. intr.* constr. *on, upon,* to resemble something, I 5509, III 4338, 4367, V 1829, VI 8; to change in appearance, III 364; constr. *on,* to approach, verge on, waver on, cruelty, frowardnesse, *IV 2688, IX 3282 (no ex. NED).

Braunche, *sb. fig.* descendant, child, *IV 3058 (NED 1535); *pl.* shoots, sprays, III 2201.

Braynles, *a.* irrational, foolish, *VI 3476 (NED 1470).

Breefli, *adv.* shortly, soon, VII 303.

Breeris, *sb. pl.* briers, IV 2699.

Bregge, *sb.* a bridge, IV 727.

Briberies, *sb. pl.* robbery, theft, III 4266.

Bribes, *sb. pl.* bribes exacted by dishonest judges, *III 3054 (NED 1535).

Bribour, *sb.* a thief, VI 3255; *pl.* rascals, II 4179, III 4044.

Bridel, bridil, *sb.* a restraint, curb, check, V 88; *fig.* to *lead* the b., to guide, control, *III 5074; to *hold* the b., to control, *V 1827; to hold the b. (of frutles bisynesse), to hold the reins of, to devote oneself to, *III 4339 (NED, no ex. of these uses).

Bridle, *v. tr.* to curb, restrain, II 2188, 2230, IV 2617; to control a horse, VI 1379.

Brigaunt, *sb.* a brigand, VI 719; *pl.* I 5366, III 4265.

Brihtnessis, *sb. pl.* brilliance, brightness, IX 285.

Bront, brunt, *sb.* brunt, shock (of an immaterial force), *VI 3066 (NED, brunt 3 b, 1573); shock, onset, IV 272.

Brood, *sb.* race, stock, species, *VIII 3156 (NED 1581).

Brose, *v. tr.* to bruise (mangle by striking on a stone), *I 2091.

Brother-in-lawe, *sb.* IV 3307.

Brotil, *a. fig.* inconstant, fickle, I 6356; insecure (said of Fortune's

crystal ice), IV 3307; fragile, brittle, V 588.

Brotilnesse, *sb.* frailty (of women, etc.), III 2807; insecurity, VII 1241.

Brouht forth = born, II 3733.

Browne, *a.* gloomy, serious, *I 3630 (earliest ex. NED, "brown study", 1532).

Brunt, see bront.

Brynge, *v. tr.* to cause to *do*, make, III 2028.

Brynke, *sb. fig.* brim (of heart), *I 6880; *pl.* = brink, edges (of spring), I 5653.

Bumbard, *sb.* a cannon, I 1312 (1st ex. NED).

Burgeis, *sb. pl.* burgesses, II 866.

But yiff, but if, except, unless, I 3378; if, IX 2635.

C

Cadence, *sb.* rhythm, IX 3390 (Chaucer word; see TB).

Cage, *sb.*, III 501, IV 2953.

Caitiff, *sb.* villain, wretch, VII 239.

Calff, *sb.* as a term of endearment? *I 6380; *pl.* calueren, caluere, II 1480, 1641.

Cancred, kankrid, *ppl. a. fig.* malignant, spiteful, *IV 2608, VI 1277 (NED 1513); *fig.* applied to avarice, as hunger, gnawing, *VI 1321 (no ex. NED); corrupted, depraved (with envie), *VII 156 (NED 1440).

Canoun, *sb.* canon law, IV 32.

Capteyn, *sb.* military leader, general, III 2310, 2487, 2837, etc.; ruler, governor (of Athens), *III 3333; *fig.* III 4661; *pl.* III 3370, subordinate officers, V 1220 (chefteyn was used as a rule in TB).

Capteynship, *sb.* leadership, authority of a ruler, *III 3351 (NED 1465).

Cardynal, *sb.* IX 2100; *pl.* cardynalis, IX 1079, etc.

Carectis, *sb. pl.* marks, characters, II 2394, IV 3275; scars of wounds, *IV 583; magical characters, charms, I 2204, 2244.

Careyn, *sb.* carcass, corpse, II 1763, 81, etc.; used contemptuously of a living body, II 3934.

Cariage, *sb.* conveyance, transport, V 1931, IX 59.

Cas, caas, *sb.* case, hap, state of affairs, I 1871, 1892, IV 731; *in* cas, sometimes, on occasion, III 2264.

Cast, *v. tr.* to throw (dice) from the box, used here in phr., to cast a chance, *III 2167 (NED 1st ex. of this use, 1628); to forecast, reckon, III 3806; to reckon up, III 4556; *intr. refl.* to determine to *do* something, *III 2830 (NED cast 44 b, 1470, Malory); *pp.* overthrown, said of a king, *V 236 (NED cast 11, 1481); *refl.* cast hym bakward, i.e., fell, *IV 728.

Castellis, *sb. pl.* towers borne on the backs of elephants, V 1569.

Castigacioun, *sb.* castigation, punishment, I 1335, VIII 2090.

Castrence, *a.* of or pertaining to the camp, (*corona castrensis*, the crown awarded to the warrior who first entered the enemy's camp), *IV 251 (no ex. NED).

Casuel, *a.* IV 292.

Cathedral, *a.* VIII 2035.

Catour, *sb.* purveyor, VII 1279.

Cause, *sb.* case, affair, business, I 4942.

Celestiall, *a.* divinely beautiful, II 3389; heavenly, divine, said of Dante's writings, IV 137; pertaining to the stars, III 3789.

Celi, *a.* simple, innocent, deserving of sympathy or compassion, I 2303, 2777, 2855.

Censeer, *sb.* a censer, VIII 1268.

Centre, *sb.* centre of rotation, IV 1310 (Chaucer).

Centurionys, *sb. pl.* centurions, officers in command of one hundred men, II 1852.

Ceriously, *adv.* in due order; see TB, I 3701, II 2562, III 976, 2766, IV 517, VIII 2340, IX 2811, etc.

Certayn, *sb.* certainty, VIII 3088 *at* certayne, assured, VIII 2664.

Certefie, *v. tr.* with clause as second obj., to assure, I 3701; in phr., the book doth c., state, attest, II 2326; *pass.* to be certefied, informed with certainty, assured, III 1758.

Certeyn, *a.* certain, sure, IV 1510.

Cese, *v. tr.* with *vbl. sb.* as obj., to stop, II 1137; to put a stop to, IV 3970.

Chaffaryng, *vbl. sb.* trading, dealing, III 3189.

Chaier, *sb.* a throne, III 4861; *pl.* chaieres, I 6264, IV 158.

Chalenge, *sb.* a challenge, VIII 2811.

Chamelis, *sb. pl.* camels, IX 59.

Champioun, *sb.* a stout fighter, combatant, VII 1267.

Chanouns, *sb. pl.* canons (secular), IX 3268 (see canon 1, NED).

Chapitle, *sb.* a chapter (of a book), I 6294, etc.

Chaplet, *sb.* IV 134 (chapelet TB).

Char, chaar, *sb.* a chariot, car, I 4458, III 2997, etc.; *pl.* charis, chariots, I 1593, VII 1608.

Charboncle, *sb. fig.* (of arms), III 2309, (of virtue), III 4664; the precious stone, the ruby, IV 2669.

Charge, *sb. fig.* in phr., to bear charge, to be of importance, I 2837; *fig.* burden, inconvenience, I 5811.

Chargith, *v. intr.* recks, cares, II 2881.

Chariettis, *sb. pl.* wagons, carts, II 4385.

Chartre, *sb.* privilege, right, *V 1873 (NED, charter, 3, 1565).

Chastise, *v. refl.* to correct one's faults, reform, *II 84 (NED no ex. refl. use); *tr.* with crime as obj., to punish, *II 1239, 95 (NED chastise, 2 c, 1595).

Chastysyng, *vbl. sb.* chastisement, III 1195.

Chatre, *v. intr.* to chatter, said of birds, IV 2953.

Chaumbereris, *sb. pl.* handmaids, maidservants, *III 282, 1057, chaumberers, IX 2863. (In NED Dame Fortune is apparently mistaken for a man, as III 282 is cited under the definition chamberlain or valet.)

Chaumbirleyn, *sb.* a chamberlain, VIII 2206; *pl.* IV 3128.

Chaumpartie, *sb.* champerty, to *hold* c. *against*, to resist, I 1288, 6334, VI 2718; to *hold* c., to maintain a struggle, I 3067; quarrelsome or contradictory speaking, gainsaying, *I 4835 (no ex. NED).

Chaumpayne, *a.* open, unenclosed, (said of land), V 2551. (Cited as an ex. NED.)

Chaunce, *sb.* an event, happening, occurrence, I 1012, IV 852; hap, fate, luck, lot, I 3332, 6088.

Chaunge, *v. tr.* to turn *from* something, lead *from* (his knighthood), *I 5152 (NED no ex. of this constr.).

Chaung, *sb.* the act of changing, here in sense of changing humour? (NED 1600), *I 4822; mutation, I 4821, IV 2919.

Chaungable, *a.* mutable, inconstant, IV 1067, V 1146, VI 498.

Chaungyng, *vbl. sb.* alteration (in translating the works of earlier writers), I 30; equivalent to vicissitudes, *II 2798; mutations? *IX 248.

Chaunteplure, *sb.* alternation of joy and sorrow, I 2159, VI 8.

Chauntyng, *vbl. sb.* singing, II 4559.

Cheef, *sb.* the chief city, capital, V 2087; the chief thing, essential part, *VI 344 (no ex. of this precise sense NED); *in* cheef, chiefly, IV 155.

Cheere, *sb.* the countenance, I 2222; aspect, visage, mien, I 1893, 3116, in phr., cheere and face, I 4861; mood, frame of mind, disposition, I 2037, 6177, IV 3731; the quality of giving joy or gladness, *I 4757 (comp. NED cheer 7, 1549); list make him no cheere, i.e., was hostile to him, *III 4821.

Cheerid, *ppl. a.* weel-cheerid, courageous, cheerful, V 708.

Cheerte, *sb.* affection, I 3276, etc.

Chek, *sb.* in hawking, a false stoop, pursuit of the wrong quarry, I 2715 (NED, 1st ex. of this sense).

Chekmaat, *ppl. a.* discomfited, checkmated, V 67, IX 170.

Chekmatis, *sb. pl. fig.* rebuffs, *II 2933 (NED, checkmate, 1 b, 1520).

Cherisshyng, *sb.* nourishment, *III 2024 (no ex. NED; comp. cherse, to nourish, nurse, under cherish NED).

Cherlis, *sb. pl.* churls (in contempt), III 4197, etc.

Cherlissh, *a.* churlish, vulgar, mean, brutal, IV 2659, 86, 2947.

Cheualrie, *sb.* chivalry, prowess, bravery, I 3340; *pl.* *IV 3535; *coll.* knights, I 6108.

Chesiples, *sb. pl.* chasubles, IV 3644.

Cheuenteyns, *sb. pl.* chevetaines, chieftains, V 1921.

Cheuysaunce, *sb.* expedient, device, I 5240, III 5028, false c., evil expedients, shifts, I 5240, V 3056; resource, remedy, III 3602; IV 2778; to *make* c., to make provision, VI 1391; supply, provision, III 3845.

Childli, *a.* natural to a child, II 3143.

Chois, *sb.* choice, VIII 1376.

Chose, *ppl. a. absol.* the chosen (of God), *III 1576 (NED, *ppl. a.* 1654, no ex. of *absol.* use; see chosen, *ppl. a.*, 2 b).

Chyne, *sb.* the back, III 2594, 3132.

Cileris, *sb. pl.* cellars, *VI 1279 (this spelling not cited NED).

Circuit, *sb.* circumference, compass, VII 654.

Circumcided, *pp. fig.* cut off, II 838 (comp. NED circumcise 3).

Circumspect, *a.* heedful, cautious, I 4843; said of things, well considered, III 810, etc.

Circuleer, *a.* circuitous, roundabout, *IX 3043 (NED 1617).

Cisterne, *sb. fig.* reservoir, source (of largesse), *VIII 2855 (NED 1587).

Citrynade, *sb.* a cosmetic made of lemon-juice for bleaching the skin, I 6573. (Cited as only ex. NED).

Citryne, *a.* citrine, yellow, I 6555.

Clarefie, *v. tr.* to brighten, light up, IX 2018. (Cited as an ex. NED.)

Clariouneris, *sb. pl.* trumpeters, II 824.

Clemence, *sb.* mercy, clemency, *III 4057, VII 819, VIII 2357 (NED 1490).

Clenly, *adv.* completely, III 2432 (see TB).

Clere, *v. tr.* to illumine, IV 19.

Clergie, *sb.* learning, I 4403.

Clerness, cleernesse, *sb.* brightness, I 4042; *fig.* IV 432.

Cleyme, *v. tr.* to claim, III 5019, etc.

Clips, *sb. fig.* eclipse, III 2749.

Clips, *sb. fig.* eclipse, III 2749.

Clipsed, *pp. fig.* eclipsed, obscured, deprived of lustre, *III 3599, IV 2903 (no ex. fig. use NED, see eclipse *v.* 1 b and 3 *fig.*, 1581).

Cliptik-line, ecliptic, II 42.

Cloistres, *sb. pl.* covered walks or arcades, cloisters, VI 1297.

Cloos, *sb. fig.* pale, limits, *IV 92 (NED no ex. *fig.* use).

Close, *v. tr.* to cover, shut from view, II 2474; *pp.* cloos, enclosed, IV 3918, concealed, kept out of sight, IV 3481, VI 122, closid, enclosed, I 1093.

Clothynges, *sb. pl.* dress, apparel, *VI 2701 (no *pl.* ex. NED).

Cloude, *sb. fig.* anything that darkens with trouble, etc., I 2789. (Cited as 1st ex. of this sense NED.)

Cloudi, *a.* dim, faint, *III 4310 (NED 1551); dark, darkened by clouds, *III 4345.

Cloudid, *pp. fig.* dimmed, darkened, *II 811, III 660 (NED 1513).

Clue, *sb.* a ball of thread employed to guide one out of a labyrinth, *I 2688 (NED 1st ex. of this spelling 1596).

Clymbe (up), *v. tr. fig.* IX 3302.

Coacte, *ppl. a.* forced, constrained, III 1941. (Cited as 1st ex. NED.)

Coarte, *v. tr.* to coarct, constrain, coerce, III 461.
Cofres, *sb. pl.* coffers = coffins, I 1442.
Cofynes, *sb. pl.* caskets, boxes, VIII 1396.
Coiffe, *sb.* a coif, cap, VI 738.
Coign, *sb.* coin, money, III 4686.
Coignage, *sb.* money, *III 67, coin, coinage, *IV 2704 (NED 1467).
Cole, *sb.* coal = charcoal, II 2317.
Coleer, *sb.* collar (of horse), III 2557.
Colerik, *a.* fiery, passionate (fits of anger), *III 4027 (comp. NED choleric 3, 1583).
Collateral, *a.* concomitant, attending, VIII 1306.
Collectour, *sb.* a collector, II 703 (colytour TB).
Collusioun, *sb.* fraud, deceit, I 2993, II 1541, 3194, 4504, III 1636, 4917, etc.; conspiracy, III 1713, 2918, etc.
Colour, *sb.* pretense, dissembling, II 2213.
Coloured, *ppl. a.* simulated, *V 3019 (NED 1543).
Comaundid, *v. intr.* constr. with *to* and *inf.* as direct obj., III 1214; *tr.* (a pes comaundid), III 4797.
Combyned, *pp.* joined together, said of immaterial things, *III 3709 (NED 1529); *v. tr.* combyneth, unites, *II 593.
Comeete, *sb.* a comet, VII 1582.
Comendable, *a.* praiseworthy, commendable, I 4996, II 3190, etc.
Comendacioun, *sb.* approval, commendation, I 5115, IV 1419, VII 142; recommendation, that recommends, IV 2180.
Comende, *v. tr.* to praise, III 2078.
Comerous, *a.* cumbrous, IV 863; oppressive, said of gluttony, VII 1245.
Commissioun, *sb.* delegated authority, *VI 1022 (NED 1480); *pl.* warrants conferring authority, VI 3583.
Commixciouns, *sb. pl.* commixtions, compounds, mixtures, *I 2242 (NED 1514).
Commodites, comoditees, *sb. pl.* advantages, profits, interests (of the public), *III 1248, 1290 (NED commodity, 2 c, 1571); advantages (of a country), III 4493.
Comodious, *a.* convenient, pleasant, advantageous to live in, said of a country, *II 3791 (no precise ex. NED).
Comoun, *sb.* the community, commonwealth, III 2182; *pl.* comouns, the commons, III 2921.
Comouneres, *sb. pl.* the common people, VI 782.
Comounte, *sb.* the commonty, community, III 2163, 64.
Compace, *v. intr.* to compass (against God), I 1071; *tr.* compassed, devised, IV 3043.
Comparable, *a.* capable of comparison *to* something, *I 6496, V 1884.
Compare, *v. tr.* constr. *to*, III 468, IV 2450.
Comparisoun, *sb. in* c., used elliptically, *IV 1837, VII 600 (NED c. 5 d, 1470); *pl.* III 2188.
Compassed, *ppl. a.* artfully devised, I 4672, III 2941, IV 923,33 (1st ex. NED, but also in TB).
Compassioun, *sb.* compassion, solicitude (for the public welfare?), *III 1291.
Compellid, *v. tr.* compelled (to *do* something), II 1540.
Compendious, *a.* concise, I 3849, II 2471.
Compendiousli, *adv.* concisely, II 2569, VI 2001, VIII 678.
Competent, compotent, *a.* sufficient (for a comfortable living), *I 3446 (NED 1440); appropriate, fit, III 4815, VI 618; *quasi-adv.* compatibly *to*, *III 3841 (NED 1557).
Compilacioun, *sb.* a literary work, writing, IV 117; the action of writing, VI 238. (Cited as 1st ex. NED).
Compile, *v. tr.* constr. *of*, to write about, *I 1022 (no ex. NED); to write down, form (letters of the alphabet), II 2433; to compose as an original work, *I 352

(NED 1475), said of laws, III 3188; to insert, include (*in* a book), *I 5903 (no ex. NED); *intr.* to write, used in rhyme tags, *I 4990, III 2253 (apparently no ex. NED of this use, meaning merely to write); *tr.* written, III 2080.

Compleccioun, *sb. pl.* the four complexions, cold, hot, moist, dry, VI 3399.

Compleet, *a.* in TB.

Compleyne, *v. intr. absol.* to complain, lament, III 1983; *tr.* to compose as a complaint, I 6877; to lament something, I 6741; with obj. clause, to complain *that*, etc., *I 6836 (NED 1542).

Compleynyng, *ppl. a.* lamentable, worthy of complaint, melancholy, I 245.

Compleynt, *sb.* an utterance of a lament or grievance, I 6877.

Composicioun, *sb.* an agreement, contract, I 3686; a treaty, II 2834; a capitulation, truce, *II 766, IV 2513, IX 696 (NED 1523).

Comprehende, *v. absol.* to say, state, *I 204, IV 2677 (no precise ex. NED); to describe, express (in writing), IV 495; to include in scope (in law), III 3128; to grasp with the mind, conceive fully, with obj. clause, *II 3039 (NED 1547).

Compulse, *v. tr.* to force, compel, *III 463 (NED 1432–50).

Comvne, *sb.* "egal with goddis in c.," in general? IV 1007.

Comunycacioun, *sb.* = relations, act of communicating, IX 3037.

Conceit, *sb.* apprehension, understanding, thought, *II 2043 (NED 1450); opinion, judgment, III 1990; idea, conception, notion, III 2241; *pl.* VI 453, 458.

Concerne, *v. absol.* to discern, perceive, *III 1346 (NED 1450, Lyd.); in rhyme tag, yiff it be concernyd, perceived, I 6719.

Conceyued, *pp.* understood, comprehended, II 4367.

Conceyuyng, *vbl. sb.* the action of conception (physical), IV 3254.

Conclude, *v. intr.* to decide, determine to *do* something, I 2372 (1st ex. of this sense); to conclude *on* (Mod. Eng., *in*), to result, end in, *I 7042, III 3834, IV 769 (NED 1592, Shak.); *of* oneself, resolve, determine, *VI 2692 (NED c. 13, 1475); *tr.*, with clause as obj., to draw a conclusion, infer, deduce, III 2645; to decide, settle, determine (a point or question), *I 4983 (NED, c. 11, 1523); in phr., as auctours do c., etc., sum up, but as a rule means simply, as authors write, say, III 1892, 2218, etc.

Concludid, *ppl. a.* determined, I 4876.

Concord, *sb.* harmony, accord, VI 346.

Concordaunce, *sb.* accord, IX 2402; concordance, agreement, *IX 3215 (NED 1450).

Concours, *sb.* concurrence in action, *I 6230 (NED 1635).

Concubyne, *sb.* III 1739, 4991; a male c., III 4574; *pl.* III 4877, etc.

Concupiscence, *sb.* desire, III 788, sexual, III 1315.

Condempne, *v. tr.* to censure, blame, I 6471; doomed to *do* something (in hell), III 4340.

Condescende, *v. intr.* to agree, consent, *to* something (therto), *III 3917 (NED, c. 5 b, 1475); to agree, consent, to *do* something, *I 3684 (NED 1579); with *that* and obj. clause, *I 4905 (NED, c. 5 d, 1557); to come to an agreement together, *that*, with obj. clause, *II 4112 (NED, c. 7 b, 1552).

Condicioun, *sb.* of things, nature, quality, character, I 108; of persons, disposition, nature, temper, I 1255, 1788, 2362, in *pl.*, disposition, temper, IV 1270; in *pl.*, personal qualities, manners, ways, behaviour, I 4559, 5176,

II 883, 2284, 2343, III 943, 4244, IV 1270, etc.; a characteristic (of a person), *I 6352, III 2742, IV 669 (NED 1460); a provision, stipulation, III 437, 618.

Condiciowned, *ppl. a.* -disposed, -natured, *III 3239 (NED 1450).

Condigne, *a.* appropriate, adequate, II 2543, III 921, V 2512, VI 618, etc.

Conducte, *v. tr. fig.* to guide, direct in a course of action or situation, *III 2349 (NED 1586).

Conduit, *sb.* a fountain, I 5482, VIII 2853; *pl.*, III 9, VII 672 (cited as 1st ex. of this sense.)

Confeccioums, *sb. pl.* mixtures, compounds, I 2248, 4555.

Confect, *ppl. a.* mixed, compounded, III 2401, IX 809.

Confessioun, *sb.* as a religious act, VIII 1344.

Conflict, *sb.* a mental or spiritual struggle within a man, IV 111 (NED 1430).

Confortable, *a.* encouraging, reassuring, III 319; pleasing, grateful to the senses, VI 170.

Confortatiff, *sb. fig.* a cordial, medicine, III 2576; strengthening food, *IV 12.

Confounde, *v. tr.* to seduce, corrupt, ruin (a woman), III 1326.

Confourme, *v. tr.* to adapt, conform (men's wits), I 297.

Confrount, *sb.* frontier, boundary, IV 1886 (only ex. cited NED).

Confus, *a.* abashed, confused, III 2903.

Confusioun, *sb.* ruin, I 1832.

Congellacioun, *sb.* action analogous to freezing, IV 655.

Coniected, *ppl. a.* contrived, plotted, *IX 3009 (NED no ex. *ppl. a.*).

Coniecture, *sb.* a suspicion, *III 1730 (NED 1513).

Conioyned, *v. tr.* to join in alliance, unite, V 1380; *intr.*, of the heavenly bodies (probably with sexual implication), *VII 384 (NED 1643).

Coniuracioun, *sb.* a conspiracy, I 1072, II 2294, III 1781, etc.

Coniuratour, *sb.* a conspirator, *VII 54 (NED 1549); *pl.* VI 3053.

Coniured, *v. tr.* implored, beseeched, *IV 3413 (NED 1450).

Conscience, *sb.* conscience, III 3272; scruple, to *do* something, III 4159; *good* conscience, V 2195.

Consentyng, *vbl. sb.* the giving of consent, II 2054.

Conserne, *v. intr.* to concern, perceive, see, III 4766 (see concerne).

Conserue, *v. tr.* to take, pursue (what cours that thei c.), *I 4981 (no ex. of this precise sense, comp. NED c. 3); constr. *from*, to preserve, keep from harm, I 2151, II 804, III 3281; to preserve, maintain, II 1056, VI 1700.

Considre, *v. intr.* with *inf.* to take heed, care, rather in sense of to be willing (to *do* something), *III 81 (NED 1646); *tr.* to give heed to, take note of, III 4019.

Consistorie, *sb.* a court (of the goddess of Fortune), *I 4537 (NED 1440); a council chamber, IV 369; *pl.* 814; a council, VI 2864, IX 1436.

Consolacioun, *sb.* cheer, comfort, I 1130, III 3974; a person who affords consolation, I 2524, 6969.

Conspireres, *sb. pl.* conspirators, *IV 2490 (NED 1539).

Conspiratour, *sb.* VI 2927; *pl.* III 3633.

Constable, *sb.* chief officer of the military forces of a ruler, IV 1062; a military officer, general, V 476.

Consume, *v. tr.* to destroy (without reference to manner of destruction), *I 5670, II 2768; said of Time, with his sharp lance, who consumes all, I 1421; *fig.* physically used up, worn out, said of a man, *V 680 (comp. NED c. 1, e). *N*

Consumpcioun, *sb.* destruction, *I 1422 (NED 1563); *a* consumpcioun, a wasting disease, *IV 2896 (NED 1494).

Consumpt, *pp.* destroyed (by lightning, tempest, etc.), III 2436.

Contagious, *a.* evil, "pestilent", grievous, said of avarice, *III 4335, of a person, wicked, II 3063, to hear, I 5192, IV 835, to read, *V 120, (NED 1440); pernicious, noxious, *in* murder, of a person, IX 1492; foul, noxious (slander, scandal), III 1520; disagreeable, unpleasant to *do*, *V 864.

Contagiousli, *adv.* evilly, wickedly, *III 2415, 5097 (NED 1615).

Contek, *sb.* strife, conteck, I 3303, III 4278.

Contemplacioun, *sb.* the action of taking into account, regard, realisation, constr. with clause, *that*, *I 106 (NED 1673).

Contemplatiff, *a.* that views mentally, *II 1583 (no ex. NED); given to contemplation, III 1288; reflective, thoughtful, IX 3413.

Contenaunce, *sb.* manner, demeanour, VIII 2525.

Contencioun, *sb.* contention, strife, IV 436, 2623.

Contene, *v. tr.* to measure, reckon (years), *I 1462.

Contract, *ppl. a.* shrunken (as with paralysis), II 1515, IX 1671.

Contrarie, *a.* unfortunate, unfavourable, said of Jove's sentence, *I 5010 (NED 1477); antagonistic, I 2815; contraire, hostile, III 289.

Contrarious, *a.* evil, wicked, perverse, *I 2627, 6631; perverse, said of force, IV 2556, said of an action, III 4950, of an opposed character, I 3519; hostile, III 866; untoward, adverse, unfortunate, I 3533, III 737; harmful, annoying, VI 492; evil, froward (ways, manner of life), *V 125.

Contrariouste, *sb.* antagonism, contrariety, I 1356, adversity, *I 4523; contrariety, wrong-doing, untowardness, *I 4699, III 4588.

Contrarye, *v. intr.* to act in opposition, VIII 759.

Contrauersie, *sb.* a dispute, contention, II 874, 4129, VI 2263, IX 3234.

Contreuid, *ppl. a.* artfully planned, contrived, III 4267, VI 359, contryued, IV 765; feigned, simulated, *IV 1440 (no ex. NED).

Contreuyng, *vbl. sb.* devising, III 3800.

Contynence, *sb.* continence, moderation, VIII 2391 (see contune TB).

Contynuaunce, *sb.* used in phr., by long c., duration of a condition or state, *III 894, IV 2610 (in TB, NED 1530).

Contynuel, *a.* continual, constant, IV 2897.

Conveie, *v. tr.* to lead, guide, I 1090; *fig.* to be led (to one's destruction by sloth, etc.), *V 1505 (no ex. NED); *fig.* to guide (by vertuous noblesse), *II 4216, by truth, *III 3145 (no exs. NED); to lead, accompany, in token of honour, IV 550; to go along with, to accompany, I 4297; *fig.* to accompany (ioious pouert conueied with gladnesse), *III 4423 (no ex. NED); to bring down by succession (a line of descent), I 1843; to communicate, impart, I 34, III 2766, V 2964; *fig.* said of a lenvoy, conveyed by reason, *II 151; said of verse, conveyed with feet of metris pleyn, *IV 88 (no exs. of these uses NED); to lead, move to *be* something, *III 1288 (no ex. NED).

Conveieng, *vbl. sb.* leadership, *III 1911 (see TB, NED 1483).

Convencioun, *sb.* agreement, covenant, *I 3666, III 1817, 3213 (in TB, NED 1440); a convention between two states, V 1381, etc.

Convenyence, *sb.* accordance of nature, fitness, I 3487, IV 884, 2668; congruity, harmony, II 2620.

Conuersacioun, *sb.* living together, VI 382; society, commerce, association, VIII 1506; the action of living *in* a place, I 6203; *pl.*

occupations, *II 880 (NED, c. 4, 1626).

Conuersaunt, *a.* constr. *among,* to be familiar with (in sexual sense), *IX 1071.

Conuerte, *v. tr.* to turn *from* (iniquity), II 1569; *intr.* to turn *to* (Christ), VII 1574.

Convict, *pp.* convicted, III 5109, IV 608, VI 3546.

Convict, *ppl. a.* as adjective, proved, demonstrated, *VI 3536 (NED cites but one ex. of this use, 1741).

Copee, *sb.* a transcript, copy, VI 307.

Copious, *a.* having a plentiful supply of words, I 4676.

Copis, *sb. pl.* copes, cloaks, IX 804.

Coppe, *sb.* summit (of a mountain), IV 2650.

Corage, *sb.* the heart, I 395, etc.; sexual inclination, *III 1306, 1843 (NED 1541).

Corbid, see courbid.

Corcious, *a.* corpulent, IV 827.

Corded, *pp.* accorded, agreed, II 3003.

Corious, *a.* ingenious, clever, II 453; exquisite, choice, VI 103, 1301.

Coriousli, *adv.* cunningly, skillfully, II 828.

Cornodo, *sb.* cornuto, a cuckhold, II 3366 (cited as 1st ex. NED).

Coronaire, *sb.* a coronary, crown, *IV 259 (no ex. NED).

Corpulent, *a.* III 542 (in TB, NED 1440).

Correcte, *v. refl.* to amend, *III 1493 (NED no ex. refl. use); *pp. tr.* set right, II 1572.

Corrupcioun, *sb.* infection, taint, III 1626, 4084, etc.; *pl.* VI 3400; destruction, dissolution, *VI 3402 (NED 1606).

Corrupte, *v. tr.* with chastity as obj., I 4112, a region with evil, III 5080; to bribe, *V 3060 (NED 1548); *intr.* to putrefy, decay, II 1780, IV 298.

Corumpable, *a.* corruptible, said of our bodies, V 1874.

Corupt, *ppl. a.* defiled, III 967, 1108; said of language, debased, IV 2240.

Coruptible, *a.* capable of moral corruption, *II 1110 (NED 1677, not in TB); perishable, mortal, III 787.

Corsifnesse, *sb.* corpulence, *I 6548 (NED cites corsive 1530, corsy 1440).

Corsour, *sb.* a courser, a trainer of horses? *VI 370 (NED no ex. of this use, see courser 1, 5).

Cortilage, *sb.* curtilage, tillage of a kitchen garden, VIII 752. (Cited as only ex. of this use, NED.)

Corynthoise, *a.* corinthian, *V 1449 (no ex., NED cites corinthies 1582, corinthian bronze 1594. Lydgate refers to copper of Corynthe, V 1445).

Cosmographie, *sb.* IV 110.

Cost, *sb.* side, quarter, VIII 1909.

Costage, *sb.* cost, expense, I 1345, III 502, VIII 1411; of gret c., *at* great expense, III 2554, *with* gret c., III 2770.

Costeieth, *v. tr.* coasts, borders on, I 1269.

Costful, *a.* costly, VII 901; tasteful? *VII 1280, 96.

Costretis, *sb. pl.* costrels, wine vessels, VII 1283.

Cosyns, *sb. pl.* persons having affinity of nature, III 3958.

Cotidien, *sb.* quotidian, IX 3346.

Couch, *sb.* a couch, III 4714, IV 2166 (not in TB).

Coumptid, *pp.* counted, reckoned, considered, I 6322.

Counsail, *sb. coll. pl.* helpers, advisers, V 2676.

Counsailles, *a.* counselless, VII 108.

Counseilours, *sb. pl.* advisers, II 780.

Countirfet, *a.* false, sham, I 6579; pretended, feigned, III 804.

Countirfetis, *sb. pl.* imitations, counterfeits, I 6653.

Countirfetith, *v. tr.* feigns, pretends, II 2215; *absol.* to feign, make pretense, IV 3159.

Countirpeise, *v. intr.* to be equiponderant *to* something, I 4067;

to counterpoise *against*, to be equal to in power, III 2223, VIII 1690; *tr. fig.* to balance, III 1034; *tr.* with obj. clause, to consider, with idea of mentally weighing one thing against another, *III 4350 (no precise ex. NED).

Countirplete, *v. intr.* to counterplead, contradict, I 4732.

Countirtaille, *sb.* a counter-stroke, VI 1147.

Countiruaile, *v. intr.* to be equal *to* something, *I 2581 (NED no ex. of this constr.); to be able, avail to *do* something, *VI 1419 (no ex. of this sense NED).

Countirweied, *pp.* balanced, III 3758.

Coupable, *a.* guilty, IV 3419; constr. *in*, guilty, III 1141; guilty *of* (a crime), IV 2066; blameworthy, III 4044.

Courbid, corbid, *ppl. a.* crooked, bent, I 6551, VII 216, coorbid, VI 55, VIII 995.

Cours, *sb.* the heavenly, onward movement of the heavenly bodies, II 3012, III 3789.

Courseer, *sb.* a courser (saddle-horse), V 245.

Courtyn, *sb. fig.* something that curtains, hides, III 389, IV 3488.

Courtyne, *v. tr.* to conceal, veil, VIII 2860.

Coueite, *v. tr.* to covet, III 3828, etc.

Couenable, *a.* suitable, appropriate, II 3789, III 3015, 4006, V 1852, VI 618, etc.

Couenably, *adv.* conveniently, appropriately, VI 3336.

Couert, *a.* secret, I 5698.

Couerture, *sb.* coverlet, quilt, I 6161; concealment, disguise, I 6508, III 801.

Couetise, *sb.* covetousness, I 1684, IV 2845; ardent desire, III 1877.

Coward, *a.* faint-hearted (dread), VIII 1152.

Cowardli, *adv.* III 2481.

Crabbid, *a.* angry, ill-natured (eloquence), VII 591.

Craggi, *a.* craggy (rocks), *II 3863 (NED 1447).

Crasshyng, *ppl. a.* crashing, said of lead, perhaps because of the sound it makes when bent or struck, *VII 1224 (NED 1678).

Craumpisshyng, *pres. p.* paralysing, I 3623.

Creature, *sb.* a human being, person, III 3287, VI 25.

Credible, *a. unto* a person, to be trustful of, inclined to believe in him, II 3413; believable, credible, III 2263.

Credulite, *sb.* belief, *IX 106 (NED, Higden Rolls, 1430–50).

Creede, *sb.* in phr., trewe as the c., V 836.

Cremynall, *a.* relating to crime and its punishment, *III 3253 (NED 1474, Caxton).

Crepil, *sb.* a cripple, VI 55, VII 444.

Cres, *sb.* increase, welfare, *III 1322 (NED 1440).

Crestis, *sb. pl.* the cresting on a wall, here probably a wall machicolated for defence, V 1238 (in TB).

Crisolitis, *sb. pl.* chrysolites, VII 668.

Cristallyn, *a.* clear, transparent as crystal, *II 2986, III 3824 (NED 1440, Secrees).

Crochith, *v. tr.* to acquire, get, see acroche, IX 2715.

Croked, *a.* crooked (in ethical sense), evil, wrong, perverse, II 2343, 3698, dishonest, not straightforward, III 1088; said of a report, evil, III 5141.

Crokes, *sb. pl.* artifices, wiles, III 950.

Cronicle, *v. tr.* to record, set down in writing, *VI 2938, VIII 2780 (NED 1460).

Cropp, *sb.* the top (of a tree), I 5418; *fig.* in phr., crop and roote, root and branch (of murder), IV 3009.

Crosse, *v. tr.* to cross a sail, i.e., to hoist a cross yard and sail, VIII 141.

Crossid, *ppl. a.* wearing a cross on one's garment or armour, *IX 2155 (NED 1494).

Crowned, *pp. fig.* (with golden letters), V 820.

Crownyd, *ppl. a.* invested with a crown, II 1753, III 742, IV 2677.

Crucifix, *sb.* an image of Christ on the cross, VIII.1551.

Cruddis, *sb. pl.* curds, II 2501.

Cruel, *a.* fierce, III 2461, 2619, merciless, III 4227.

Cruelte, *sb.* fierceness, bravery, *III 3701 (no ex. comp. NED cruel 2); fierce anger, rage, *III 5046 (no ex. NED).

Cryest, *quasi-fig.* with *act. inf.*, to call out to *do* something, demanding that something shall be done, *II 1064 (NED no ex. of this construction).

Crym, *sb.* a crime, II 1042, III 1528.

Cumpany, *sb.* society, companionship, I 4455; retinue, attendants, II 1579; *pl.* troops, IV 3537.

Cumpas, *sb.* compass, in phr. be cumpas ondeuyded, compasses? The meaning of the passage seems to be, that the head and members of images are all of the same stone or the same block of wood, undivided, II 835; a compasses, II 2486.

Cumpasid, *pp.* encompassed, included, II 1993.

Cunnyng, *a.* learned, I 5293.

Cunnynges, *sb. pl.* occult arts, magic, II 3047.

Cure, *v. tr.* to cover, conceal, III 2238.

Curray, *sb.* curry, the curing of leather, II 1997.

Curre, *sb.* a cur, V 2373.

Cursidli, *adv.* abominably, wickedly, IV 2741.

Cursidnesse, *sb.* wickedness, III 2636.

Customable, *a.* usual, said of things, III 738, VI 154.

Cyuica, *a.* civic (crown), *IV 302 (NED, civic in same sense 1542).

Cyuile, *a.* civil, distinguished from ecclesiastical, law, *IV 32 (NED, civil 15, 1592).

Cyuylien, *sb.* a civilian, one who teaches or expounds civil law, VIII 326.

D

Dampnable, *a.* worthy of damnation, VIII 1095.

Dampne, *v. tr.* to adjudge, pronounce to be bad, III 5066.

Dare, *v intr.* to lurk, lie hid, I 3640, 3962, IV 2585.

Dareyne, darreyne, *v. tr.* to settle, determine, usually by wage of battle, II 3276, V 2746, IX 1263, 3230; to deraign, maintain, a quarrel, battle, III 434.

Darnel, *sb.* a grass that grows as a weed among corn, the *lolium* of the Vulgate, I 6732.

Date, *sb.* limit, term, end of a period, IV 1653.

Daunger, *sb.* dominion, power, I 63, 693, IV 1008, constr. *under*, I 3439; power to hurt or injure, III 2123, 4820, 46; liability to harm, *in* d. of (cruel beestes), *I 715 (NED, danger 4 b, 1490), constr. *to* with *pass. inf.*, *VI 2936 (NED, d. 4 b, 1580); untowardness, ungracious conduct, I 5622; coyness, I 6591; a state of captivity, I 4367; a narrow pass, III 2589; a submerged rock or the like, *III 4343 (NED 1699), in *pl.* *IX 3126.

Daungerous, *a.* reluctant to comply, accede, I 2814; awkward to deal with, I 5573.

Daysterre, *sb. fig.* the sun, IX 2522.

Debarre, *v. tr.* to prevent from being something (double), with *inf.*, *VI 190 (NED, debar 1 d, 1600).

Debat, *sb.* quarrel, strife, I 2231, IV 1760.

Debate, *v. intr.* constr. *against*, to fight (against wrong), II 96.

Debonarie, debonaire, *a.* kindly, gracious, said of a personal action or attribute, III 1065, 3451; said of reasons, *II 1055, of promises, flattering, blandishing, *III 4252 (no ex. of this use NED).

Decemvir, *sb. coll. pl.* *II 1347, 4505, III 3027 (NED, *Lat. pl.* 1579; *pl.* with *s*, 1600; no ex. *coll.* form).

Decepcioun, *sb.* deception, the action of deceiving, I 4827, II 1587, V 1098, VI 1187; *pl.* II 1864, etc.

Deceptorie, deceptoire, *a.* deceptory, apt to deceive, I 4551, V 2660.

Deceyuable, *a.* deceitful, I 1622, 4617, II 806, III 4048, etc.

Deceyuour, *sb.* a deceiver, I 4812, II 4435.

Deceyuyng, *vbl. sb.* deception, II 4505.

Declamacioun, *sb.* a set speech in rhetorical elocution, *II 1010, III 984 (NED 1523).

Declaracioun, *sb.* an announcement, III 638.

Declare, *v. absol.* to explain, I 86; *tr.* I 3474; to set forth, unfold, II 1471; to announce, make known, IV 616.

Declaryng, *vbl. sb.* announcing, pronouncing, delivery of a speech, etc., VI 3345.

Declyn, *sb.* escape = means of avoiding one's fate, *I 2767 (NED no ex. comp. decline *v.* 12); decay, ruin, I 5504.

Declynacioun, *sb.* decline, decay, *V 2048 (NED 1533).

Declyne, *v. intr.* to bow down, IV 2539; to turn away, VIII 633; *fig.* to turn aside (from rectitude), II 4493; to turn aside, swerve *according to* opinion rather than follow the truth, IV 629; to turn aside *from* a purpose, V 2580; to turn aside from, avoid, I 5199 (NED, decline 3); to turn *away from* (a wife), here rather in sense of to lose affection for, *IV 2389 (NED, d. 1 b, 1536); *absol.* to escape, avoid, *VI 3062 (no ex. NED); *fig.* to fall off in vitality, diminish, fail in vigour, *V 542, VI 1687 (NED, d. 10, 1530); *lit.* to sink down, I 3115; to descend, sink, V 451; to fall, descend *from* one's high estate, I 3108, 3129.

Transitive uses: to move or direct downwards, to cause to disappear, I 6677; to avoid, escape, III 4603, VI 1392, 2319, IX 1433; to bring low, degrade, debase, VI 1316; to bring low (the power of a nation), I 1615, (the freshness of summer), I 3122; to cause to sink, to lower the balance, III 4676.

Decrepitus, *sb.* decrepitude, *VIII 83 (NED, decrepitude, 1603).

Decres, *sb. pl.* decrees, III 5065.

Ded, *a.* deadly pale (visage), III 4062.

Dedli, *a.* like to die, I 2253; mortal, entailing extreme effort or hardship, *III 2398 (NED no precise ex.); used in lighter sense, "mortal", dreadful, *I 5803 (comp. NED, deadly 8, 1660); mortal, subject to death, IV 1295, VIII 1675.

Dedli, *adv.* mortally, exceedingly, V 1328. (See Pepys, Wheatley's ed. Bohn Lib. III. 146.)

Deeme, *v. intr.* to give judgment, I 4620; to ordain, decree, I 7007; to think, consider, II 3; to judge *of*, I 3900; *tr.* to judge, sit in judgment on, II 1313; to doom, condemn, sentence, III 3071.

Dees, *sb. pl.* dice, V 2700.

Defautis, *sb. pl.* faults (in character, etc.), I 2876.

Defectiff, *a.* at fault, constr. with *inf.*, *III 1366 (NED, no ex. of this constr.).

Defensable, deffensable, diffensable, *a.* capable of defending oneself, *III 4036; capable of affording defence, strong for defence, said of a fortress, V 1855; said of a wall, V 2135; said of men, able to bear arms, IV 1887.

Defensiff, *sb.* an ointment serving to guard against injury or infection, I 5745.

Defensour, *sb.* a defender, I 5965.

Deffie, *v. tr.* to defy, disdain, V 438.

Defie, deffie, *v. tr.* to digest, I 2693; to waste, consume by fire, *III 3681; to waste by dissolution, VI 3275; to dissolve, disperse (mist by the sun), *III 3826.

Delaie, *v. tr.* to postpone, retard, hinder, here used in sense of avoid, *V 1574.

Delicat, *a.* luxurious, effeminate, vicious (people), V 3075.

Defoulid, *pp.* corrupted (by long continuance in their vices), I 218, diffoulid, VII 1247.

Degre, *sb.* state of life, being, I 6709; *pl.* people of high station, II 1863.

Deifie, *v. tr.* to deify, V 1833.

Deing, deieng, *vbl. sb.* dying, III 980, IV 2089, 2162.

Delaied, *pp.* delayed, with *inf.* III 426.

Delectable, *a.* delightful, pleasant, I 2416, 5651.

Delectacioun, *sb.* enjoyment, delight, III 1152, IV 3337; *pl.* III 1158, V 1486.

Delices, *sb. pl.* voluptuousness, V 793.

Delited, *v. intr.* with *inf. obj.*, IV 3341.

Delites, *sb. pl.* (marcial), IV 309.

Delude, *v. tr.* to elude, frustrate the purpose of, evade, *I 4317 (NED 1536); to deceive, beguile, *V 2528 (NED 1450). See dillude.

Deluge, *sb. transf.* destruction, wrack, VI 1250.

Deluyng, *vbl. sb.* digging, VIII 752.

Delyuer, *a.* active, nimble, I 2258, II 3258, IV 2837.

Delyuered, *pp. pass.* of deliver, to accept the combat offered by (a knight), VIII 2814.

Demaunde, *sb.* a question, I 3369.

Demened, *v. tr.* ruled, governed, II 638; *pp.* demened with, governed by, II 872; to govern, manage, V 2836; *refl.* behaved, IV 2781.

Demenyng, *vbl. sb.* demeanor, VI 3141.

Demeres, *sb. pl.* deemers, those who censure or criticise others, VIII 139.

Demerites, *sb. pl.* sins, offences, *II 63, III 185, 2032, IV 2729, VIII 1013, (NED 1485).

Demeur, demur, *a.* sober, serious, composed, I 3399, III 3120, V 461.

Demeurli, *adv.* quietly, gravely, I 3881, III 199.

Demeyne, *sb.* demesne, dominion, power, I 6253.

Demonstraunce, *sb.* bi d., as a sign, token, I 4037.

Denouncid, *v. tr.* proclaimed publicly, IX 2097.

Departe, *v. tr.* to share, II 2408; to distribute, VI 127; *absol.* to deal out, give, *VIII 3375; to separate, divide *from*, III 1350; to disperse, scatter, cause to flee asunder, III 2500.

Departid, *pp.* divided, I 2676, 4327, IV 2872; separated, parted, *III 1350 (NED 1439).

Departisoun, *sb.* departison, separation, I 5020 (Lyd. Secrees); distribution, partition, *IV 2165 (NED 1444).

Departyng, *vbl. sb.* the action of leaving, separation, II 720, IV 1087; departure, II 3152; death, decease, III 4352, 60, IV 1097; sharing, distribution, III 4697.

Dependith, *v. intr.* to hang upon as a result, I 6924; *pres. p.* waiting in expectation, VIII 405 (1st ex. NED).

Dependyng, *ppl. a.* pendent, overhanging, inclining or sloping downwards, *I 2103 (NED 1735); awaiting, settlement depending, *I 2936 (NED 1679); *fig.* hanging as in a balance, *VIII 1387 (no ex. NED).

Depeynt, *pp.* painted, delineated, I 1704, V 2949; depicted, described in words, I 6987; painted, coloured, IV 548.

Depoos, depos, *sb.* keeping, custody, I 5359, II 3139, 4047, IV 1189.

Deposed, *pp.* put down from authority, IX 1097; *fig.* to put, set aside (what is preordained of God), *II 3234 (NED 1526).

Depraue, *v. tr.* to disparage, I 447, VI 3283, VIII 140; to misrepresent, VI 156.

Depryue, *v. tr.* to dispossess, I 5897, V 2440; to put from throne, III 2919; to overthrow, defeat, II

3672; to d. a person *of* (a kingdom), III 828, IV 3110, constr. *from*, III 855, 1428, 4528.

Depurid, *pp.* cleansed, purified, I 2249.

Derisioun, *sb.* mockery, II 4551.

Derkid, *ppl. a.* dimmed (eyes), III 4485.

Derknesse, *sb. fig.* trouble, distress, gloom of shame, *III 1121 (NED no precise ex., comp. d. 5, 1645); dirknesse, the gloom caused by the absence of friends, *IV 19 (NED, d. 5, 1645).

Descend, *v. intr.* to come down, IV 2523; to attack with a hostile force, IX 667; to come down (from throne, etc.), III 3689, etc., IX 3246; constr. *of*, to be descended from an ancestor, I 5912, *of* low bed = of low birth, IV 2731; to pass to an heir, *IX 3214 (NED 1483).

Descendyng, *vbl. sb.* the action of descending (from Fortune's wheel), *III 738 (NED 1489).

Descripcioun, *sb.* the combination of qualities or features that marks out a particular class, in phr. *by* d., I 4328, IV 2627, V 3119; an account, description, VI 1282.

Desercioun, *sb.* abandonment, desolation, *VI 2370 (NED 1591).

Deserued, *v. tr.* acquired or won by service, IV 321.

Desolacioun, *sb.* deprivation of joy or comfort, dreary sorrow, I 730, 3936, II 1766, III 906, 3978, VIII 3188; waste or ruined state, IV 2026; devastation, VI 362.

Desolat, *ppl. a.* destitute of joy or comfort, VIII 3185, 86; quite unable *to* (do something), VI 288 (cited as an ex. NED); laid waste, IV 2023.

Desolat, *v. tr.* devastated, III 1429.

Despencis, *sb. pl.* see dispence.

Despise, *v. intr.* with *inf.* to scorn, disdain to *do* something, III 3095 (see TB).

Despit, despiht, *sb.* contempt, scorn, I 1279; despiht of = in spite of, *I 4350 (NED d. 6, 1590); indignation (that something should happen), I 4927; disdain, V 2856.

Despitous, *a.* cruel, III 2530; malevolent, III 4772, etc.

Desteyne, *v. tr. fig.* to blot, darken, V 2518.

Destitut, *a.* said of persons, forlorn, helpless, bereft of capacity to act, *I 4959 (NED no precise ex. but comp. d. 1 b, and 3, 16th century); of persons, forsaken, *II 2653 (NED 1513); constr. *from* (al socour), devoid of, *II 4035 (no ex. of this constr.); resourceless, without power of defence, *III 1926.

Destitut, *v. tr.* deserted, abandoned (by Fortune), *IV 3857 (NED 1530).

Destourbed, *v. tr.* with *inf.* hindered, prevented by interference from doing something, I 2741.

Destroied, *pp.* constr. *of*, despoiled (of tresor and richesse), *V 1431 (NED no ex. of this constr.).

Determine, *v. intr.* to state, declare, say, I 1612, VII 392; to state, utter, *IX 2442; to decide, give a decision, III 3276; to decide, resolve to *do* something, *III 3656 (NED d. 18, 1450).

Detraccioun, *sb.* slander, calumny, I 4834, III 4042, VII 1171.

Deuelissh, *a.* of actions, diabolical, *IV 3565 (NED 1496); of persons, like a devil in character, *VIII 1630 (NED 1494).

Deuer, *sb.* devoir, duty, II 1322.

Deuide, *v. tr.* to put away *from* (oneself), I 2495; to cut off, part *from*, II 3252; to distribute, deal out, I 5886, II 300, III 4849; to draw a distinction with regard to; here, to describe, *I 4204 (NED 1551); *intr.* to go forth in various directions, *I 5633 (comp. NED divide 8 c and 14; intr. use 1526); *intr. absol.* for *refl.* to separate, become divided, *III 2342 (NED 17th cent.).

Deuine, *v. intr.* to conjecture, draw inference from, II 1211.

Deuise, *v. intr.* constr. *of*, to describe, give an account of, I 1503; to say, in phr. plainly to d., I 3406; to tell, recount, in phr. as the story can d., III 2774; *refl.* hem bet d., think, behave better, *I 2910; *tr.* to d. a war, plan to bring about, I 1685; to frame, think out an answer, I 2633; to assign, order, I 4665; with obj. clause, perceive, understand, III 192.

Deuises, *sb. pl.* fancifully or artistically devised things, luxuries, III 3762; fashions (modern sense), III 3801.

Deuisour, *sb.* designer, inventor, *III 3799 (NED 1523).

Deuocioun, *sb.* to have d. *in* something, to take great pleasure in, to have an enthusiastic addiction for, I 289 (comp. NED devotion 5, 1530).

Deuoided, *pp.* constr. *of*, made void, divested *of*, I 1070.

Deuoure, *v. tr.* to consume, destroy, I 1820, 27, 34, 41, 2366, etc.

Dewe, *v. tr. quasi-fig.* to bedew, moisten, *VIII 196.

Deynous, *a.* disdainful, haughty, V 2371, 2405, VI 605.

Deynte, *sb.* esteem, regard, I 359, 1813, etc.; *pl.* dainties, delicacies, choice viands, VII 1268.

Dictatour, *sb.* a dictator, III 2939; *pl.* II 4504.

Dictes, *sb. pl.* dicts, sayings, maxims, VI 3172.

Dieete, diete, *sb.* diet, food consumed, III 543, VI 1408.

Diete, *v. refl.* to regulate one's food, *III 2573 (no ex. of refl. use).

Dietes, *sb. pl.* deities, IV 1272.

Dieu, *a.* due, I 900.

Diface, *v. tr. fig.* to mar, disfigure, I 5187, 5516, III 3599, IV 2716; to injure, I 6656; to destroy (something intangible, the authority of laws), *III 1090; to blot out of existence, VIII 2149.

Diffacid, *ppl. a.* ruined (of figure), I 3165.

Diffacyng, *ppl. a.* discreditable, injurious, *II 1128 (NED 1583).

Diffamable, *a.* defamable, defamatory, *VI 1227 (NED 1570).

Diffame, *sb.* dishonour, disgrace, infamy, I 1230, 3776, 4134, III 1520, IV 2345; in positive sense, a disgraceful action, *IV 930 (NED no ex. of this use); scandal, odium, *V 2797 (no ex.).

Diffame, *v. tr.* to slander, attack, cast slur on, VI 476; diffamed, dishonoured, I 5162, IX 1986.

Diffamed, *ppl. a.* dishonoured, *III 2863 (NED 1474); constr. *throughe*, III 2908.

Diffamyng, *vbl. sb.* defamation, I 6973.

Diffamous, *a.* infamous, III 2747; disgraceful, II 1676.

Diffaute, *sb.* want (of food), V 1055; *pl.* faults, misdeeds, I 4513; defects, IX 200.

Diffencioun, *sb.* defence, II 4316.

Diffensable, *a.* see defensable.

Difference, *sb.* to set a d., to draw a distinction, *II 2347, IX 2420 (NED no ex. of this constr.); distinction, VI 1217, 3541; without d., indiscriminately, without distinction, III 2844.

Differre, *v. tr.* to postpone, III 4032; to put aside *from* (a person), i.e., not to show her (Fortune's) malice, III 4509; with *inf.* to delay, IV 3827; *absol.* to delay, postpone, III 4025.

Diffiaunce, *sb.* a challenge to make good an assertion, II 54; a challenge, II 2296.

Diffied, *pp.* rejected, renounced, I 6226.

Diffieng, *pres. p.* renouncing, II 4526.

Difforme, *v. tr.* to make morally ugly, to pervert, *III 1361 (comp. NED deformed 4, 1555).

Diffourmid, *ppl. a.* morally hateful, perverted, *VII 1123 (NED 1555).

Diffraudere, *sb.* a deceiver, *II 4438 (NED 1552).

Diffyne, *v. intr.* constr. *of*, to define, specify, state, I 3180, III 4572.

Digestis, *sb. pl.* the body of the Roman laws compiled in Books, VIII 329.

Digne, *a.* worthy, deserving *of*, I 1459, IV 1205.

Dignites, *sb. pl. transf.* honourable or high estates, *I 6105 (NED 1450).

Digressioun, *sb.* the action of turning away (from the worship of Jupiter), *II 4532 (NED 1552).

Diht, *pp.* appointed, ordained, III 3105.

Dikes, *sb. pl.* ditches, III 4412.

Dilacioun, *sb.* delay, postponement, I 7053, IV 3259; *pl.* IV 1306.

Dilatid, *pp.* spread abroad, VIII 2112.

Dilligentli, *adv.* diligently, VII 1324.

Dillude, *v. tr.* to delude, frustrate the aim or purpose of, *II 1636 (NED 1536).

Direccioun, *sb.* guidance, instruction, *III 33, 1587 (see TB. NED 16th century); guide, source of direction, *VIII 76 (no ex. NED).

Directe, *v. tr.* to turn (one's stylus) *to* an aim or purpose, *III 1496, V 1041 (NED, d. 4, 1526); to guide, advise, *IV 1208 (NED 1559); *pp.* directe, addressed, dedicated, IX 3550.

Dirk, *pp. fig.* clouded, eclipsed, dimmed, IV 2902, see derkid.

Dirke, *pp. fig.* clouded, eclipsed, I 6074; dirked, I 4521, 5516, V 137, 2166, etc.

Dirknesse, *sb.* see derknesse.

Disamaied, *pp. pass.* discomfited, confounded, overthrown, put down, *IV 955 (comp. NED, dismay 2, but no precise ex. given).

Disapeere, *v. intr.* *VI 986 (in TB).

Disaraied, *ppl. a.* out of array, in disorder, *V 1537 (NED 1611, in TB).

Disauail, *sb.* disadvantage, harm, loss, I 4814; in contrast to avail, III 1322, IV 3665; *pl.* IV 2004.

Disauaile, *v. intr.* constr. *to*, to be prejudical, harmful, I 4574, II 1455, III 3135, IV 1748; *absol.* *VI 716.

Disauaunce, *v. tr.* to discourage, dispirit, *I 650; to impair (beauty), *I 753, (glory), I 2048; to eclipse, damage (noblesse), I 4514.

Disauauntage, *sb.* detriment, injury, I 5766.

Discence, *sb.* descence, falling down = NED, descent 1, *I 1177 (NED 1543).

Discencioun, in TB.

Discerne, *v. intr.* to discern, discriminate *between* (right and wrong, etc.), II 1399, III 1349, VI 784; *tr.* to distinguish, in sense here of to symbolize? *II 2449; to recognize, perceive, II 3641, IV 3175.

Discharge, *v. tr.* to acquit, exculpate, *II 1132, 1244 (NED, discharge 4, 1500); to do away with, cast aside (*fig.*), *I 6921; to deprive (a person) *of* something, III 3744; to set free, liberate, *III 636 (NED 1556), to set free *from* (captivity), I 4367; *refl.* to rid, clear oneself (of someone's power to injure) *I 2840 (no ex.), to relieve oneself *of* (an office), *VIII 886.

Disciplyne, *sb.* (knightly) training in arms, *I 5143 (NED 1489?); of law, justice, III 3247; tuition, moral training, III 4635; *pl.* (medical), III 2572.

Disclaundre, disclandre, *sb.* disgrace, shame, opprobrium, scandal, II 4063, III 511, V 2796, 3033, VII 340; *pl.* scandals, IX 522.

Disclaundre, disclandre, *v. tr.* to bring scandal, shame, insult upon, II 3896; *pp.* disgraced, shamed, I 5542, V 855, IX 2445, noised abroad, VI 611.

Disclaundrid, *ppl. a.* disgraced, *I 4192, III 1110, 2908; stained with, guilty *of*, *VII 818; constr. *in* (vices), *IV 2720 (NED, no ex. *ppl. a.*).

Disclaundrous, *a.* disgraceful, shameful, scandalous (deeds), *IX 527, noisome, scandalous

(offence), *IX 1991 (NED, disclanderous 1494).

Disclose, *v. tr.* disclose, reveal, III 1041.

Disconfited, *pp.* discomfited, defeated, I 5291.

Disconfort, *sb.* distress, grief, sorrow, II 1229.

Disconsolat, *a.* unhappy, forlorn, III 3266; constr. *of*, destitute, *I 823 (NED, no ex. of this constr.).

Disconvenience, *sb.* incongruence, inconsistency (between word and thought), VI 473.

Discorde, *v. intr.* to differ, disagree *from*, I 6614.

Discrecioun, *sb.* prudence, sagacity, judgment, I 935, 3277, 6988, III 1353, IV 4032.

Discrese, discrece, *v. intr.* to decrease, I 1037, 2065, 4510; *tr.* to diminish, lessen, *I 5213 (NED 1470).

Discure, *v. tr.* to disclose, make known, I 3167; constr. *to*, *unto* (someone), III 2297, 4813; *absol.* I 6355.

Disdeyn, *sb.* disdain, to *have* d., III 2960, to have *in* d., VIII 2049; *pl.* instances of disdain, *IV 1077 (NED 1631, Donne).

Disdeyne, *v. intr.* usually in active sense of to assault, injure (said of the goddess Fortune, Myscheef personified, etc.), sometimes to be angry with, constr. *at*, I 3799, 3917, 5872, III 3425; to scorn to believe, constr. *therat*, III 2262; constr. *against*, to be enraged, angered, I 4930, III 1444; *absol.* to take offence, be angry, *II 316; *tr.* with *inf.* to scorn to *do* something, etc., II 2847, III 3487.

Disdeynyng, *ppl. a.* *II 2614 (no ex. NED).

Disencrece, *v. intr.* to decrease, I 1645.

Disencres, *sb.* decrease, diminution, II 2976, IV 2019; loss, as opposed to gain, *IV 2912; said of a country, impoverishment, adversity, *V 667.

Disese, *sb.* annoyance, trouble, uneasiness, I 2315, 6290, 6899; trouble, disturbance (to a city), IV 789; grievance, trouble, VI 3194, IX 1674.

Disespaire, *v. intr.* to despair, I 6128; al good hope in him gan d., i.e., turn to despair, II 291.

Disespeired, *ppl. a.* in desperation, despaired, I 2638; desperate (with anger), III 400; with *inf.*, no longer hoping to *do* something, IV 1016.

Disfigured, *ppl. a.* VI 926.

Disgise, *a.* disguisy, new-fangled, always turning to a new fashion (and for that reason wasting a quantity of cloth), VI 2678.

Disgrade, *v. tr.* to depose, VIII 300, IX 1561; to reduce in rank, degrade, *IX 3558 (NED, degrade 1, no ex.).

Disguised, *ppl. a.* for concealment of identity, II 1579; so altered in guise as to appear other than one is, constr. *from*, II 2245.

Disguised, *pp.* transformed, showing in a false light, V 654; disgised of visage, VI 1623.

Disherite, *v. tr.* to deprive, dispossess *of* something, II 3274; constr. *from* (one's possessions, line, etc.), *III 1382, 3162 (NED 1570); *refl.* to cut oneself off (from one's family, possessions, etc.), *I 2563.

Disherityng, *vbl. sb.* dispossessing, *V 2210 (no ex. NED).

Dishomme, *sb.* decemvir, *II 1441.

Dishoneste, *sb.* shame, disgrace, I 5877; unchastity, *III 1228 (NED 1535); *pl.* = lewdness, *III 1159 (NED 1535).

Disioint, *sb.* in d. = in perplexity, IV 3852.

Disiunccioun, *sb.* separation, disunion, V 1384.

Dismaied, *pp.* to be d. *of* (a person), to fear him, *V 1069 (NED, no ex. of this use).

Disnaturall, disnaturel, *a.* contrary to nature, unnatural, I 739, 2623, II 3124, III 5061, etc.

Disnaturalli, *adv.* unnaturally, *IV 1305 (NED, no ex.).

Disobedience, *sb.* the withholding of obedience, rebellion, III 4281.

Disobeie, *v. tr.* to violate (the doom of Parcas), I 4885.

Disobeissance, *sb.* disobedience, I 685, 947.

Disordynat, *a.* inordinate, disorderly, evil, I 5205, V 1596, VII 1245.

Dispair, *sb.* despair, I 2707.

Disparpiled, *ppl. a.* dispersed (see TB), *VIII 5 (NED, *ppl. a.* 1652).

Dispence, dispense, *sb.* means of support, I 2121, 3446, 6155, III 2503, 3843, VIII 2765; in phr. ipocras of d. = spence, pantry, cellar, *VII 1282 (NED 1622); expenditure, III 2581, IV 3469; *pl.* means of support, III 3300.

Dispence, *v. tr.* to administer (justice, etc.), I 1391.

Dispende, *v. absol.* to spend (money, etc.), *IX 3292; *tr.* to occupy (one's youth), VIII 242.

Dispendyng, *vbl. sb.* expenditure, III 3317.

Dispensacioun, *sb.* dispensation (of Pope), IX 1608.

Displeasaunce, *sb.* displeasure, discontent, vexation, I 4036, 4989, III 4018, IV 1447; evidence of vexation, etc., in manner? *II 2220; to have d. *of* something, to be displeased with, *I 5626.

Displese, *v. tr.* to offend, vex, I 6181; *intr.* be displeased with, disapprove of (her), *I 6181.

Dispoile, *v. tr.* to despoil (*of* an immaterial thing), I 695; without constr., to strip, III 4202, IV 845; to make spoil of, to rob (one's richesse), *I 2575 (NED 1483).

Dispoiled, *ppl. a.* stripped, *II 1763 (NED 17th century).

Dispoilyng, *vbl. sb.* robbing, *II 1677 (NED 1552).

Disport, *sb.* disport, amusement, VI 666; *pl.* sports, games, II 3612.

Disporte, *v. tr.* to entertain, II 1953; *refl.* it diverts them (to *do* something), *III 1112 (NED, no ex. of use with inf.).

Dispose, *v. tr.* to control, direct, I 3462; to ordain, I 3490, 4875, with *inf. obj.* *II 3293 (no precise ex. NED); to arrange in a particular order, VI 3331; to control, order, (dispose the fatal threed, etc.), I 5012, 5092, II 3233, 4538; to impart a physical tendency, incline to *do* something, V 2059; *intr.* constr. *for,* to ordain, IV 3352; *tr.* to be physically and mentally adapted to *do* something, capable, *VI 1374 (comp. NED disposition 9 b); *refl.* to incline oneself to *do* or *be* something, *III 1610, to incline oneself, with *imp.* for *inf. obj.*, *III 2637; to prepare oneself, III 1968, V 1515; to betake oneself, *I 1918.

Disposicioun, *sb.* order, control, I 1815; disposal, control, I 6990, VIII 3148; arrangement of affairs of life, III 3837; natural bent of the mind, mental constitution, IV 2620, V 1780, 2702; *pl.* III 4246; *pl.* inclinations, IV 949; in Logic, the due arrangement of the parts of an argument or discussion, *VI 3327 (NED 1509); Astrol. the situation of a planet in a horoscope, as supposed to determine the nature of a person, V 1896, VII 393.

Disposid, *ppl. a.* inclined *to,* III 1501; adapted *to,* III 3787; having a particular turn of mind, disposition, IV 1125, dispositioned, IV 2565, 2855; *in* virtue, III 1253, *unto* vice, V 848.

Dispreise, *v. tr.* to dispraise, censure, I 4634, 6140, II 2355.

Dispurueied, *pp.* unprovided, destitute *of* something, I 3967, IV 2027; *ppl. a.* unprovided, unprepared, I 4069, III 3590, V 1416.

Dissemelid, *ppl. a.* dissembled, dissimuled, feigned, *I 6597 (NED 1475).

Dissent, *sb.* descent (from an ancestor), VIII 2110.

Dissente, *v. intr.* to withhold consent *from* a proposal, purpose, III 5053.

Disserne, *v. tr.* see discerne.

Disseruyng, *vbl. sb.* desert, merit or demerit, II 4590.

Disses, *sb.* decease, death, VI 1477.

Disseueraunce, *sb.* separation, III 1031; separation, absence, III 2814.

Disseuere, *v. intr.* to separate, depart *from*, I 1232; to depart *out of* (this life), II 1049; *absol.* in sense of depart, die, *I 5023 (no ex. NED); *tr.* to divide, I 5413.

Disseuered, *ppl. a.* separated, scattered, III 170; divided, *V 1386 (NED 1471).

Disseyuaunce, *sb.* deceivance, deceit, I 950, 3960.

Dissolucioun, *sb.* dissoluteness, VII 624, 1162; *pl.* dissolute actions, excesses, II 2340.

Dissymule, *v. absol.* to dissemble, IV 3158.

Distaunce, *sb.* in phr., *in* d., in the distance, the remote part of the field of view in contrast to near by, beside, *I 5604 (NED, in the distance, 10 b, 1813); discord, dissension, III 1914, dispute, quarrel, IV 3295, IX 3235; *fig.* discord, VII 1113.

Distempre, *v. refl.* to distress oneself, upset (in Mostyn MS. only), II 1058.

Disteyne, *v. tr. fig.* to dim, pale, V 75; to sully, dishonour, I 1755.

Distill, *v. intr.* to trickle down, I 3987; to exhude, said of a gum, I 5744; to distill, II 655.

Distillid, *ppl. a.* in phr., distilled waters, *I 6556 (NED 1502).

Distourbe, *v. tr.* to hinder, frustrate the operation of, II 3331.

Distourbled, *pp.* disturbed, troubled, II 4428.

Distresse, *sb.* compulsion, constraint, IX 1301.

Distreyned, *pp.* oppressed, afflicted, V 167.

Distrouble, *v. tr.* to disturb (in MSS. R3 and H) II 3331 (in Chaucer).

Distrussed, *pp.* routed, defeated, V 514.

Distrussyng, *vbl. sb.* defeat, destruction, VI 1906.

Disturbaunce, *sb.* excitement, I 6190; political or social agitation, III 2871.

Disuse, *v. tr.* to misuse, abuse, in sexual sense, II 1355, 74, IV 2741; to misuse, said of ceremonies, II 4580.

Diswarre, *a.* unaware, not aware, III 1054.

Disworshep, *sb.* dishonour, disgrace, IX 2797.

Dites, *sb. pl.* writings, compositions, works, I 4801, IV 90.

Diuisioun, *sb.* separation, parting, *I 5022 (NED 1535); distinction, IV 2693; difference, III 1355; discord, dissension, III 2355; *pl.* portions, IV 2042.

Doctour, *sb.* a doctor, teacher, III 164.

Dolerous, *a.* sad, distressful (said of a death), *IV 3436 (NED 1450).

Domefieng, *vbl. sb.* the action of locating the planets in their respective " houses ", I 299.

Dominacioun, *sb.* lordship, rule, sway, II 1794; power, authority, to *do* something, *III 640 (no ex. NED, comp. dominion 1); *pl.* lordships, sovereignty, dominions, I 4534, IV 962, V 1872.

Domynaciones, *sb. pl.* the fourth of the nine orders of angels in the Dionysian hierarchy, IX 2403.

Donge, *sb.* dung, VII 1077.

Dongoun, donioun, *sb.* a habitation, I 6205; a stronghold, keep, IV 336; applied to the Tower of Babel, *I 1145; *fig.* in the sky = Arthur's constellation, habitation, mansion, VIII 3103; *pl.* great towers or keeps of castles, I 1293, 98.

Doom, *sb.* judgment, decision, I 4641; *pl.* I 5011, III 3024.

Dotage, *sb.* infatuation, V 27, 2352.

Doth, *v.* = makes, causes (one's heart to bleed, etc.), III 3683, IX 3286, etc.

Dottryn, *sb.* instruction, teaching, II 102.

Double, *a.* false (said of things, e.g., trust), I 6373.

Doubte, doute, *sb.* danger, III 848; dread, IV 3793, V 911.

Doutable, *a.* to be dreaded, I 5366.

Dragoun, *sb.* a huge serpent, V 494; *fig.* the serpent of doubleness, *I 3963, VIII 3155.

Drauht, *sb.* range, length of shot (of three arblasteris), comp. three bow-shots' distance, III 2947.

Dreede, *sb.* danger, II 380; doubt, apprehension, II 409, 419; in phr., it is no d., III 5015.

Dreedful, *a.* perilous, I 52, 5525; uncertain, III 4429; said of a law, awful, terrible, II 4148; fearful to *do* something, II 3793; apprehensive, fearful (of what may follow), *III 3714.

Dreedfulli, *adv.* with fear and apprehension, IV 1555.

Drepyng, *ppl. a.* NED cites this passage under dreep 1, and defines as dripping, but dreep 2, drooping, failing, waning, is more likely what Lydgate means, *II 4554.

Dresse, *v. tr.* to place, set in position, I 6045; to direct, guide, make straight the course of a person, II 4232; to make ready (one's hand) to *do* something, III 2421; *refl.* to turn, go, direct one's course, I 2685; with *up*, to make ready, prepare, I 1284.

Dreynt, *pp.* drowned, I 1575.

Drogeman, *sb.* a dragoman, interpreter, II 3866.

Dronclewe, dronklew, drunkleuh, *a.* drunken, I 5722.

Dronke, *ppl. a.* drunken, III 2369.

Dronken, *ppl. a.* drunken, proceeding from drunkenness, *III 1555, VII 1162 (NED 1591).

Dronkenesse, drunkenesse, *sb.* II 2255, III 2370, IV 823, 1297, etc.

Dropesie, dropisie, *sb. fig.* an insatiable thirst, craving, *II 3741, 3889, III 3732 (NED 1548); the disease, IX 572.

Drouht, *sb.* drought, III 3806.

Drownyd, *pp.* overwhelmed, smothered (by rocks), I 2863; sunk, sent to the bottom, said of ships, *III 2477 (NED 1465); *pres. sing.* submerges, deluges, floods, III 2566; *ppl. a. fig.* drownid (in tears), *V 90 (NED, 1st ex. of phr. 1788).

Drynesse, *sb.* thirst, *III 3735 (NED 1535).

Dryue, *v. tr.* with *forth*, to spend, pass (the day), VI 2691.

Dubitacioun, *sb.* uncertainty, doubt, *VIII 1942 (NED 1450).

Due, *sb.* in phr., off due and off riht, as a matter of duty, III 1987.

Duery, dwery, *sb.* a dwarf, III 531, VI 56.

Dull, *a.* in arms, sluggish, inactive, I 5316; of his chere, listless, depressed, III 4310; indifferent, weary, disinclined, to *do* something, *V 2707.

Dulle, *v. intr. fig.* to become d., to dim, lose lustre, said of a man's renown, I 2060; to lose keenness, force, said of one's heart, courage, III 3848; to become tired *of* something, I 4419; with *inf.* to grow weary to *do* something, *I 4212 (no ex. NED cites this passage under dully 4, from a text there dated 1544, but actually from Tottel's print).

Dully, *adv.* dimly, IX 3400.

Dundeyne, *sb.* a dondaine, *dondon*, a kind of catapult, I 1313 (comp. Godefroy).

Dunne, *a.* dun, murky, gloomy, II 997.

Duplicite, *sb.* duplicity, deceitfulness, I 3832, 3903, 5885, V 1090; doubleness, probably in sense of plurality of husbands; if no play on words was intended, simply double-dealing, *I 4730; *pl.* deceitfulness, II 1884.

Durable, *a.* permanent, lasting, I 177; persistent, lasting, IV 1985; endurable, *VI 1916 (NED 1509).

Duresse, *sb.* harm, injury, in phr. to *do* d., I 532, III 351; oppression, cruelty, VI 2027; hardship, III 3325.

Duryng, *ppl. a.* lasting, III 2749.

Duskid, *pp. tr. fig.* darkened, obscured, I 1444.

Dyner, dyneer, *sb.* dinner, II 1553, VII 991.

Dyuers, *a.* divers, evil, perverse, said of things, I 323, 2682, IX 1822.

Dyuers, *a.* diverse, fickle, changeable, *I 4724, V 2698, of heart, VI 504 (comp. NED, diverse 2, 1541).

Dyuersite, *sb.* difference, variation, II 2437, VI 3431; perversity, evil, discord, *VI 352 (NED 1483).

Dyuerte, *v. tr.* to avert, ward off, *VI 3660 (NED 1548); *intr.* for *refl.* to turn aside to *do* something, VII 771.

Dyuynaile, *sb.* something to be divined, a riddle, I 3364; divination, II 1973, IV 1510, VI 1010.

Dyuyne, *a.* extraordinarily great (deed), *IV 324 (NED 1470).

Dyuyneresse, *sb.* divineress, sorceress, II 422.

Dyuynes, *sb. pl.* soothsayers, diviners, II 421; theologians, ecclesiastics, VI 290.

Dyuynour, *sb.* a soothsayer, VI 1009; *pl.* II 1982.

Dyuysiouns, *sb. pl.* dividing lines or marks, measurements? I 1201.

E

Eclipse, *v. tr. fig.* to darken, obscure, *III 3413, IV 430, etc. (NED 1581); *intr. fig.* to be eclipsed, to suffer eclipse, said of princes, I 1168, said of the sun of righteousness, III 3107; *lit.* of the moon, V 1337.

Eclypsing, *vbl. sb. fig.* use, said of Christ's mercy, II 4575.

Ecloogis, *sb. pl.* eclogues, *IV 110 (NED 1514).

Effect, *sb.* purport, drift, tenor, III 2815.

Effemynat, *a.* licentious, *III 1613 (NED places under effeminate 1, the usual sense, but the context here seems to call for effeminate 3, voluptuous, devoted to women, 1490, Caxton).

Efft, *adv.* once more, again, II 1720.

Effusioun, *sb.* shedding (of blood), VII 563, 3025.

Egal, *a.* exemplary, just, *II 1123 (NED 1588, comp. equal 5, 1535); fair, just, impartial, IV 1784.

Egali, *adv.* impartially, justly, II 860 (in TB, NED 1526).

Egge-tool, *sb.* a knife, sword or other cutting weapon, II 1287.

Elde, *sb.* old age, I 2287.

Eleccioun, *sb.* election (to office), IV 216; free choice, V 725, VI 2532.

Ellocucioun, *sb.* elocution, oratorical or literary style, *VI 3334 (NED 1509).

Embrace, *v. tr.* see enbrace.

Empire, *sb.* political jurisdiction, dominion, V 644.

Empoisownyng, *vbl. sb.* poisoning, V 2155.

Emporisshe, *v. tr.* to impoverish, *I 2167, 2235, III 3611 (NED 1440, but the form emporisshe is not given); *pp.* enporisshed, stripped *of* treasure, wealth, *IV 1848 (NED 1611).

Emprise, *sb.* purpose, intent = advice, teaching, doctrine? *III 3102; enterprise, undertaking, in sense of position of leader = command, *V 2633; *pl.* chivalric enterprises, I 2194.

Emprisownyng, *vbl. sb.* imprisoning, confinement, *VI 1143 (NED 1542).

Enacte, *v. tr.* to put on record in writing, to chronicle, *VI 2208, 3553 (NED 1467).

Enamailed, *ppl. a.* enamelled, VI 2637.

Enamerid, *pp.* to desire passionately, with *inf.*, *I 1678 (NED

no ex. of this constr.); constr. *with*, I 5657; constr. *upon*, to be in love with, I 4310, II 3405.

Enarme, *sb.* an army, I 2951, III 2455, 4077.

Enarmyd, *v. tr.* equipped with armour, weapons, etc., I 1593, 2899, III 3513; *fig.* in virtue, VI 253.

Enbassat, *sb.* the message of an ambassador, in MSS. R, H, R3, V 1330.

Enbelishe, *v. tr.* to adorn, ornament (his lineage), II 3577.

Enbocid, *ppl. a.* bulging, swollen, *V 2058 (NED 1577).

Enbosyng, *vbl. sb.* bulge, swelling, I 6545.

Enbrace, embrace, *v. tr.* to undertake, take in hand, I 6150; to clasp, enclose, in sense of possess, III 3724; to clasp in the arms, III 1985; to affect, touch (the heart), II 3719; *fig.* to encircle enclose, with sense of encumber, burden, II 1475, with sense of to cheer (one's heart), I 585.

Enbracid, *v. tr.* fastened with braces or buckles, IX 843.

Enbroudid, *pp. transf.* to ornament as with embroidery (the soil with flowers), *I 533 (NED 1460).

Enbusshmentis, *sb. pl.* ambushments, ambushes, V 1989.

Enchase, *v. tr.* to drive away, pursue, VIII 2137; *intr.* constr. *at*, to pursue, hunt, *I 5769, III 3634 (NED no ex. *intr.* use).

Enchauntyng, *pres. p.* to lay a spell on, IV 2370.

Enchaufid, *pp.* eschaufid, irritated, excited, *II 3492.

Enchaunge, *v. tr.* to inchange, transform (into something base or inferior), *I 5158 (this form not cited NED).

Enchesoun, *sb.* encheason, cause, by the e., by reason of, V 48.

Encheynyd, *pp. fig.* linked together, *VI 390 (NED 1642).

Encloie, *v. tr.* literally to lame or maim by driving in a nail, here, to injure, hurt, impair the power of, VII 453, VIII 2442; to thwart, frustrate (a purpose), *III 4147.

Enclosid, *pp. fig.* shut up together (under one key), I 6888.

Enclyne, *v. intr.* to be disposed to do something, with *to* understood, I 114; to bow down *to* something, II 1726; *tr.* to apply one's life to something, II 2241, one's heart, III 2592, one's youth, III 4637, IV 2753, one's reason or wits to *do* something, III 1191, 1613; *refl.* in same sense, *V 852; to turn one's ear (towards a speaker), *III 1020, 3865 (NED 1447); to cast down (the leaves of the thistle abroad upon the plain) with additional sense of stamping upon or tearing, *II 2600; *fig.* to cause to obey, be subject to, towards something, *IX 73, 81 (NED 1450).

Enclyned, *ppl. a.* having a mental bent or tendency *to* something, V 2832; favourably disposed, VI 3136; bent, bowed, said of the head, *VIII 2066 (NED no ex. comp. incline 1).

Encombrous, *a.* cumbersome, distressing, I 3530.

Encoumbre, *v. tr.* to attack, I 4336, VI 766; to harass, ill treat, I 1772; to overcome, conquer, *III 2225; to violate (in story of Lucrece), *II 1120; to overcome, master (courage by vices), *III 1490.

Encountryng, *vbl. sb.* the meeting of adversaries in battle, *I 3345 (see TB. NED 1485, Caxton).

Encrece, *v. intr.* to increase, in sense of to profit by study, to advance in learning, I 2455; to prosper, II 728; to grow (in power), constr. *of*, *I 3417; *tr.* to make fruitful (*on* = in grain, etc.), *I 5238 (NED increase 7 b, 1697); to further, aid, promote, III 4953, IX 2159; to make more wealthy, constr. *with*, V 1739.

Encres, *sb.* honour, prosperity, III 3334; growth in wealth, III 4357; growth in prosperity, influence,

etc., advancement, I 2314, 2732, 5759, II 3180, 3734, etc.; advantage, benefit, gain, *II 3083, III 3087, 3379, 4513.

Encumbraunce, *sb.* encumbered state or condition, with *inf.* I 6227.

Endite, *v. tr.* to write, I 1954; *intr.* constr. *of*, to write, express in writing, I 3863.

Endite, *v. tr.* to indict, accuse (*for* a thief), I 6695.

Enduce, *v. tr.* to persuade, induce, with *inf.*, VI 3458.

Endued, *v. tr.* endued, led on, instructed (our reason), *III 669 (NED 1526).

Endued, *v. tr.* endewed, covered as with dew, *I 583 (NED 1510).

Endure, *v. intr. absol.* to live, I 325, VI 3625; to persist, continue, with *forth*, I 3142; to suffer, VIII 2770; *tr.* to undergo (a punishment), II 1558, (a wrong), IV 2555.

Enfamyned, *ppl. a.* suffering famine, starved, II 3468.

Enfamyned, *pp.* starved, VII 546, 1483.

Enfectith, *v. tr.* infects (with evil), I 4624.

Enfeeblisshid, *ppl. a.* enfeebled, III 1929.

Enformacioun, *sb.* information, V 2246.

Enfourmeth, *v. tr.* to inform, train, discipline, with *inf.*, VI 3422, VIII 1244.

Engendrure, *sb.* parentage, descent, origin, I 1050, 2664, IV 2869; procreation, birth, I 1407; procreation, III 2849, VIII 3244.

Engendryng, *vbl. sb.* creation, generation, *VI 3402 (NED 1450).

Englueth, *v. tr.* ensnares, fascinates, II 4423, ensnared, caught, II 4244; attached, VI 2694.

Engyn, *sb.* a machine used in warfare, such as a battering-ram or a catapult, I 1311; *pl.* V 1251.

Enhaunse, *v. tr.* to raise (one's hand), I 5736; to exalt (the meek), III 2248, to exalt (in dignity, etc.), IV 1144; to further, assist, with *inf.*, *III 2446, to aid, further (one's conquest), *IV 1827 (comp. NED, exalt 3, 1559).

Enheritaunce, *sb. fig.* inheritance, possession of something as one's birthright, *I 6225 (NED 1535).

Enheritour, *sb.* inheritor, heir, IV 1645; *pl.* IV 2082, etc.

Enlumyne, *v. tr.* to shed lustre upon, render illustrious, III 3570, IV 371.

Enmytes, *sb. pl.* enmities, hatreds, III 4597.

Enosid, *v. tr.* from French *ennosir*, to noose, enmesh, *II 4242; *fig.* used in sense of tied, fastened, attached, constr. *to*, *III 4324 (see TB. Not satisfactorily treated in NED; comp. also Reismüller).

Enoynte, *v. tr. fig.* to besmear with flattery, etc., III 324, 1638.

Enprentith, *v. tr. fig.* to impress in the memory, I 949; to remember carefully, VI 216; *pres. p.*, with clause as obj., II 2532.

Emprisownyng, *vbl. sb.* imprisoning, *V 2513 (NED 1542).

Enpugne, *v. tr.* to impugn, dispute the truth of, III 2267.

Enqueraunce, *sb.* inquiry, I 2126 (in TB).

Ensignes, *sb. pl.* badges or symbols of office, *III 3940 (NED 1513).

Entaile, *sb.* sculpture, II 828; a carving, II 2476; form, shape, II 3863; fashion, III 3800; size, stature, VI 1418.

Entechchid, *ppl. a.* imbued with (evil) traits, qualities, VIII 906.

Enteer, entieer, *a.* entire, perfect, containing all that is desirable, I 507; complete, I 2523; said of an action, thorough, complete, I 2420; of materials, continuous throughout ? *I 1153 (NED entire 5, 1590; the meaning seems to be "so strong and homogeneous," the stone and the cement being of one piece); of the feelings, unfeigned, sincere, I 898;

of persons, honest, upright, III 1720, VIII 1180, free from reproach, goodly, blameless, *I 1872, 3125, III 4784 (NED, entire 8, 1577); of sovereigns or gods, important, great, distinguished, *I 1850, IV 1198.

Entencioun, *sb.* purpose, design, desire? III 3722; *pl.* minds, II 3341.

Entende, *v. intr.* to apply oneself *to* something (a craft, etc.), I 13, 827, III 756, IX 3284; to pay heed, constr. *to*, II 1649; *tr.* with obj. clause, consider, remember, II 4282; to endeavor, strive, apply oneself, with *inf.*, I 2946, III 3915, IV 1252, V 2637, etc.

Entendement, *sb.* intendment, will, purpose, intent, *I 165 (NED 1450); double entendement, double meaning, I 4829.

Entent, *sb.* intent, mind, understanding, judgment, I 163, 3396, 4678; *pl.* minds, I 930, IV 1161; intention, purpose, I 1077, 86; purpose, I 5952; with humble entente = humbly, I 4934; to die in his entente, at his will, III 1105.

Entermaylid, *ppl. a.* woven together, as rings of mail, *VI 2634.

Entermes, *sb. pl. fig.* entremess, something served between the courses of a banquet, V 2406.

Entermynyng, *vbl. sb.* interminating, intermination, menacing, threatening, *III 4304 (NED, intermination, 1526).

Enterynges, *sb. pl.* the action of assuming sovereignty, V 1182.

Entierli, enteerli, enterli, *adv.* wholly, completely, I 1699; sincerely, I 3987; devotedly, *II 3169.

Entirchaunge, *v. tr.* to interchange, exchange, III 2845; entirchaungyng, I 4198.

Entirchaungyng, *vbl. sb.* interchanging, I 3667; alternation, IV 4198.

Entirlaced, *pp.* interlaced, bound, entangled, IV 1723.

Entirmedle, *v. tr.* to mix, intermeddle, III 1035; *pp.* entirmedlid, I 5882, VIII 1377.

Entitled, *pp.* given a proper designation, *IX 2676 (NED 1447; in TB); used in sense of simply "written", without reference to a heading, *IX 1885.

Entraille, *sb.* inside, entrails (of a fish), IV 1022; *pl.* heart, soul, in phr. entrailles of pite, III 2003; the inner parts of anything, of mines, of the earth, *III 4257 (NED, e. 5, 1490).

Entre, *sb.* entrance, I 5362; admission, VIII 2039.

Entred, *v. intr.* (into one's region as king), II 631.

Entresoured, *pp.* stored up (in writings) as in a treasury, *IV 1147 (NED 1597, Shakespeare).

Entrete, *v. tr.* to treat, deal with, manage, II 2564, (falsely), VIII 3048; to persuade, with *adv. phr.* *IX 3010 (NED 1551), to persuade, induce by argument or pleading, with *inf.*, to *do* something, *III 1909 (NED 1551); *intr.* to negotiate, treat *of* something, III 1771; to treat *of* a subject, *VI 3387 (NED 1513).

Entretyng, *vbl. sb.* parleying, negotiating, *II 4300 (NED 1599).

Entriked, *pp.* ensnared, beguiled, II 4430.

Entrouble, *v. tr.* to place obstacles in the way of (the claim of another to something), to render null, *II 4136 (NED 1475, but no ex. of this use).

Entryng, *pres. p. absol.* taking possession of (the throne), *II 628 (no precise ex. NED, comp. enter 2, and 10 b).

Entryng, *vbl. sb.* the action of entering, II 767, 1618.

Entune, *v. tr.* to express, utter, *III 263 (NED, no ex. comp. sing 1 c, 12 c); to entune their song, i.e., to express their complaint, *III 2932 (NED, no ex., comp. sing 1 c).

Envenyme, *v. tr. fig.* to corrupt, VII 435.

Envie, *sb.* enmity, malice, I 1600; hatred, I 3740.

Envied, *v. intr.* constr. *at,* to be envious of, *III 3398 (NED 1477).

Envious, *a.* malicious, spiteful, I 2015; angry, wroth, III 1669; maliciously eager to *do* something, III 3465.

Epigrames, *sb. pl.* *V 57 (NED 1538)

Epitaffe, epitaphie, *sb.* an epitaph, II 2332, 3928, VIII 3121.

Equiualent, *a.* adequate, to *do* something, *IV 3558 (NED, no ex. of this constr.).

Erre, *v.* with *inf.*, to fail, neglect to *do* something, II 3382, III 2597.

Ertheli, *a.* in implied contrast to heavenly, material, II 1317, III 2223.

Eryng, *pres. p.* earing, ploughing, *IV 1741 (NED 1440).

Escapid, *pt. s.* with clause, escapid nat . . . . but that summe envied at his glorie, *III 3397.

Eschewyng, *vbl. sb.* avoiding, III 3782.

Esclaundre, *v. tr.* to slander, *VI 491 (NED, no ex. Esclandre, *sb.* 1855).

Esclaundrid, *ppl. a.* disgraced, *IX 1080 (no ex. NED).

Ese, *sb.* said of a thing, to stand in e., to be pleasant, full of comfort, I 6180.

Especial, *a.* pre-eminent, IV 2626.

Especialte, *sb.* (in MSS. Lamb and A2), special affection, *IV 1480 (NED 1451).

Espie, *v. intr.* to examine, investigate, I 5352; *tr.* seen, understood, perceived, I 4208.

Espies, *sb. pl.* spies = detectives, *III 1419; spies, IV 1773 (NED 1450).

Establissh, *v. tr.* to secure (one's position), to render stable or firm, *III 3168, 3595; to base (*on* humility), *II 548 (NED 1460).

Estat, *sb.* state, condition, I 2260; *pl.* people of high rank, I 6078, II 1863.

Estatli, *adv.* in a stately manner, II 4205.

Estris, *sb. pl.* the inner rooms, III 1094.

Eternyte, *sb.* in phr. *be* e., for all time, III 3211.

Etik, *sb. fig.* hectic fever (of thirst for slaughter, riches, etc.), II 3891, III 138, 2615; *pl.* VI 1323.

Etyng, *ppl. a.* that eats, *I 6345 (NED 1483).

Euyd, *ppl. a.* ewed, born (a lamb), *I 2289 (NED 1611).

Euer ageyn, *adv. phr.* always, I 2873.

Eueri, *a.* each, I 3773.

Euersid, *pp.* overthrown, III 1574 (in TB).

Euidence, *sb. in* e., testimony, ground for belief, I 6490, III 1866; *an* e., an example, II 386, III 3006; sign, token, indication, IV 2540; *pl.* examples, facts, I 3105, II 78.

Euident, *a.* obvious, plain, VIII 72.

Eunukis, *sb. pl.* eunuchs, III 4791.

Eure, *sb.* fate, fortune, destiny, I 4238, III 3405.

Eurous, vrous, *a.* lucky, prosperous, successful, I 1111, IV 3831.

Exallaciouns, *sb. pl.* odours, emanations, effluvia, I 6559.

Exaltacioun, *sb.* elevation in authority, dignity, power, *II 4516, III 3721, IV 1639 (NED 1490); *pl.* IX 3460.

Exaltat, *v. intr. astrol.* exalted, in a position where a planet was considered to exert its greatest influence, VII 383.

Exaltid, *ppl. a.* elated (high in pride), *III 4768 (NED 1533).

Examyne, *v. tr.* to examine, investigate, I 4501, III 3275.

Exaumplaire, *sb.* an exemplar, model, example, I 924, II 3393, VIII 79; *pl.* VIII 2383.

Exaumplarye, *sb.* an exemplary, example, I 2999.

Excede, *v. intr.* to go too far, pass the bounds of propriety, *I 913 (NED 1470); to be greater than, *II 4127 (NED 1482); *tr.* to be greater than, III 2013.

Excedyng, *ppl. a.* overstepping (the limits) *IV 1100 (NED 1482).

Excelle, *v. absol.* to excel, I 5067, in his triumphes whan he dede excell, when he was preeminent, I 6274; *tr.* to be superior to others in the possession of some quality, *IV 2312 (NED 1493).

Excellence, *sb.* eminence, dignity, II 2709, kingly e., III 1867; *pl.* dignities, II 1405.

Excellent, superior, supreme, I 4314.

Excellyng, *ppl. a.* superior, surpassing, *II 3377 (NED 1581).

Excepcioun, *sb.* in phr., without e., IV 2807, always, *V 1905.

Except, *pp.* excepted, *III 4780 (NED 1482).

Excesse, *sb.* superabundance, I 1811, III 4323; intemperance in eating or drinking, IV 3651.

Excessiff, *a.* immoderate, extravagant, III 3306; said of persons, given to intemperance, excess, *VII 996, 1284 (NED 1586).

Excitacioun, *sb.* instigation, IX 1605.

Excite, *v. tr.* to incite, impel, with *inf.*, IV 3447, VI 2994; to peace, VII 1470.

Excityng, *pres. p. tr.* inciting, II 3216.

Exclamacioun, *sb.* complaint, protest, constr. *against*, I 4720, III 3235.

Exclude, *v. tr.* to shut *out* (people), *II 4145 (NED 1440); to prohibit, prevent, with *inf.*, *V 2430 (NED 1495); to debar (from throne), *V 2728 (NED 1495).

Excusacioun, *sb.* an excuse, III 1181, etc.

Excuse, *v. tr.* to extenuate, atone for, *II 1308; *refl.* to obtain exemption from doing something, I 3361, to deny or clear oneself of having done something, with clause, *I 5297.

Execucioun, *sb.* in phr. to *do* e., to inflict punishment, I 2340; to carry out a judicial sentence, III 2950; *in* e., in action, II 2413; the infliction of punishment, VIII 1323; infliction of slaughter, in phr., *by* e., *IV 2578 (NED 1588); the action of carrying into effect, III 927.

Execute, *v. tr.* to carry into effect, II 3110, IV 2594; *fig.* to carry out (a simile) into effect, *IV 2655.

Exempcioun, *sb.* an immunity (from law), III 451.

Exemplefie, *v.* to illustrate by an example, I 5879, III 1468, 2049, etc.

Exequies, *sb. pl.* exequies, funeral rites, I 4473, II 2109, etc.

Exercise, *sb.* the practice of the duties of a profession, I 9; the action of employing in its appropriate activity, I 5294; the practice of a virtue, III 3244.

Exercised, *pp.* to perform or practice acts (of tyranny), *V 3021 (NED, exercise, *v.* 5 d, 1494).

Exile, *v. tr. refl.* *V 1689.

Exilyng, *vbl. sb.* exile, banishing, III 2287.

Existence, *sb.* in verray e., reality, VIII 1530.

Exortaciouns, *sb. pl.* urging, II 1878.

Exordie, *sb.* from Lat. exordium, prefatory remarks, VII 331.

Expelle, *v. tr.* to banish (a person) out of (a country), *I 1943 (NED 1489).

Expence, *sb.* wasteful expenditure, III 3769.

Experience, *sb.* the judgment acquired by having been occupied in study, *I 418 (NED, e. 8, 1483); practical demonstration, I 3311; the fact of being consciously the subject of a condition, IV 2193; knowledge resulting from what one has observed or undergone, *I 5716 (NED, e. 7, 1553).

Expert, *a.* as *sb.* wise, experienced men, *II 801 (NED 1853, but no precise ex. given. MS. R has the *pl.* reading, expertis).

Expert, *a.* in passive sense, experienced, I 2487, tried, proved by experience, I 4280; as *pp.*, said

of a person, experienced, II 255, 3473, said of a thing, proved, VI 659.

Expleite, *v. tr.* to satiate, satisfy, V 713; to complete, carry out, accomplish, VI 517, 542; to accomplish, in sense of further, aid? *VIII 1978.

Exposicioun, *sb.* exposition, interpretation, I 3360, 78, VII 1230.

Expositours, *sb. pl.* interpreters (of dreams, etc.), II 3001, 3440.

Expowne, *v. tr.* to interpret a dream, solve a riddle, etc., I 3365, IV 1754; to give a particular (evil) interpretation to, *II 2162 (NED, expound 3, 1533. Comp. also expound 2 c).

Expownyng, *vbl. sb.* interpreting, explaining, II 1982, III 1857.

Expresse, *adv.* clearly, plainly, III 1424.

Expresse, *v. tr.* to mention, specify, I 303, 2411, IV 2740; to interpret, solve (a problem), *I 6339 (no ex. NED); to describe, II 2182; to set forth (in words), II 2162, with *inf.*, *IV 1217; *pp.* mentioned, expressed, I 2081.

Extend, *v. tr.* to display (malice), with *inf.* *III 3709 (NED, extend 9, 1540, no ex. of this constr.).

Extorsioun, *sb.* extortion, I 3840, II 1430; *pl.* II 1880, IV 765.

Extorsiouneer, extursioneer, *sb.* an extortioner, VII 798, VIII 801.

Extort, *ppl. a.* extorted, wrongfully obtained, III 4265, IV 768, 1247; in phr., extort cruelte, strained, forced = extreme? *V 2908.

Eye, *sb.* in phr., at eye, by the eye, clearly, I 6095.

Eyed, *ppl. a.* with eyes, in phr., eyed as Argus, I 383 (cited as, "Eyed as a tigre", NED, from 1544? print), II 803.

F

Facioun, *sb.* form, fashion, appearance, I 1051.

Fade, *v. tr.* said of leaves, to cause to droop, wither, I 543; to cause (complexions) to wither, lose colour, *I 6572 (NED 1559).

Fadid, *ppl. a.* pale, having lost freshness, vigor, *I 6400 (NED 1580).

Fage, *v. absol.* to beguile, flatter, I 4622, 75, IV 1438.

Fagot, *sb.* a faggot, bundle of sticks, II 2317; faget, II 3706.

Fagyng, *vbl. sb.* flattery, II 4255.

Faire, *sb.* a creature that is fair (a child), *I 6930.

Faitour, *sb.* an imposter, vagrant who shams illness, VIII 1409.

Fallas, *sb.* fallacy, trickery, deception, II 1587, 2941.

Fallible, *a.* said of earthly power, insecure, *III 4434.

Fallyng, *vbl. sb.* falling, *II 112, 154; falling down, VIII 24.

Fals, *a.* evil, wicked, used to express detestation, *III 2864, 4763, etc.

False, *v. tr.* to violate, break (an oath, etc.), II 2874, V 189.

Falsheede, *sb.* faithlessness, V 368.

Falsli, *adv.* wickedly, evilly, perhaps treacherously, III 4816.

Falsnesse, *sb.* wickedness, *III 2629, 3012, etc.; *pl.* in form, but neither in pronunciation nor in meaning, rhyming with witnessis: richessis, V 1658.

Famyler, *a.* constr. *about,* familiar, intimate, *IV 1377.

Fantasie, *sb.* extravagant state of mind, I 2237; belief, opinion, *II 1044; *pl.* thoughts, II 1531.

Fantasien, *v. tr.* to imagine, visualize, I 17; to imagine, I 23; thought, retained in the memory (heart or mind) as an idea, *III 2354.

Fardell, *sb. coll.* packs, baggage, III 106.

Fare, *sb.* state, condition, IX 3067.

Farse, farce, *v. tr.* to paint (the face), I 5168, 6563; *pp. fig.* spiced, flavoured, III 688.

Fatal *a.* pertaining to fate, of agents controlling the destinies of men, I 4971, 5002; fateful, resulting in death, I 7014; allotted or decreed by fate, III

3407, IV 2544; in sense of natural, inborn, VII 622.

Fatnesse, *sb.* corpulence, III 541.

Fauour, *sb.* relief *against* something (weariness), *III 96.

Fayn, *a.* fain, pleased, VIII 2017, etc.

Fayr, *a.* desirable, reputable, I 2624.

Feeble, *a.* feeble, weak to *do* something, III 4948.

Feeble, *v. intr.* to grow feeble *of* (his strength), IV 2090.

Feedyng, *vbl. sb.* food, VII 1274.

Feeld, *sb.* a battle, IX 3230.

Feele, *v. tr.* comprehend, perceive, understand, III 4810.

Feer-brond, *sb.* firebrand, I 6388.

Feerful, *a.* to be dreaded, I 4566, III 29.

Feerfulli, *adv.* anxiously, in fear, *IV 3357 (NED 1548).

Feeris, *sb. pl.* colleagues, companions, III 3028.

Feeste, *sb.* in phr. feeste funeral, a funeral ceremony, III 4695.

Felenous, *a.* felonous, wicked, evil, III 4045, IV 3403.

Felicitees, *sb. pl.* prosperous circumstances, prosperity, *pl.* form used for sake of rhyme, Lydgate probably means simply prosperity, *II 1872 (NED, 1st ex. *pl.* form, 1625).

Feller, *a. comp.* more cruel, ruthless, IV 2592.

Felli, *adv.* craftily, cunningly, V 1986.

Fellonies, *sb. pl.* villainies, wickednesses, VIII 3280.

Femynyne, *a.* womanish, effeminate, in bad sense, uxorious, II 2237, 43, 2286.

Femynyte, *sb.* womanliness, II 3852.

Ferde, *v. intr.* fared, acted, behaved, "went on," VI 1908.

Fere, *v. tr.* to frighten, cause to fear, intimidate, III 3181.

Ferthermore, *adv.* still further, longer, III 5101.

Feruence, *sb.* intensity (of covetousness), III 2578, etc.

Festyual, *a.* befitting a feast-day, IV 3397.

Fet, *pp.* fetched, I 6880.

Feteres, *sb. pl.* fetters, IV 1905.

Fethir-beddis, *sb. pl.* feather-beds, II 2260, III 3760.

Feyne, *v. intr.* to f. something, a slander, fault, *on* a person, to attribute falsely to, *I 3929, IV 1308 (NED 1535).

Feynt, *a.* in phr., not f. of her sleights, not wearied of, *I 1702; hardly perceptible (smiling), *III 4918 (NED 1660); doubtful, feeble (surety), *V 1837 (NED, faint 5 d, 1727); said of actions, half-hearted, feeble, *V 2755 (NED 1596).

Feynte, *v. intr.* to fade, VI 2148.

Feyntise, *sb.* faintise, weariness, languor, III 96, VIII 3343.

Feynyng, *ppl. a.* feigning, deceitful, III 2197, IV 2589.

Feynyng, *vbl. sb.* inventing, invention (of poets), I 1432.

Figur, *sb.* a symbol, II 2449; an image, example, IV 2927; a simile, image, VII 1241.

Figured, *pp.* expressed by an image or metaphor, symbolized, II 3241, IX 108.

Fill, *v. intr.* to fall to *be* something to become, III 1596.

Firses, *sb. pl.* furze, III 3673.

Fisshe, *v. tr.* in phr., fisshe and fynde out, to get by artifice, I 2827.

Fix, *adv.* firmly, *I 6332 (NED 1601, but ex. of different sense given).

Flagelle, *sb.* a scourge, I 2909, V 2512.

Flaskisable, *a.* fluctuating, fickle, uncertain, IV 2871, V 1860.

Flatereres, *sb. pl.* flatterers, II 2303.

Flaterie, *sb.* cajolery, deception, false promise, V 373.

Flatryng, *ppl. a.* said of a person or his expression, insincerely friendly, *II 4418 (NED 1484).

Flatryng, *vbl. sb.* flattery, III 1592.

Fled, *ppl. a.* fugitive (people), *II 4180 (NED 1621).

Fleete, *v. intr.* to fleet, flow, III 2040, VIII 195; said of an odour, to float in the air, VI 186; to f.

in doute, to waver, *VIII 58 (NED, only later examples).

Fleshhookis, *sb. pl.* hooks for removing meat from the pot, II 2264.

Flesshlynesse, *sb.* carnality, III 1312.

Flekeryng, *ppl. a.* wavering, unstable, III 320.

Flitte, *v. intr.* proceed (in one's writing), II 449; in immaterial sense, to deviate from the truth of what is given as a general statement, II 3023; in immaterial sense, to depart, III 1470.

Flood, *sb.* a large river, stream, I 1094.

Flourdelis, *sb.* the flower, fleur-de-lis, I 4011.

Floures, *sb. pl.* in phr., in one's f., the condition of greatest prosperity, I 1282; *transf.* said of a city (Athens), *I 4243.

Floured, *v. intr.* prospered, was distinguished *in*, V 1165; flourith *up*, blooms, blossoms, *I 1373.

Flouryng, *ppl. a.* used in praise of Cicero's fine, vigorous style, not necessarily meaning ornate and certainly not corresponding to Mod. Eng. flowery or florid, *VI 3110 (NED 1603).

Flux, *sb.* in physiological (pathological) sense, IX 2117.

Foisoun, *sb.* abundance, plenty, IV 2609.

Foli, *a.* folly, foolish, II 681.

Foltissh, *a.* foltish, foolish, besotted, II 2207, 3415, IV 2663, 2687.

Folwyng, *ppl. a.* coming after, coming (things), III 124.

Fond, found, *v. tr.* found, invented, originated, devised, I 1730, II 2409.

Fonne, *v. intr.* to fon, act the fool, be foolish, infatuated, *VIII 1541 (NED 1440).

Font, *sb.* a font, VIII 1247.

Foode, *sb. fig.* IV 52.

For, *prep.* before, I 4731; *pron.* in order that, III 3069.

For that, because, I 6269.

Forbarre, *v. tr.* to withhold something, here by obstructing (the light and warmth of the sun), I 6251; *pp.* cut off from (vitaille), constr. *of*, VI 575.

Forbi, *adv.* past, along, close by, I 3375, III 1510; *prep.* past (one's lips), I 4641.

Force, *sb.* fortitude, strength of mind, character, IV 2549.

Fordede, *v. tr.* destroyed, abolished (laws), V 2560.

Fordronke, *ppl. a.* fordrunken, drunk, *VII 1021 (this form not cited, NED).

Foreyn, *sb.* a foreigner, I 3305; *pl.* I 1941.

Foreyn, *a.* strange, not of one's own family, not one's own (wife), III 1334; irrelevant, inappropriate, VI 3363.

Forfeeble, *ppl. a.* enfeebled, *VII 1014 (NED cites forfeblit, 1513).

Forfeted, *v. tr.* sinned, transgressed, VII 429.

Forfeture, *sb.* transgression, crime, offence, III 1755.

Forge, *sb.* workmanship, II 3382; a smith's forge, III 3797; *pl.* IV 2647.

Forge, *v. absol.* to fabricate, lie, *I 4599 (NED, *absol.* use, 1580); *tr.* to fabricate, III 4043; contrive, devise, make, VI 458; with *out*, to fabricate,invent (a false story), *II 676, 2671.

Forged, forgid, *ppl. a.* lying, counterfeited (flattery), I 6595, deceitful, lying (eloquence), III 839; said of metal, fashioned at the forge, VIII 1259.

Forgrowen, *pp.* overgrown, covered (with hair), IX 840.

Foriugid, *pp.* judicially condemned, IX 458.

Forpossid, *pp. fig.* tossed, knocked or driven about, *I 825 (NED, no ex. comp. poss, *v.* 1; in TB).

Fors, *sb.* to give no f., attach no importance to, III 577.

Forsihte, *sb.* foresight, prevision, I 5512, III 2302.

Fortefie, *v. tr.* to strengthen, reinforce with additional resources,

*II 2097 (NED 1470); *intr.* for *refl.* to strengthen oneself with reinforcements, *V 2068 (no ex. NED); to strengthen, invigorate (one's desire), IX 2199.

For thi, *conj.* for-thy, for this reason, VI 880.

Forthouht, *ppl. a.* premeditated, IV 1952.

Fortunat, *a.* pertaining to fortune or chance, fortuitous, *IV 2658 (no ex. comp. NED fortunable 3).

Fortune, *v. tr.* to make fortunate or successful, VIII 1927.

Foryetilful, *a.* heedless, neglectful, *III 4698.

Foryetilnesse, *sb.* forgetfulness, the quality of being apt to forget, *IV 148 (NED 1477).

Foryiue, *v. intr. absol.* to forgive, I 6159.

Fostred, *pp.* brought up, IV 2880.

Foul, *a.* base, said of a metal, *IV 2672.

Foule, *adv.* shamefully, disgracefully, VIII 1681, 2208.

Founde, *v. intr.* for *refl.* constr. *wheron,* to base, ground oneself, i.e., he found no material on which to base his history, *I 1023 (NED, late exs. only, 1837); *tr.* based, established, constr. *on,* V 754.

Founderesse, *sb.* (of a city), II 1911; creatress (of sorrow and mischief), *II 2252, (of riches, precious metals), *III 4240 (NED 1638).

Fourme, *sb.* formal procedure, I 4570; constitution, nature, IV 1271; manner, method, fashion (of doing something), III 3821.

Fowede, *v. tr.* cleaned, cleared, III 4412.

Fragilite, *sb.* frailty, moral weakness, VIII 1920.

Frank-ensens, *sb.* frankincense, VII 1539.

Fraternal, *a.* pertaining to brothers, *II 4110, III 4912 (NED 1494).

Fraternyte, *sb.* brotherliness, *II 1544 (NED 1470).

Fraudulent, *a.* deceitful, II 4437; evil, wicked (labour), without necessary connotation of deceit? *IX 1382.

Fraunchise, *sb.* freedom, I 6180, V 2859, VI 1699; privilege, right, I 6608.

Fraunchise, *v. tr.* to set free, I 4286, 6129; *pp.* freed, in the sense of being beyond the dominion or jurisdiction of, II 3703.

Fredam, *sb.* freedom, liberty of action, I 6181; generosity, liberality, III 3862, etc.

Frenesie, *sb.* frenzy, mania, I 2079, 6856.

Frenshipe, *sb.* fondness, affection, III 4960.

Frentik, *a.* lunatic, insane, VII 114.

Fressh, *a.* clear, pure (sound), *I 5112; vigorous, active, eager, I 5317, III 4923.

Fressh, *adv.* clearly, IV 920.

Fresshnesse, *sb.* refreshing, invigorating quality, IV 2.

Fret, *pp. fig.* chafed, irritated, II 4414; *fig.* bites in, corrodes, III 4052.

Fret, *pp.* set (full of nails), studded, without sense of adorn, *V 741 (no ex. of this sense NED).

Frett, *sb.* fret, fever, passion (of possessing, having), *III 2616 (NED 1556), fret, *VI 1323.

Fretyng, *ppl. a. fig.* consuming, III 4029, 4286.

Frosti, *a.* frosty, VII 900.

Frostis, *sb. pl.* in phr., slidyng frostis, sliding masses of ice and snow, avalanches, *V 1927.

Frounces, *sb. pl.* wrinkles, I 6531.

Frount, *sb.* in phr. in the f., on the side that meets the eye, *V 1240 (NED 1613).

Froward, *a.* said of an action or thing, evil, wicked, I 2604; with *inf.* difficult, to *do* something, *III 2805, refractory, unwilling, to *do* something, *II 2546, VIII 2096; perverse, III 4319; untoward, I 3379; disposed to go counter *to* something, I 2815.

Frowardli, *adv.* said of hair, f. liggyng, dishevelled, I 4862.

Fructefie, *v. intr.* to bear fruit, IX 3290.

Fructuous, *a.* profitable, beneficial, I 1879; *fig.* said of books, II 114.

Frutles, *a.* idle, vain, futile, III 4339; fruitless, sterile, said of trees, *VIII 1721 (NED 1546).

Fugitiff, *a.* slippery, hard to hold, said of mercury, *VII 1225 (NED 1485).

Fugityff, *sb.* a vagabond, wanderer, *IV 902 (NED 1563).

Ful, *adv.* fully, I 3402.

Fulfellid, *pp.* filled, constr. *with*, I 521, constr. *of*, I 1605, 5518, IV 2723.

Fulle, *sb.* in phr. at the f., height (of prosperity) I 4422, 23, 6089.

Fulsum, *a.* plentiful, III 4932.

Fulsumli, *adv.* abundantly, fully, III 687.

Fumous, *a.* full of passion, VII 256.

Fumygaciouns, *sb. pl.* fumigations, I 6557.

Fumys, *sb. pl.* fumes (of incense, etc.), II 1483, III 4027; fits of anger, *III 4027, IV 2960 (NED 1522); *fig.* unsubstantial words or actions, etc., *IV 2676 (NED fumes 5, 1531).

Funeral, *a.* funereal, *III 2536, etc. (see TB; NED funereal 1651); f. strife, fatal? *VI 2845; gloomy, dismal (story), *VIII 3358.

Furious, *a.* used hyperbolically, excessive, extreme, *IV 456 (NED 1668); fierce, destructive, evil (purpose), III 4594, 4751; horrible, terrible (to read), *III 4761; said of a place, wild, desolate, *I 1252; said of the River Acheron, of darkness, night, one's divinal, a law, with various connotations, horrible, cruel, raging, of evil omen, etc., *III 4344, I 2686, III 2531, IX 2694, VII 234; said of a grievance, cruel, II 3636.

Furrid, *ppl. a.* trimmed with fur, IX 805.

Fynaunce, *sb.* composition, payment for bail, III 459.

Fynde, *v. tr.* in sense of find, supply, provide, III 3847.

G

Gaddis, *sb. pl.* gads, bars of iron, IX 2263.

Gadryng, *vbl. sb.* miserly acquisition of money, III 3726.

Galaunt, *sb.* a gentleman, V 2446.

Galei, *sb.* a galley, a one-decked vessel propelled by sails and oars, I 6568; *pl.* galeis, VI 2626.

Galleries, *sb. pl.* piazzas, colonnades, *VI 1297 (NED 1500).

Gallid, *ppl. a.* galled, sore from chafing, I 6721.

Galwe-tre, *sb.* a gallows-tree, III 4844.

Galwes, *sb.* a gallows, VII 1081.

Game, *sb. coll.* beasts of the chase, II 3609.

Gardeyn, *sb.* guardian, protector, defender, used here as a title, warden (of Gallilee), *VII 82 (NED comp. guardian 3, 1495).

Garlec lekis, *sb.* garlic, O. E. gárléac, VIII 748. (This pleonastic spelling may be a blunder, or Lydgate may possibly have meant both garlic and leeks, although this does not seem very probable.)

Garnet, *sb.* IV 2669.

Gaudes, *sb. pl.* gewgaws, pieces of finery, II 2302.

Gaured, *v. absol.* stared, gaped, gazed, IX 464.

Gayn, *sb.* remedy, help, IV 3356.

Gemellis, *sb. pl.* twins, I 5683.

Gemme, *sb. fig.* applied to a thing, philosophy, *IV 1193 (NED 1618).

Geneallogie, *sb.* pedigree, IV 807.

Generacioun, *sb.* class, kind, race, *I 4722 (NED 1477); the body of individuals born about the same period, III 936.

Generali, *adv.* as a whole, collectively, I 6514.

Generall, *sb.* in phr. to speke in g., universally, I 446.

Gentil, *sb.* one who is of gentle birth, IV 2693.

Geri, *a.* fickle, capricious, III 2066, IV 3475, etc.

Gerissh, *a.* wayward, fickle, IV 628, 1058.

Gerisshli, *adv.* capriciously, *VI 656, 1904.

Germyn, *sb.* cosyn g., first cousin, IX 399.

Gerneris, *sb. pl.* garners, granaries, VII 545.

Gibet, gebet, *sb.* a gibbet, gallows, III 4830, IV 2412, 24, etc.

Gie, guie, *v. refl.* to guide, govern, I 4390, etc.

Gilte, *pt. s. tr. fig.* gilded, gave lustre to, *III 3174 (in TB. No precise ex. NED, comp. gilt 5).

Giltes, *sb. pl.* instances, kinds of misdeeds, *II 62 (NED 1500).

Gilti, *a. absol.* as *sb. coll.* the guilty, wicked, *III 3053, IV 2800 (NED 1550).

Girt, *pp.* struck, pierced through, VI 2851.

Gisarmys, *sb. pl.* battle axes or halberds "having a long blade in line with the shaft, sharpened on both sides and ending in a point," (NED), V 924.

Gise, *sb.* custom, habit, way, I 5233.

Glacyng, *ppl. a.* glancing, slipping = unstable, frail, *III 24 (NED no ex.; comp. glacing *vbl. sb.*).

Gladiatores, *sb. pl.* men who fought wild beasts with swords, here without implication of a public show, *VI 785 (NED 1541).

Gladli, *adv.* to be accustomed, apt to, I 3046, II 241, 598.

Gladnesse, *sb.* a source of gladness, *I 6969.

Gladsum, *a.* said of peace, III 4420.

Glaire, *sb.* glair, the white of eggs, I 6554.

Glenen, *v. tr.* constr. with *out*, to gather up, select, *II 2567.

Glorefie, *v. tr.* to praise, extol, honour, *I 5520 (NED 1557).

Glorious, *a.* to *do* something, illustrious, I 6324; vainglorious, haughty, IV 2769.

Gloriousli, *adv.* illustriously or brilliantly, splendidly, III 4931.

Glose, *sb.* gloss, interpretation, exposition, I 3463.

Glotoun, *sb.* a glutton, VII 996, 1021, etc.

Gobetis, *sb. pl.* gobbets (of flesh), VI 2479.

Godis, *sb. pl.* goods, possessions, IV 1220.

Goldi, *a.* goldy, golden, *II 3461 (NED 1450).

Gonge, *sb.* a privy, VIII 315.

Goot, *sb. pl.* goats, VI 1236.

Gorge, *sb.* a meal for a hawk; *transf.* in phr., gorge upon gorge, one meal after another, II 3833; applied to drinking, V 860, VII 996; *pl.* stomachs, "maws," V 2058.

Gostli, *a.* spiritual, II 877.

Gouernaile, government, authority, II 896; reign, II 2969; behaviour, III 2720.

Gouernance, *sb.* mode of living, I 908; behaviour, I 5688; control, regulation, in phr. to sette g., I 1958; rule, practice, I 6421; circumstances, II 1040; office, function, II 3613; *in* g., subject to (Nature's) control, III 1313.

Gouerneresse, *sb.* a female governor, I 2934, 4312; *fig.* IV 2329.

Gouernyd, *v. tr.* ruled, controlled, ordered, I 2423; behaved, II 6713, etc.

Goutes, *sb. pl.* the gout, in *pl.* probably referring to the affection of a particular joint (NED), VII 1255.

Grace, *sb.* good fortune, luck, I 4508.

Gracious, gracieux, *a.* happy, fortunate, I 5121; kind, indulgent, I 6968.

Graunfader, *sb.* grandfather, III 4535.

Graunt, *sb.* privilege, favour, IV 2917.

Graue, *v. tr.* with *out*, to carve out, II 2461; *pp.* graue, carved, graven, V 1703.

Grauer, *sb.* a carver, II 2458.

Grauyng, *vbl. sb.* engraving, incising, carving, I 5441.

Gre, gree, *sb.* to take at g., in good part, I 6212.

Greeff, *sb.* ailment, pain, II 870.
Grees, *sb. pl.* degrees, steps in direct line of descent, IV 3317.
Grennesse, *sb.* greenness, V 542.
Gret, *a.* numerous, III 2600; coarse, strong (foods), III 4454; much, VIII 284.
Grete, *sb.* the chief part, sum and substance, II 2567; the main points, VIII 672.
Gretli, *adv.* highly, seriously (accused), IX 1304.
Greuaunce, *sb.* sorrow, pain, distress, I 3801; indignation, displeasure, I 5625; ailment, hurt, I 6598.
Greue, *v. tr.* to harm, injure, I 1102.
Greuis, *sb. pl.* greaves, thickets, IV 4564, VI 185.
Greuys, *sb. pl.* injuries, sufferings, III 735, V 2954.
Greynes, *sb. pl.* species of corn, cereal plants, III 4876.
Griffe, *v. tr.* to graft, II 2692.
Griffes, *sb. pl. fig.* scions, shoots, III 5091, V 3031.
Griffouns, *sb. pl.* griffons (believed by the Greeks to inhabit Scythia, where they kept jealous watch over the gold of that country, NED), II 3794.
Gripe, *v. tr.* to grip, grasp, IV 2874.
Gros, *sb. in* g., in a general way, generally, VI 120, 2522.
Grose, *v. tr.* to g. up his materes, to engross, bring together, VI 3356 (in TB).
Grounde, *v. tr. refl.* to establish, espouse (a cause) for oneself, *II 1645, 2069.
Groundid, *pp.* run aground, stranded, *III 3738 (NED 1624).
Gruchchyng, gruchyng, *vbl. sb.* grutching, grumbling, grousing, I 1891, 6157.
Gruff, *a.* groof, grufe, face downwards, prone, prostrate, VIII 537, IX 2508.
Guerdone, *v. tr.* to reward (service), III 81.
Guide, *sb.* commander, ruler, leader, V 1199; *pl.* captains, leaders, V 1144.
Guie, *v. absol.* to direct, guide, II 538, see gie.
Guise, *sb.* manner, way, style, fashion, II 1486, III 3035, IV 2531; matter, business, practice, II 3133; habit, practice, V 3024.
Gunnes, *sb. pl.* large engines of war, used vaguely, VII 1489; catapults, VIII 1984.
Gynnys, *sb. pl.* see engyn, I 2673.

H

Habile, *v. refl.* to habille, fit, adapt, III 3123.
Habilite, *sb.* said of schools of philosophy, suitability, fitness? *IV 1182; faculty, capacity, VI 997; *pl.* III 1251.
Habitable, *a.* inhabitable, II 3792.
Habite, *sb.* habit, apparel, dress, II 2245.
Habitacle, *sb.* a dwelling-place, habitation, sometimes vaguely used, I 1911, 2689, II 3691; *fig.* IX 3334.
Hable, *a.* see able.
Habounde, *a.* abundant, I 5738.
Habundaunce, *sb.* affluence, wealth, III 2214.
Halff, *sb.* side (of the mountains), V 914.
Halte, *v. intr. fig.* said of the renown of Hercules, made it "limp," i.e., injured it, I 5521.
Halwe, *v. tr.* to hallow, celebrate, observe solemnly, II 2144, III 3571, 3915.
Hangman, *sb.* VI 650, IX 468.
Hangyng, *vbl. sb.* execution by hanging, III 4814.
Hangyng, *ppl. a.* dependent on or adjacent to = a part of, *V 2854.
Happid, *pp.* heaped, III 4320.
Hardnesse, *sb.* severity, cruelty (of heart), II 105.
Harpour, *sb.* a harper, VII 650.
Harwe, *sb.* a harrow, IX 691.
Hasard, *sb.* a game of dice, V 1882.
Hasti, *a.* eager, I 3194; vexed, uttered in irritation (answer), *II 2087 (NED 1526).
Hatreedis, *sb. pl.* hatreds, V 2924.

Hauteyn, hawteyn, *a.* hautain, proud, haughty, IV 499, V 2398 (quoted from Tottel as haute, NED).

Hazardour, *sb.* a gamester, dicer, VII 936; *pl.* hasardours, VI 129.

Hedsprynge, *sb.* headspring, fountain-head, source of stream, I 4255.

Heerde, *sb.* a herdsman, II 3130, 4048.

Heerdeman, *sb.* a herdsman, II 3109.

Heetis, *sb. pl.* heats (of the sun), I 6164; redness of eruption of the skin, *I 6573 (NED 1597).

Helplich, *a.* helply, helpful, IV 439.

Helpyng, *ppl. a.* helpful, IV 3799, VI 1186.

Hepid, *ppl. a. fig.* heaped up, accumulated, I 6950, II 1635; comp. happid.

Heraud, *sb.* a herald, envoy, VIII 1576.

Herbergage, *sb.* a lodging, VI 2126, VII 572.

Herborwe, *sb.* a harbour, shelter, lodging, VII 1191.

Hermyte, *sb.* VIII 394; *pl.* 1712, etc.

Hertili, hertly, *a.* heartly, sincere, genuine, I 6189; severe, sore, I 5712.

Hete, *sb.* hight, a promise, or here more probably an exhortation, a scolding, *II 2056.

Heuedyn, *v. tr.* to behead, VI 1134.

Heuenli, *a.* " atmospheric," belonging to the sky, I 4319; divinely beautiful, *III 998 (NED 1460); divine, celestial, IV 1263; belonging to the heaven of the gods of Greece, *I 5796 (NED 1483).

Heuinesse, *sb.* a sorrow, grief, II 1765, IV 1013.

Heuy, *a.* evil, bad (name), *III 3766; overloaded, said of the stomach, *III 4464.

Hidous, *a.* said of a rock, huge, immense, III 2584.

Hih, *a.* (of port), haughty, arrogant, always on a high horse, VI 2663.

Hih-weies, *sb. pl.* highways, III 208.

Historiall, *a.* historical, VI 413.

Historian, *sb.* a writer of history *IV 2175 (NED 1531).

Holde, *pp.* as he was h., bound, plighted, I 4464; to apply, hold validity, II 3023.

Homli, *a.* uncomely, ugly, *III 2512 (NED 1590).

Honysokeles, *sb. pl.* A rendering of Lat. *locusta* taken as the name of some plant; used by confusion for locust, VII 1274.

Hook and lyne, *fig.* a snare, VI 549.

Hool *a.* sound, complete, III 1731.

Hooli, *a.* of high spiritual excellence, IV 1137.

Hornyd, *ppl. a.* horned, applied to women of fashion, with reference to their cornucopia-like headdresses, which were sometimes double and frequently a subject of ridicule or hostile remark in Lydgate's time, III 3158.

Hostage, *sb.* security, pledge, III 486; *in* h., III 4748; *pl.* III 479.

Hostage, *sb.* to sojourn in a place, to hold one's h., *VI 2658 (see NED, hostage *sb.*[2], a hostelry, inn, 1440).

Hosteied, *v. intr.* waged war, III 2219; *pres. p.* hosteieng, II 358.

Hostrye, *sb.* hostelry, hotel, inn, IX 2649.

Hote, *v. intr.* present stem of hight (heht), to promise, IV 624 (see hete).

Houen, *v. intr.* to tarry, linger, remain, III 1824.

Hous, *sb.* family, lineage, IV 367; *pl.* schools of philosophy, *IV 1170; the "houses" of the heavenly bodies (astrol.), II 3000.

Humanities, *sb. pl.* human attributes, temperaments, natures, *IV 1271.

Humours, *sb. pl.* in medieval physiology, fluids of the body considered as a cause of disease, II 870.

Hunger, *sb. fig.* craving (for riches), *IV 3673 (NED 1548).

Hunt, *v. intr.* constr. *at,* to hunt, I 4683.
Husbondmen, *sb. pl.* married men, husbands, III 1333.
Hyndre, *v. tr.* to harm, injure, I 4606; to impair, I 4508; *intr.* constr. *against,* to be an obstacle, III 188.
Hyndred, *ppl. a.* injured (see appeired), *V 3085 (NED 1440).
Hyndryng, *vbl. sb.* injury, damage, II 1274, 2533, etc.
Hyndryng, *ppl. a.* injurious (to his name), *IV 428.

I

Ideie, *sb.* idea, image, (in Platonic philosophy), IV 1181.
Idolastre, *sb.* an idolater, IX 56.
Idolue, *pp.* buried, IV 609.
Idropesie, *sb.* hydropsy, excessive, quenchless thirst, used here figuratively for covetousness, III 4285, IX 578.
Idropik, *a.* hydropic, having an insatiable thirst, VII 997.
Ifeere, *adv.* together, II 1707.
Igraue, *pp.* buried, dead, I 1668.
Iherarchies, *sb. pl.* hierarchies, the three divisions of angels, IX 2392.
Iles, *sb. pl.* isles = lands, regions, hardly islands in the present sense of the word, V 1367.
Illouh, ill laugh? VI 920.
Illusiouns, *sb. pl.* apparitions, phantoms, IV 716.
Imagyne, *v. tr.* to plot devise, III 4573, 4816, IV 911.
Imagynyng, *vbl. sb.* plotting, devising, III 4587.
Imowlid, *pp.* " mouled," moulded, grown mouldy (in their sins), I 220.
Imperiall, *a.* august, III 522, IV 1942; majestic, IV 2523.
Importable, inportable, *a.* unendurable, unbearable, I 335, 640, 3177, III 4351; intolerable (offence), VIII 1357.
Importune, inportune, *a.* importunate, pressing, urgent, IX 519; pertinacious, persistently troublesome, *III 288, VIII 548 (comp. importunate, 2 b); great, grievous, III 1516.
Imposicioun, *sb.* the action of attaching, giving, bestowing a name, I 509; a tribute levied, *I 2654 (comp. imposition, 5 a, NED 1460); that which is imposed or enjoined, a charge, command, *III 611 (NED 1596).
Impossible, inpossible, *sb.* an impossibility, I 6857, II 443, III 2265, IV 1721, 3567, etc.
Impotence, *sb.* helplessness, III 3856; see Inpotence.
Imprenable, *a.* impregnable, VII 1453.
Incestus, *sb. Lat.* incest, *II 4067.
Incidentis, *sb. pl.* events of accessory or subordinate character, VIII 821.
Include, *v. tr.* to include, embrace, II 549, 1276, III 679, IX 488; *fig.* to enclose, *VI 3258 (NED 1550).
Inclynacioun, *sb.* the condition of being mentally inclined, disposed, *pl.* II 2287, III 4247; natural character, disposition, IV 2637, IX 194; *pl.* V 1496; quasi-astrological use, *I 3490.
Incomparable, *a.* unequalled, transcendent, I 3873, 4111, IV 1990, etc.; incomputable, unequalled in numbers, innumerable, *IV 1888, 3647.
Incontinence, *sb.* unchastity, II 4066.
Incorrigible, *a.* depraved beyond correction IV 940, VI 401.
Incredible, *a.* I 6095.
Incurable, *a.* IX 2997.
Incurre, *v. tr.* to bring upon oneself, *VIII 1295 (NED 1535).
Indifferent, *a.* unconcerned, unmoved, careless, *IV 969 (NED 1519).
Indifferently, *adv.* indiscriminately, I 3792, VIII 2023, IX 1485; impartially, V 2836, IX 3185.
Indigence, *sb.* want = in great straits, III 2501, etc.
Indigent, *a.* miserly (heart), *III 4324.

Indignacioun, *sb.* to catch an i., to be angry, *I 4894; disdain, contempt, IV 2634.

Indiscrecioun, *sb.* indiscretion, IV 2692.

Indiuysible, indyuysible, *a.* indivisible, II 1111, IV 1722, VIII 1951.

Inducid, *pp.* brought in (a state of things), VI 355; brought about (by circumstances, things), VI 381 (see enduce).

Indulgence, *sb.* an indulgence, remission of sin, II 1292.

Indurat, *a.* indurate, hardened, said of a heart, I 1604; fixed in determination, II 104, 3699, VI 1678; with *inf.* to *do* something, *III 1493.

Infeccioun, *sb.* corruption of air or water, I 1817.

Infecte, *v. tr.* to deprave, III 4049; *fig.* said of souls, III 1495; *pp.* infect, tainted, contaminated (*with* vice, etc.) *I 2618, with disease, II 1776, said of the air, II 1782.

Infernall, *a.* belonging to the region of the dead in classical mythology, II 2147, III 2338; diabolical, devilish, *III 4031, VIII 1598, 3344 (NED 1603).

Infirmite, *sb.* illness, disease, I 2082, IV 1290; *pl.* IV 1269, VII 1256; weakness (of human nature), IV 30; a special form or variety of bodily weakness, V 73.

Inflat, *ppl. a.* dropsical, inflated, *VIII 1798 (NED 1480).

Inflexible, *a.* rigid (of iron), VII 1217.

Influence, *sb. astrol.* the occult power, virtue of something, I 5084; disposition, nature, as held to be the result of astral influence, III 3788; the action of flowing in, influx, *fig.*, said of a spring flood of plenty, *IX 3350 (NED 1546).

Influent, *ppl. a.* exercising astral influence or occult power, IX 3222.

Infortunat, *sb.* an unfortunate person = some poor wretch, *II 3030.

Infortunat, *a. astrol.* said of the "aspect" of a heavenly body, I 3499; unfortunate, IV 3068, etc.; said of a state or action, V 102.

Infortune, infortunye, *sb.* misfortune, I 486, 1357, 5190, etc.; *pl.* *I 4068 (NED 1477); *of* infortunye, by misfortune, VIII 1032.

Infortuneth, *v. tr.* renders unfortunate, II 2879.

Iniurie, *sb.* a wrong inflicted, I 4929.

Inli, *adv.* very, extremely, I 2724, 3219, etc.

Inmortalite, *sb.* immortality, III 1265.

Inmutable, *a.* immutable, unalterable, II 2039, 2179 (in TB).

Innat, *a.* innate, natural, VI 2489 (in TB).

Innumerable, *a.* with *sing.* subject, IV 1885, 1992; with *pl.* subject, incapable of being reckoned, *V 1857 (NED 1450).

Inobedience, *sb.* disobedience, I 570.

Inpacience, *sb.* constr. *of*, incapacity of enduring, *I 6624 (NED 1566).

Inpacient, *a.* irritable, provoked *against* a person, *III 948; intolerant *against*, hostile to, *VIII 547; intolerable, hard to be borne, *I 3629 (NED, impatient 3, 1590).

Inpertynent, *a.* not pertinent, not to the point, I 5209.

Inportune, *a.* see importune.

Inpotence, *sb.* III 1461.

Inpotent, *a.* decrepit, helpless, III 1514; helpless to *do* something, *V 2309 (NED 1444).

Inpresse, *v. tr.* to imprint (an idea *in* the mind) I 6332; *amyd* ther herte, II 2525.

Inputrible, *a.* that does not decay, IV 297.

Inquisicioun, *sb.* inquiry, investigation, III 1726.

Insaciable, *a.* I 4725.

Inseparable, *a.* irremovable, indelible, said of the rust of defame, *III 1412.

Insiht, *sb.* understanding, intelligence, III 3103.

Insolence, *sb.* arrogance, contemptuousness, IV 3729, VII 1162; immoderation, extravagance, *II 2246, 2536 (NED, no ex., comp. insolent 3).

Inspeccioun, *sb.* view, survey, scrutiny, I 1781; sight, to *have* i., to see, constr. *of*, I 5849; *pl.* sights, spectacles = illusions, *II 4245; insight, knowledge, *VI 2992 (NED 1500).

Instaunce, *sb.* solicitation, II 1524, III 928, IX 518.

Institucioun, *sb.* the action of instituting, establishing, *IV 1328 (NED 1460).

Instruccioun, *sb.* the action of teaching or instructing, education, *IX 89 (NED 1506).

Insufficient, *a.* with *inf.*, to *do* something, inadequate, VI 2953 (NED 1494).

Intelligence, *sb.* understanding, knowledge, I 415.

Interdicte, interducte, entirdite, *v. tr.* in ecclesiastical use, to interdict, IX 2086.

Interesse, *sb.* concern, part, share, III 1931, 3154, 3771, VI 251, 393, 1293; title, claim, IV 3350, with *pass. inf.*, with legal connotation, *IX 3528.

Interpretacioun, *sb.* meaning, signification, VIII 1940.

Interupcioun, *sb.* hindrance, disturbance, *IV 818 (NED 1489).

Interupte, *v. tr.* to infringe, suspend (a law, etc.) II 2771, IV 776, VI 153; to hinder, thwart, prevent, *I 6132 (NED 1497); to disturb, cause dissension between (cities and regions), *VI 395 (no ex. NED); to destroy, *III 1330 (NED 1570).

Intollerable, *a.* (morally) insufferable, *I 4113 (NED 1494).

Intoxicat, *pp.* rendered poisonous, III 4157 (in TB).

Introduccioun, *sb.* the action of bringing in or introducing in writing, *I 4775 (NED 1651).

Intrusioun, *sb.* invasion, usurpation, V 1181, VIII 2641; *pl.* II 1885; *fig.* the action of thrusting or forcing in (said of the subject), *III 1622, V 1181 (NED 1639).

Intrusour, *sb.* usurper, intruder, VIII 258.

Invasioun, invacioun, *sb.* to make i., to attack, assault, *I 4330 (NED 1591); usurpation, intrusion, *VIII 297 (NED 1650).

Invectiff, *a.* vituperative, denunciatory, VI 3232.

Invencioun, *sb.* in art and literary composition, *III 3822; in rhetoric, *VI 3319 (NED 1509).

Inuentiff, *a.* inventive, original, II 3076, III 3301.

Invocaciouns, *sb. pl.* incantations, VIII 1497, 1705.

Invyncible, *a.* unconquerable (in TB), IV 295; said of power, *IV 942 (NED 1482).

Ipershid, *pp.* pierced, I 3265.

Iplanyd, *pp.* smoothed, planed off, III 2295.

Ipocratis, ipocras, *sb.* a drink made of wine flavoured with spices, IX 809.

Ipocrisie, ipocresie, *sb.* VIII 1470, 86.

Irenes, *sb. pl.* used indefinitely for shackles or fetters, I 5814.

Irous, *a.* fierce, cruel (in her tyranny), IV 2479.

Irrecuperable, *a.* that cannot be regained or recovered, I 5364; incurable, II 3650.

Isowe, *pp.* scattered, sown, I 2226.

Issen, *v. intr.* to issue, from *ish*, to issue, go out, IV 2511.

Issu, *sb.* the outcome of a course of proceedings, take to this issu, VIII 1407; decision, conclusion, arrangement, IX 2665; to put a person *at* an issue, to bring him to a point admitting of decision, *I 6099 (NED, issue, 11 b, 1566); *transf.* a point on the decision of which something is made to rest, *IX 2954 (NED 1566).

J

Iacynctyne, *a.* consisting of jacinth, hyacinthine, (probably sapphires), VIII 1272.

Iape, *sb.* jape, jest, joke, I 3401.
Iawne, *a.* jaune, yellow, I 6527.
Ieweles, *sb. pl.* IV 3631.
Iocounde, *a.* jocund, gay, cheerful, V 578.
Ioglours, *sb. pl.* "jugglers," itinerant minstrels, VII 684 (see Note).
Ioious, *a.* joyous, said of things (noblesse), IV 291.
Iorours, *sb. pl.* jurymen, VII 1183.
Iourne, *sb.* a battle, fight, IV 1828; business, task, affair, VI 511; a day, VIII 1614; *pl.* days' journey, III 114.
Ioye, *sb.* happiness, welfare, pleasurable state or condition, IV 129, 657.
Iugement, *sb.* a formal or authoritative decision, IV 3121; *pl.* judicial decisions, IV 2799; a sentence, III 2950.
Iuparte, *v. tr.* to jeopard, risk, I 4303; to hazard, risk, IV 1567.
Iupartie, *sb.* jeopardy, danger, I 2491; to *set* in j., II 716; *pl.* mischances, *I 4798 (NED, no precise ex., comp. chance 2).
Iurediccioun, *sb.* dominion, jurisdiction, III 1621; authority, IV 2606.
Iust, *a.* just, exact, II 2460.

K

Kankrid, see cancred.
Kareyn, see careyn.
Karff, *v. intr.* to cleave, split (in two), *II 2472. (This passage is erroneously cited in NED as an ex. of *trans.* use.)
Keende, kynde, *sb.* nature, I 3393.
Keepe, *v.* to guard, watch, tend, protect, II 3373.
Keepyng, *vbl. sb.* retaining as one's own, III 4359.
Keied, *pp. fig.* locked up with a key, III 3147.
Kept, *pp.* held, guarded, defended, II 1849.
Keruere, *sb.* one who carves at table, IV 1028; a wood carver, VI 3337.
Keruyng, *ppl. a.* carving (tool), *VI 3337.
Kichen-boy, *VII 990 (NED 1470. See VII 1305, kechene, kitchen).
Kit, *v. tr.* cut, I 2538.
Kite, *sb.* a kite (bird), IV 2952.
Knauis, *sb. pl.* knaves, "base and crafty rogues," IV 2674.
Knet, *v. tr.* tied, knit, I 6387.
Knihtlieste, *a.* knightliest, most knightly, IV 2172.
Knowlechyng, *v. intr.* constr. *of,* knowing, I 4670, III 2300; in sexual sense, I 6639.
Komerous, *a.* oppressive, thick, heavy (smoke), see comerous, IX 290.
Komyng, *vbl. sb.* that is to come, *III 121 (NED 1460).
Konyng, *sb.* cunning, knowledge, III 4708.
Kootis, *sb. pl.* coats, II 2273.
Koude, *v. tr.* knew, I 5715.
Kynde, *sb.* nature, see keende, III 2805.
Kyndeler, *sb. fig.* kindler, that kindles, *VII 1145 (NED 1450).
Kyndeli, kyndly, *a.* natural, I 1542, 3390, etc.
Kynredis, *sb. pl.* tribes (of Israel), II 698; nations, races, VIII 2112.

L

Laboreris, *sb. pl.* labourers (as a social class), II 891.
Laborious, *a.* said of diligence, assiduous, toilsome, V 491.
Lak, *sb.* blame, I 6698, etc.
Lakke, *v. absol.* to blame, find fault with, *IX 3610 (NED, no ex. *absol.* use); lakketh, *pres. sing.* does not know, is without (knowledge), III 2275.
Langages, *sb. pl.* words, talk, *V 2553 (NED 1450).
Langour, *sb.* sad case, condition, II 3497; sickness, disease, VIII 1208.
Langwisshyng, *vbl. sb.* pining with grief, in a state of depression, I 4960.
Large, *a.* loose, inaccurate (of their language), II 2161.
Largesse, *sb.* width, breadth, *I 1106 (no ex. NED, comp. large-

ness 5); size, amplitude of dimensions, *I 1937 (no ex. NED, comp. largeness 3); freedom, liberty, II 2228; liberal bestowal of gifts, III 4685.

Last, *v. intr.* extends (in space), I 6179, III 4880.

Latter, *a.* later, VIII 2456.

Lauendeer, *sb.* a laundress, IX 2853, 3031.

Lauhhyng, *vbl. sb.* laughing, IX 1823.

Laumpe, *sb. fig.* trouthes laumpe, *III 3112 (NED 1500).

Launche, *v. intr.* to plunge (deeper into a river), III 3734.

Laureat, *ppl. a.* crowned with laurel, *II 4471 (NED 1616).

Laureat, *pp.* crowned with laurel in token of victory, but here the actual meaning is victorious (on land and sea), *III 3535.

Lawe, *sb.* a commandment communicated by revelation, I 1900.

Lecherie, *sb.* an instance of, III 1432; debauchery, IV 2749.

Lechour, *sb.* lecher, debauchee, III 1373.

Leeful, *a.* lawful, III 4069.

Leekis, *sb. pl.* leeks, III 4402.

Leeue, *v. tr.* to leve, believe, I 4494, 95.

Lefft, *v. tr.* omitted, abstained from dealing with, I 143; to abstain from doing something, with *inf.*, II 1975; lefft *up*, gave up, abandoned, IX 2941.

Leffte, *v. tr.* lifted, III 563.

Legates, *sb. pl.* messengers, delegates, VI 1450.

Legeaunce, *sb.* ligeance, allegiance, II 700, legiaunce, IV 1919.

Legende, *sb.* story, history, IX 3578.

Legistris, *sb. pl.* legists, jurists, III 3818.

Leiser, leiseer, *sb.* leisure, opportunity, III 4809; used attributively, leiser tyme, free time, *I 2555 (NED 1669).

Lemys, *sb. pl.* leams, rays of light, VIII 3197.

Lepe, *v. tr.* to spring upon (the female) *III 1839 (NED 1530).

Lepre, *a.* leprous, VIII 1183.

Lepre, *sb.* a leper, II 2938, V 2312; leprosy, II 2952, VIII 1287.

Ler, *v. tr.* to find, from leer, lere, to learn, II 3609.

Lesyngmongers, *sb. pl.* leasing-mongers, liars, III 3163, VII 1186.

Lete, *v. tr.* to abstain from (paying a tribute), I 4283; to abstain from using, I 1028; to leave out, II 2566.

Lettrure, *sb.* learning, knowledge of books, I 384, VIII 1136; scripture, writing, IV 25.

Lettyng, *vbl. sb.* delay, hindrance, III 2057.

Letuaries, *sb. pl.* electuaries, III 2571, 4466.

Leudere, *a. comp.* more ignorant, or base, vulgar, IV 2690.

Leues, *sb. pl.* leaves, I 5335, of book, IX 3589.

Liberall, *a.* generous, free, constr. with *inf.*, to *do* something, *III 4692 (NED, no ex. of this constr.).

Liberte, *sb.* range, scope, VI 3358; to break the liberte of natural and civil law, to go beyond the bounds of, *III 1089 (see liberty, 5 b, NED).

Librarie, *sb.* a library, I 5007, III 3807, VI 15; a large collection of books, VI 2589, 94.

Lies, *sb. pl.* cosmetics for the hair (to dye it yellow), *I 6555 (NED 1500).

Liffli, *a.* living, animate, III 1202.

Liflode, *sb.* income, III 2992; sustenance, VII 897.

Liggeris of weies, waylayers, highwaymen, *II 4076 (no ex. NED).

Liht, *a.* glad, cheerful, IV 1278.

Liht, *adv.* easily, I 3042.

Lik, *a.* equal to, in keeping with (her birth), III 1224.

Likli, *a.* becoming, appropriate, *III 1536 (NED 1470); pleasing, agreeable, likeable, *V 2986 (probably influenced by v. like; no ex. NED).

Liklynesse, *sb.* liklihood, I 2705.

Liknesse, *sb.* a comparison, parable,

I 6295; resemblance, I 6579; *pl.* semblances, IV 17.

Liteer, *sb.* a bed, VII 1310.

Locustas, *sb. pl.* locusts, *VII 1270 (the Lat. word with *pl.* s. In Tottel's print, locustes).

Lokyng, *vbl. sb.* a look, the action of looking, III 1578; *pl.* lookynges, sight, looks, *fig.* use, IV 500.

Lordshepes, *sb. pl.* lords, princes, rulers, *II 561 (NED 1489).

Losengour, *sb.* a losenger, lying rascal, flatterer, I 4765; a low knave, a scoundrel, II 2312.

Lott, *sb.* lot, fortune, I 2720.

Loue, *sb.* a sweetheart, lover, I 6840.

Louh, *v. intr.* laughed, I 1512.

Loute, *v. tr.* bow, bend in obeisance, said of the cedar bending his branches to the thistle, *II 2632 (no precise ex. NED).

Low, *a.* lowly, humble (labour), *II 826.

Lownesse, *sb.* abasement, II 2230.

Lowyng, *vbl. sb.* lowing of cattle, I 5355, 56.

Lucre, *sb.* profit, gain, III 3233, 3819, in phr., losse or lucre, VI 1448.

Lunatik, *a.* insane, mad, with an insanity that was supposed to recur with the changes of the moon, VII 117.

Lure, *sb. fig.* something which allures or entices, I 6129, 6589; *fig.*, of falconry, IV 972, 1076; *fig.* to come to lure, V 2959; *pl.* I 6998.

Lustis, *sb. pl.* desires, II 2186.

Lustris, *sb. pl.* lustres, periods of five years, VI 2883.

Luxure, *sb.* lust, II 1088, III 1176, 1380, 3768.

Luxurie, lust, I 5529, II 1342.

Luxurious, *a.* lecherous, II 1349, III 1294.

Lyes, *sb. pl.* sediment, lees, II 2483.

Lynage, *sb.* lineage, race, human race, I 686; lynage of man, human race, I 1043; lineage, descent, I 1728; descendants, I 2057.

Lyne, *sb.* stock, race, kind, here womankind, *I 4722; lineage, I 5913.

Lynealli, *adv.* by lineage, descent, III 4756.

Lyuere, *sb. fig.* livery, I 539; distinctive dress, uniform, II 936.

Lyuyng, *vbl. sb.* lifetime, IV 1195.

M

Maas, *sb.* a mace, club, I 5055, VIII 514; *fig.* of mace or staff of authority, *III 41 (NED, no ex., ordinary use, 1440).

Madde, *v. intr.* to become mad, III 2517.

Magicien, *sb.* magician, necromancer, III 1673, etc.; *pl.* III 1807, 1880.

Magnanymyte, *sb.* fortitude, courage, valor, III 4678, IV 521.

Magnates, *sb. pl.* nobles, IX 2603, 2659, 2743.

Magnefie, *v. tr.* to enhance, further, hold up, *III 539 (NED, no ex. of this use); to augment, increase, IV 1204.

Magnificence, *sb.* grandeur, greatness of reputation, importance, I 183, III 4534, 4646; *pl.* II 1404; imposing qualities of strength, impressiveness, *I 6499; greatness of nature, magnanimity in sense of fortitude, *IX 2248.

Maister, *sb.* governor, III 4766.

Maister streete, the main street, IV 3401.

Maistried, maistred, *v. tr.* mastered, I 5166, 6200; to oppress, reduce to subjection, *III 3069.

Maistrie, *sb.* superior force or power, III 1373; tyranny, *III 3059.

Malapert, *a.* presumptuous, IX 2889.

Male, *sb.* a bag, mail, IX 206.

Malencolie, *sb.* anger, rage, I 1186; melancholia, I 2078.

Malencolius, *a.* ill-tempered, impatient, irascible, *VI 1097 (this sense, weaker than the more usual enraged, does not seem to be sufficiently stressed in NED,

although examples of it are given; comp. melancholy 2).

Malepertnesse, *sb.* presumption, IV 2692.

Malice, *sb.* intent to do grievous harm, III 2129; active ill-will, hatred, IV 2449, 50.

Malicious, *a.* wicked, evil-disposed, *I 3092; evil-disposed, IV 2451.

Maliciousli, *adv.* in a spirit of malice, IV 1061.

Maligne, *v. intr.* to entertain malice *against*, *I 2818 (NED 1494); to plot, contrive *against*, V 2380, IX 33; . *absol.* to show malice, ill-will, *II 2848, VI 68, 521 (NED, no ex. *absol.* use).

Malliable, *a.* malleable, VII 1217.

Manace, *v. tr.* to menace, threaten, I 2889; with *inf.*, IV 448.

Manace, *sb.* a menace, threat, IX 2301; *pl.* II 2066, IV 2623.

Manacyng, *ppl. a.* threatening, *VI 31 (NED 1549).

Manacyng, *vbl. sb.* threatening, II 2064.

Maneere, *sb.* proper behaviour, or possibly proper method of action, *VI 1220; *pl.* maneres, behaviour, moral character, II 743, IV 805.

Maneres, *sb. pl.* estates, manors? I 6148.

Manes, *sb. pl.* the deified souls of departed ancestors, V 2150.

Manna, *sb.* VII 1375.

Mannysh, *a.* manlike, masculine, VI 62.

Mansioun, *sb. fig.* abiding-place, IV 2613.

Manslauhtre, *sb.* III 1174.

Manyfold, *a.* much (sobbing), II 137, (weeping), III 4485.

Marciall, *a.* martial, pertaining to war or battle, or in this instance rather to bloodthirsty violence, III 3960; valiant, brave, VIII 733.

Marched, *v. intr.* bordered on, constr. *to*, IV 2507.

Maris, *sb.* a marish, marsh, VI 1117, VII 768.

Marke, *v. absol.* to aim, *I 6988; *tr.* to strike, hit (the thing aimed at), IX 690, I 3791.

Marke, *sb.* mark, target, IX 2315.

Marketis, *sb. pl.* markets, VII 905.

Martirdam, *sb.* extreme pain, suffering, IX 2343.

Martirloge, *sb.* a martyrology, list of martyred saints, IX 42.

Maryner, *sb.* a mariner, III 4341.

Masse, *sb.* mass (religious), VIII 2435.

Massiff, *a.* solid metal, not hollow or plated, IV 893, V 2799.

Mater, *sb.* reason, cause, constr. with *inf.*, I 4943, II 3917.

Maumetrie, *sb.* idolatry, IV 1250; idols, collectively, VIII 1703, 1810.

Mediacioun, *sb.* a proposal for an agreement? constr. *to*, *V 3096 (NED, no ex. of this use).

Mediatour, *sb.* a mediator, V 3099.

Medle, *v. intr.* to concern, busy oneself, mediate, VI 1746, VII 1262; with *inf.*, to *do* something, *VI 393.

Medlyng, *vbl. sb.* in sexual sense, I 4324, II 4071.

Meede, *sb.* corrupt gain, III 3054; bribery, IX 1533; = bribes, VII 266.

Meedful, *a.* meritorious, IV 794.

Meeke, *v. tr.* to humble, make meek, III 1943.

Meires, *sb. pl.* mayors, II 866.

Melodious, *a.* III 1637.

Mel siluestre, wild honey, VII 1269.

Memorial, *a.* memorable, IX 2398, 2683.

Memoriall, *sb.* the memory, III 142; as a faculty inclusive of the mind, III 667; a record? *II 4065, V 1073 (NED 1513); an act of commemoration, *III 767 (NED m. 2, 1468).

Memory, memorie, memoire, *sb.* fame, renown, *I 2054; a memento, souvenir, *I 4922 (NED 1470); = the mind, in sense of attention, *IV 1165.

Mendicite, *sb.* mendicity, beggary, III 299.

Mene, *sb.* means, course of action, I 5240; a mean, that which is intermediate, III 554; agency,

instrumentality, *bi* the mene, III 4747; moderation, measure? *IV 2626.

Mene, *a.* in phr. mean estate, the middle condition between extremes of fortune, *I 3436 (NED 1541).

Meneth, *v. intr.* speaks, tells, constr. *of*, I 4726.

Menusid, *pp.* minished, decreased, V 1386.

Menyng, *sb.* intent, spirit as apart from letter, IV 96.

Meobles, *sb. pl.* movable goods, VI 1882.

Merciles, *a.* in passive sense, obtaining no mercy, *I 6866 (NED 1560); having no mercy, unrelenting, I 6906.

Mercurivs, *sb. Lat.* mercury, VII 1225.

Meri, *a.* miry, swampy, III 2395.

Meriere, *a. comp.* merrier, more agreeable, I 5813.

Merk, *a.* said of a prison, dark, murk, V 228.

Merueilous, *a.* marvellous, astonishing, remarkable, I 2508.

Mervail, *sb.* a marvel, wonder, III 2115, 2263, 2493, etc.

Mescreantis, *sb. pl.* unbelievers, infidels, French form of miscreants, II 1638.

Meselrie, *sb.* leprosy, V 2306.

Meseur, *sb.* in phr., to hold no meseur, to take no aim, *I 6989; measure, moderation, IV 3733; *pl.* mesours, measurements, II 2508.

Mesurable, *a.* moderate, temperate, I 6196.

Metis, *sb. pl.* foods, III 4454, etc.

Metris, *sb. pl.* rhythm, IV 88.

Metropolitan, *sb.* a bishop having the oversight of a bishop of a province, IV 1662.

Meuyng, *pres. p.* stirring up, causing, IV 677; inciting, urging, IV 2783.

Meuyng, *vbl. sb.* motion (of the heavenly bodies), II 2999; commotion, riot, *V 256 (NED 1450); *pl.* actions, etc. (of Fortune), IX 3043.

Meynt, *pp.* mingled, I 4415, etc.

Meyntenaunce, *sb.* maintenance, the action of wrongfully aiding and abetting litigation, III 3151; the action of upholding, VIII 2083, IX 1987, 2029.

Meyntene, *v. tr.* to uphold, support, I 4603.

Mirtis, *sb.* the myrtle, of which the branches were twisted into wreaths, *Lat.* myrtus, *IV 297 (NED 1562).

Misledith, *v. tr.* leads astray, with *inf.*, II 2540.

Misleuyng, *vbl. sb.* evil living, IV 2421.

Mistith, *v. tr.* obscures as with mist, II 648; *ppl. a.* mystyd, blurred, dim, said of the eyes, IX 3335.

Mocioun, *sb.* (worldly) commotion, excitement, III 3839; commotion, riot, V 268; inclination, desire, IV 667; free-will, accord, V 723; *pl.* mociouns, inward promptings, impulses, II 877.

Modefie, *v. tr.* to abate the rigour of, temper, assuage, I 1038, III 4021; to restrain, temper, appease, IX 2042, 2358.

Moderat, *a.* applied to food, simple, not too much, III 3829.

Mokke, *v. tr.* to delude, befool, *IV 994 (NED 1470); to impose upon, deceive, V 2360.

Monarke, *sb.* monarch, absolute ruler, *IV 1236 (NED 1450, Secrees).

Moone, *sb.* moan, lamentation, sorrow, VIII 1392.

Moornyng, mournyng, murnyng, *vbl. sb.* mourning, sorrowing, I 456, II 1121, 37; used attributively in murnyng habite = garments, VII 337, clothes, IV 442, weede, VII 1343.

Moquerie, mokerie, *sb.* a derisive action, mockery, V 2405, 2664, VI 1863; with implication of deception, IV 976.

Morgage, *sb.* security, to take mercy in m., III 4038.

Moreyn, *sb.* murrain, pestilence, III 4089.

Mormalles, *sb. pl.* inflamed sores, VII 1255.

Mortal, deadly, fatal, I 238, said of a wound, III 4911; subject to death, IV 1236; such as might cause death, I 710 (used hyperbolically, comp. NED, mortal 4); relentless, implacable (of countenance, bearing) I 2037; *transf.* of or pertaining to man as a creature living on this earth, I 5 (NED, mortal 7); the m. genterie of the lion, innate, natural, *III 4033 (no ex. NED); "a mortal cheere," deathlike deadly, hyperbolical use, *I 6878 (NED, mortal 6, 1542).

Mortalite, *sb.* cited in NED as deadliness, which is hardly what Lydgate seems to mean; power to hurt, injuriousness, destructiveness would be perhaps better, *I 6602.

Mortalli, *adv.* almost in the sense of extremely, terribly, *III 4916 (NED 1759).

Most, *a.* the greatest, I 3641, III 225.

Motiff, *sb.* intention, purpose, motive, *V 706.

Motleys, *sb. pl. transf.* the flowery mantle of the earth, V 1511, VI 183.

Mounteyns, *sb. pl.* III 3825.

Mountweer, mounteer (H), mountver (R3), *sb.* a montoir, mounting step (for getting on horse), *VIII 460.

Moustryng, *pres. p.* mustering, showing, II 4485; in phr. mustryng outward, outward showing, II 669.

Mowe, *sb.* a derisive grimace, III 4918, etc.

Muet, *a.* mute, silent (of language, speech), V 2765.

Mural, *a.* mural (crown), *corona muralis,* *IV 250, 67 (NED 1546).

Murnyng, *vbl. sb.* see moornyng.

Murye, *a.* merry, pleased, IV 2404.

Muse, *v. intr. absol.* to complain, V 549, VI 195; *pp.* reflected upon, I 4660.

Muskel shelles, mussel shells, VIII 2703.

Mutabilite, *sb.* variableness, with *indef. art.*, *V 1823; *pl.* instances of change, *II 2 (NED 1549); instances of variableness and inconstancy of Fortune, *VI 359.

Myddelerd, *sb.* the world, IV 2146.

Mylk, *sb. fig.* as a type of what is pleasant and nourishing, *IV 1426 (NED, milk 2 b, 1592).

Myllíouns, *sb. pl.* "myllíouns many mo than oon," I 3047.

Mynde, *sb.* to have m. upon, to remember, I 6915.

Myned, *pp. intr. fig.* constr. *through,* to dig, burrow through, *II 226 (NED 1477).

Myneral, *sb.* the ore of a metal, VII 1216.

Mynere, *sb.* a mine, *III 4560; *pl.* myneres, *III 4242, 57, VIII 2681 (*minieres* in Laurence, no ex. NED).

Mynours, *sb. pl.* sappers, miners, VI 1581.

Mynistrid, *v. tr.* served, gave (poison), *IV 2497.

Mynystres, *sb. pl.* servants, I 3214; agents, III 3956; subordinates, V 796.

Myrili, *adv.* agreeably, happily, III 4409.

Myscheef, *sb.* misfortune, distress, I 1360, 2025, 2123, etc.; at m. take, taken at disadvantage, *III 3593 (used in TB); *pl.* myscheuis, which that God took with Noe's Flood, injuries, punishments wrought by God, *I 1003.

Myscheuable, *a.* harmful, injurious, *III 4051, VI 2896 (NED, mischievable, 1680).

Myscheuousli, *adv.* disastrously, V 2849.

Mysgouernaile, *sb.* misgovernance, misconduct, *II 1434, IV 3739 (NED, no ex. of this use).

Mysgouernaunce, *sb.* misconduct, II 1492, 2295, IV 200; lack of restraint, *II 3828 (NED 1463).

Mysleuyng, *vbl. sb.* evil living, III 1571, 3766.

Mysreule, *sb.* surfeit, excess = vice, *VI 2695.
Myst, *sb.* mist, VIII 1991.
Mysterie, *sb.* enigma, mystery, II 3514.
Mysusid, *v. tr.* debauched, III 2852.
Myswent, *pp.* misapplied, ill-spent (one's life), VII 429.
Mytigacioun, *sb.* alleviation, relief, II 689.

N

Nailed, *ppl. a.* studded with nails, *V 744 (comp. NED, quot. 1607, "sharp nailed").
Naille, *v. tr. fig.* to fix, fasten by means of nails, IV 3735.
Nailles, *sb. pl.* V 741.
Naked, *a. from* all succour, destitute of, II 4035; *of* al vitaille, VIII 2168.
Named, *pp.* (well or ill) spoken of, reputed, V 457.
Narwe, *adv.* straitly, strictly, III 4440; keenly, closely, IX 688; closely, carefully, IX 3167.
Natif, *a.* natural, innate, I 5576.
Nattis, *sb. pl.* mats, III 247.
Natureli, *adv.* by natural impulse, IV 2855.
Natwithstandyng, *prep.* I 381, 94, IV 2745.
Natwithstandyng, *conj.* although (in TB), *V 6 (NED 1449); followed by *that*, with dependent clause (in TB), *VIII 628 (NED 1584).
Naual, *a.* naval crown (Roman), *IV 251 (NED 1593).
Needeth, *v. intr.* it needeth nat (to do something), is not necessary, IV 197.
Neer, *adv.* in phr., no neer, not near, I 1145.
Negardship, nigardshipe, *sb.* III 375, *personified*, III 4346.
Ner, *contr.* of ne wer, II 895.
Nesshe, *a.* soft, I 1418; moist, wet, said of the soil, II 2989.
Netle, *sb.* nettle, IV 2698.
Newe, *a.* inexperienced, green, *III 2269; *of* newe, recently, III 2833; freshly, i.e., suddenly, *IV 1398.
Newfangilnesse, *sb.* fickleness, III 1323, IX 351.
Newli, *adv.* anew, IV 2796.
Next, *adv.* nearest, I 6224.
Nigromancien, *sb.* a necromancer, IX 147.
Nihter-tyme, *comb.* night time, *VI 1426.
Nobleied, *v. tr.* made noble, given splendour, *I 4271 (NED cites "nobled" from "1544" print; comp. nobley, *sb.*).
Noblesse, *sb.* as a title, his n., nobility, nobleness, used here satirically, III 1650; as a form of address, III 2049; nobility (of a person), III 4945.
Nobley, *sb.* pomp, splendour, magnificence, I 4522, III 4799.
Noious, *a.* harmful, injurious, I 4587, *IX 1701 (NED, no ex. of this stronger sense; comp. noxious).
Noise, *sb.* slander, defame, I 7000; rumour, scandal, III 1716.
Noised, *pp.* defamed, VII 1248; spoken of, reputed, in phr. weel noised, *I 4662 (NED, no ex., see named *pp.*, name, *v.* 2 b).
Norcerye, *sb. at* n., at nurse, VII 197.
Norice, *sb.* a nurse; *fig.* I 4244, III 4278; *pl.* norices, nurses, I 3412.
Norture, *sb.* training, education, VII 1169; good manners, breeding, *VIII 309.
Not, *contr.* of know not, I 4719.
Notable, *a.* said of a person, eminent, III 1720, 2068; used adjectively, of a thing (figure, example), striking, excellent, VII 1241.
Nothyng, *adv.* in no respect, not at all, III 2658, 2832, etc.
Noumbrarie, *sb.* numbrary, number, II 3517.
Nyce, *a.* foolish, stupid, III 4612.
Nyhtwerm, *sb.* nightworm, probably in allusion to a woman who worms secrets out of her lover at night, *I 6509 (no ex. NED).
Nys, *contr.* of ne hys, II 1589.

O

O, *numeral,* reduced form, one, II 834, 35, etc.

Obedience, *sb.* rule, dominion, II 796.

Obeie, *v. intr.* bow, make obeisance *unto,* III 4781.

Obeissaunce, *sb.* dominion, rule, constr. *under,* I 1112, II 574, III 2174, 3756, IV 1658; obedience, II 568.

Oblacioun, *sb.* an offering, sacrifice, IV 3893, V 1025.

Obligacioun, *sb.* constraining force or influence, *IV 1978 (NED 1602).

Oblocucioun, *sb.* evil-speaking, slander, I 4832 (NED 1432).

Obrison, *sb.* obrize, fine gold, VII 1213.

Obscure, *a.* of an explanation, answer, hard to understand, hidden, VI 2339 (NED 1495).

Obseruaunce, *sb.* custom, practice, to *keep* o., to be in the habit of, VI 2339, IX 195.

Obserue, *v. tr.* their love in chief to him obserue, devote, apply, *II 4262; one's stile, apply, devote, *IX 3188 (no ex. NED).

Obsidional, *a. corona obsidionalis,* *IV 249, 260 (NED 1542).

Obstacle, *sb.* to make an o. *against,* to resist, II 3693; *medical,* hindrance, defence against wounds, diseases, etc., III 3401; *pl.* *IV 143.

Obstynacie, *sb.* obstinacy, III 1492.

Obstynat, *a.* obstinate (to God), II 2703; said of one's heart, stubborn, IV 2558; *against* a person, headstrong, not yielding to argument, III 294; with *inf.,* unwilling, reluctant, *IX 2219 (NED 1754); stubborn *in* one's intention, III 946.

Occasioun, *sb.* to catch o., opportunity of showing hostility, III 3923; reason, IV 3340; *pl.* fals occasions, matters, affairs, here dissensions, *V 1807 (NED, comp. occasion 6, 1594).

Odible, *a.* odious, hateful, I 2376, 5422, III 2266; with *inf.,* to *do* something, *I 4015.

Odious, *a.* exciting odium, III 2414.

Offence, *sb.* harm, injury, I 3449, injury, I 3882; *pl.* crimes, misdeeds, II 1402.

Offencioun, *sb.* harm, injury, II 2767.

Offende, *v. tr.* to attack, I 4344; to deny, disobey, fail to comply with one's bidding, *IX 3358 (no ex. NED); *intr.* constr. *against,* to displease, I 6384.

Officeres, *sb. pl.* officials, especially those administering law or justice, II 1345; domestics, servants, III 4152.

Oilles, *sb. pl.* oils, III 4876.

Oken, *a.* formed of oak leaves or twigs, *IV 303 (NED 1605).

Olifaunt, *sb.* an elephant, IV 3232, VI 627; *pl.* IV 3815, V 1569.

Onauysid, onbridled, ontwyne, etc., see under U.

Oon, *pron.* use with superlatives, oon the merueile, etc. = one of, III 2255, VIII 3227, etc.

Open, *a.* plain, clear, I 5714.

Opposaile, *sb.* apposal, posing, question, III 431; apposaille, V 2268.

Oppresse, *v. tr.* to violate, ravish, with person as obj., II 975, 1282, with beauty as *obj.,* *I 2834, III 962; to put down, quell, subdue, suppress, I 3037, III 514, IX 1897, said of truth, III 3101; to bear down, crush (in battle), I 1179; to o. a man *from* his possessions, to take by oppression, to put away from by force or unfair means, *III 1382 (no ex. NED).

Opynyoun, *sb.* = mind, *I 1992; belief, opinion, view, II 442, III 2227; desire, *III 1261, IV 4001; of Fortune's wheel, its action, *VI 365.

Oratour, *sb.* an eloquent writer (according to context) *VI 3001 (NED 1587); *pl.* orators, public speakers, II 2457, VI 3088; in sense of professional advocates, VI 3102.

Ordeyne, *v. tr.* to accomplish, contrive, devise, I 4980, with *inf.* to *be* something, VIII 2245; to devise, contrive, III 2659; to obtain, devise, I 4961; to appoint, assign, II 1850, with *inf.*, III 4619; *refl.* to apply, take upon oneself, I 4329.

Ordure, *sb.* filth, dirt, IV 3424; dung, VII 1076; foul conduct, VII 1163.

Ordynance, *sb.* authority, laws of ful gret o., I 1957; order, regulated condition, III 893; determination, command, I 6871; usage, practice, III 3838; a decree, command, law, III 922; device, plan, III 2843; devising, contriving, I 2540; provision, equipment, here garments, clothing, IV 851, warlike equipment, I 2944, III 2289, IV 338, 1682, V 1934, IX 1905; artillery (as understood in the 15th century), I 2468; preparations, I 2963, III 2220; out of o., unprepared, IV 3541.

Orenge, *sb.* an orange, I 6568.

Orient, *a.* radiant, shining, I 576 (cited as 1st ex. NED).

Orient, *sb.* the East, V 1008.

Origynal, *a.* primary, first, VIII 1692.

Origynall, *sb.* origin, II 4062; source, IV 1137; original (writing), not a translation, III 1269.

Orisouns, *sb. pl.* orations, VI 3131, 71.

Orizonte, *sb.* horizon, III 4345.

Oseer, *sb.* osier, willow-shoot, I 3242.

Other, *a.* either, IV 873.

Ougli, *a.* frightful, horrible (beast), I 2667; said of the Labyrinth, Ougli to knowe which is north or south, difficult, perilous? with *inf.*, *I 2684 (no ex. of this constr. NED).

Oumbre, *sb.* shadow, I 5235; tautological use, the shadwe of them gaff so gret an oumbre, shade, *V 943; *fig.* shade, shadow, I 4252.

Out, *adv.* to the knowledge of others, openly, II 4434.

Outcri, *sb.* the act of crying out against, constr. *on*, *II 71.

Outrage, *sb.* a wanton and outrageous action, I 2614; outrageous conduct, here voluptuous excess, I 5171; *coll.* evil conduct, *IV 171; a gross or wanton offence, III 2039; harm, injury, I 6932; tumult, passion, violence, III 1517; effort, exertion, the outrage of much labour, *VIII 16, the violence (of a river's flow), *I 5415 (comp. NED, outrage 4, 1484); harm, i.e., he intended to do great injury, III 1068.

Outrage, *v. tr.* to drive (sloth) *from* (man's life), II 2414.

Outraie, *v. tr.* to overcome, vanquish, I 4305, 4343, III 2523, etc.; *intr. absol.* to commit outrages, crimes of violence, I 1960.

Outraious, *a.* outrageous, III 782.

Outward, *adv.* publicly, III 1709.

Oual, *a.* an oval crown, *corona ovalis*, bestowed on one who receives the lesser triumph called an ovation, *IV 288 (NED 1624).

Ouercaste, *v. tr.* to overthrow, I 3149.

Ouergon, *pp. intr.* passed by (in time), V 2062.

Ouerleede, *v. tr.* to overlead, oppress, tyrannize over, VII 273; *pp.* ouerlad, overwhelmed, defeated, II 1638.

Ouerleid, *pp.* of overlay, encumbered, hard pressed, with *inf.*, III 359.

Ouerlein, *pp.* of overlie; *fig.* oppressed, VI 179, VIII 2173.

Ouermaistried, *pp.* overcome, mastered, constr. *with*, II 580.

Ouerset, *pp.* hard pressed, IV 3112.

Ouerseyn, *pp. fig.* betrayed or fallen into (thraldom), constr. *with*, I 818.

Ouerseyn, *ppl. a.* deluded, mistaken, VIII 1677, 2208.

Ouershadwed, *pp.* obscured, overclouded, *fig.* *III 661 (NED 1574).

Ouerthwerti, *adv.* frowardly, perversely, VI 367.
Ouerthwertid, *pp.* perverted, II 3744.
Ouerturnyng, *vbl. sb.* overthrow, II 2560.
Ouerwhelmyd, *pp. fig.* overthrown, destroyed, *I 5503 (NED 1529); *fig.* cast down *from* (prosperity, etc.), *IV 3458 (no ex. NED).
Ouerwhelmyng, *vbl. sb.* turning, revolution (of Fortune's wheel), V 434.
Owher, *adv.* anywhere, VII 932, VIII 1439.
Owith, ought, VI 1867.
Oxes, *sb. pl.* oxen, I 5350.

P

Pachchis, *sb. pl.* patches (on a garment), III 210.
Pacience, *sb.* the quality of enduring with calmness and composure, the capacity of so suffering, stedfastness, strength of character, I 2132, IV 2552, IX 2349, etc.; forbearance, longsuffering, IV 126; of humble p., leave, permission, sufferance = humbly, *IV 1387 (NED, patience 3, 1558).
Pacientli, *adv.* calmly, patiently, III 1138.
Paganisme, *a.* in phrases, p. wise, rites, etc., pagan, I 1259, III 3565.
Paie, *v. tr.* to keep, fulfil (a promise), I 6342.
Paied, *ppl. a.* pleased, appaied, II 3192.
Paiement, *sb.* payment, discharge of debt, III 466.
Paient, *sb.* pageant, to play one's p., to act one's part, V 2404.
Paire, *sb.* a suit of clothing, set of attire, I 6577; many thousand p. (of rebukes) = many thousand, *III 606.
Pale, *a. fig.* in phr., pale smylyng = cruel, grim? *III 3954 (no precise ex. NED).
Palle, pallen, *v. intr.* to become faint, fail, II 292; *tr. fig.* to cause to fade, make sickly, dim the lustre of, *III 3673 (comp. NED pall 7, but no precise ex. given).
Pallid, *ppl. a.* enfeebled (age), VIII 197.
Palisie, *sb.* palsy, paralysis, IX 579.
Palme, *sb.* used emblematically for prize of victory, triumph, I 5137.
Palpable, *a.* II 78.
Pament, *sb.* pavement, IX 470.
Panteris, *sb. pl.* nets, snares, II 4420.
Parage, *sb.* rank, descent, III 2881.
Paramour, *sb.* I 5761.
Parcas, *adv.* perchance, II 1.
Parcellis, *sb. pl.* details, parts, items, III 4857.
Parcial, *a.* involving a part, not the whole, *III 1030 (NED 1641); individual, personal, *III 1280 (NED 1489); prejudiced, interested, unfair, I 4503, VIII 2407, IX 3170.
Parcialite, *sb.* predilection, especial preference, without implication of unfairness or prejudice, *IV 2626 (NED 1581).
Pare, *v. tr.* to pare (an apple), VII 227.
Parfourme, *v. tr.* to complete, finish, IX 7.
Parmanable, *a.* permanable, enduring, IV 10.
Parodie, *sb.* 14th century French, *periode,* a period, term of life, I 1526, III 3629, IV 1600, VI 2856.
Part, *sb.* distance, " way," *V 1435.
Partable, *a.* participant (in the blame of), loosely expressed, I 6669, participant, III 730; to be partable *of* something, to have a share or part in, here, to be guilty, II 1201; participating, II 2403, 4094.
Parte, *v. intr.* to share *with* (someone), IV 3623; *tr.* to share; to apportion, distribute, IV 2040; *intr.* departed, went, set out, IV 3521.
Partened, *v. intr.* appertained, belonged *to,* II 1260.
Parti, partie, *sb.* side, direction, I

5357; side, in a contest, II 2866; cause, interest, III 4954, 5008; *pl.* parts, districts, I 1243.

Parti, *a.* taking part, participating, belonging to the same party, V 260.

Particuler, *a.* affecting a part, special, not general, III 5139; partial, biassed, *IV 131 (no ex. NED, see TB).

Particules, *sb. pl.* in phr., marcial particules, small combats of a few men, from Lat. *particula*, a small part, *IV 578 (NED, a small part, 1540).

Partyng, *vbl. sb.* the giving (of alms), *VI 1747 (no precise ex., NED).

Paryschyng, *vbl. sb.* perishing, a scribal blunder for *Patisynge*, see below, I 6172.

Pas, *sb.* pace, speed, a ful gret pas, speedily, fast, I 5377, II 2955, 3132; step, to take one's pas, to step forward, IX 2519; *coll.* paces, as measure of distance, VI 2607.

Pask, *sb.* the Jewish Feast of the Passover, VII 1446.

Passage, *sb.* event, occurrence, incident, *I 3400 (NED, passage 13, 1568); the passing of a person through a course of action, I 5319, III 4064, through life, V 97, VI 837; the accomplishment of a labour, *VIII 30 (comp. NED, passage 2); way, route, I 5253; to hold one's passage, to go *I 4144; to live, act, have one's career, VI 2073; against their enemies, to hold their own, to battle successfully, *III 2363 (no ex. NED).

Passid, *pp.* died, V 2305.

Passiff, *a.* the object as distinguished from the subject of action, active in the sense of having human weaknesses, IV 1236.

Passioun, *sb.* pain, IX 2339; *pl.* sufferings, IV 1277, physical ailments, IV 1294, the tortures inflicted on martyrs, VIII 1019.

Passith ouer, ignores, disregards, I 1354.

Pastleer, *sb.* a pastry-cook, baker, VII 1050.

Pasture, *sb.* the action of grazing, I 5338; a piece of pasture land, a field, II 166, 244.

Pasturid, *pp. tr. fig.* nourished (our hearts, minds), *IV 55 (no ex. NED).

Patriarkes, *sb. pl.* patriarchs, VII 1384.

Patroun, *sb.* a protector, patron, VI 640, 3076.

Patisynge, *vbl. sb.* bargaining, making terms, *I 6172 (NED 1475).

Patrymonye, *sb.* patrimony, inheritance, IX 1714.

Paunchis, *sb. pl.* bellies, IV 3635.

Pauyllioun, *sb.* a tent, III 4712; *pl.* pauelouns, tents, IV 2272, II 3816.

Pauys, *sb.* pavis, pavise, IV 355.

Payeng, *vbl. sb.* payment, paying, *IV 1899 (NED 1456).

Pectoral, *sb.* (worn by Jewish high priest), *VII 1541 (NED 1440).

Pe-degre, *sb.* pedigree, VII 915.

Peis, *sb.* momentum, impetus, *II 4280 (NED 1489); weight, III 149.

Peised, *v. tr.* to consider, with obj. clause, I 2602; *pp.* considered, II 825; *pres. p.* poising, considering, III 2878.

Pekeis, *sb.* a pick, pickax, II 4158.

Peleris, *sb. pl.* pillars, I 1546.

Penaunce, *sb.* vexation, distress, I 2798; *eccl.* use, a penitential observance, VIII 2058.

Pendant, *a.* overhanging, descending in a steep slope, see dependyng, I 2862.

Pendauntis, *sb. pl.* the ornamented ends of belts hanging down after passing through the buckle, IX 844.

Penetrable, *a.* penetrating, III 4050.

Penselis, *sb. pl.* pennons, VI 2317.

Pensiff, *a.* sad, melancholy, III 3308.

Pensifnesse, *sb.* melancholy, sadness, I 977.

Penyble, *a.* (peynyble), painful, I 4177.

Percen, *v. tr.* to tunnel, bore into, pierce, I 1123.

Percyng, *vbl. sb.* piercing, boring, II 111.

Perdurable, *a.* permanent, lasting, II 3957, IV 1999; permanent, without change, V 1633; everlasting, eternal, III 2591; said of persons, enduring in action, *V 753 (no ex. of this use, NED).

Periurie, *sb.* the breaking of a promise made on oath, *II 2922 (NED 1532).

Perlid, *ppl. a.* set with pearls, IV 576.

Permiable, *a.* penetrable, VI 2168.

Perpetuel, *adv.* perpetually, VI 2305.

Perpetuel, *a.* lasting, permanent, IV 1403; enduring, VII 164.

Perpetueli, *adv.* eternally, V 419, VII 581.

Perplexite, *sb.* a state of doubt, III 1102; embarrassment, III 3432; anxiety, III 4364, IX 536.

Perre, *sb.* jewelry, gems, IV 1712, V 786.

Perseueraunce, *sb.* constancy, *I 6690, IV 3467; in chastity, *II 2178, III 1329.

Perseuere, *v. intr.* to continue, last, endure, II 36.

Personel, *a.* bodily, V 2359.

Perturbaunce, *sb.* IX. 2430.

Pertynent, *a.* apposite, relevant, IX 2466.

Peruers, *a.* wayward, contrary, I 4418.

Peruerte, *v. tr.* to turn aside from consummation or performance, II 2084.

Peruynke, *sb.* periwinkle, *fiore di morte*, of which a garland was placed on the heads of persons on their way to execution, VI 126.

Pesible, *a.* safe, quiet, said of a route, *I 5253.

Pesibli, *adv.* quietly, peacefully, II 2573.

Pestilence, *sb.* in various senses of plague: an amerous, I 5163; of slaughter, IX 250; wrought by tyrants, IV 755; of thunder and lightning, VI 2033.

Pet, *sb.* a pit, dungeon, *IX 1138 (NED 1512); *pl.* pettis, pitfalls, IV 2587.

Peurnesse, *sb.* pureness, sincerity, II 2193.

Peyne, *sb.* suffering, distress, I 4433; labour, travail, pains, I 5138; *under* a peyne, forfeit, penalty, I 6366; punishment, II 4379.

Peyned, *pp. pass.* obliged, compelled (by defeat) to *do* something, *III 1942 (NED, comp. pain *v.* 4 c, 1785).

Peynted, *ppl. a. fig.* feigned, coloured (language), V 1101.

Peyntours, *sb. pl.* painters, I 6564.

Peynture, *sb.* the art of painting, IV 2941.

Phetonysse, *sb.* a pythoness, II 434.

Picture, *sb.* the art of painting, in MSS. B, J, R, also P, IV 2941; an image, statue, IX 775.

Pihte, *v. tr.* pitched (tents), II 413; to thrust, fix in the ground, II 494.

Pile, *v. tr.* to pill, plunder, despoil, III 3261, IX 1402.

Piler, *sb. fig.* a pillar, support (of the happiness and welfare of the Trojans), *IV 129.

Pillage, *sb.* spoil, plunder, III 4175; *pl.* I 6139.

Pilour, *sb.* piller, robber, III 4298; *pl.* pillours, V 214.

Pirat, *sb.* a pirate, I 6800, 18, VI 2096, etc.

Piscyne, *sb.* a piscine, bathing-pool, VIII 1186.

Pitous, *a.* constr. *against*, i.e., compassionate towards, II 3720.

Plankis, *sb. pl.* planks (of a bridge), IV 1544.

Plat, *a.* flat, IV 2366.

Plate, *sb.* a flat sheet of metal, here the disk of a coin, IV 2705.

Platte, *sb.* the flat (of a sword), VIII 2089.

Plauntid, *pp. fig.* introduced (into the mind), III 1245; to plant (a vine), VI 3421.

Ple, *sb.* pleading, argument before a court, II 2457.

Plederes, *sb. pl.* advocates, in opprobrious sense, I 6149.

Plegge, *v. tr.* to pledge, stand security for, *III 474 (NED 1450); *fig.* in phr. to pledge one's faith, to guarantee, solemnly promise, *III 482 (NED 1593).

Pleggis, *sb. pl.* pledges, bail, surety, III 439.

Plener, *a.* plenar, full, absolute (commission), VII 136.

Plentes, *sb. pl.* abundances, *III 675 (NED, no *pl.* ex. of this sense).

Plesance, *sb.* in phr. to *do* p., to give or cause pleasure, to please, I 157, 414; spiritual p., desire, wish, IX 1592; lettres of p., ingratiating, propitiatory letters, IV 1859; to your p., may it please you, III 1989.

Plete, *v. intr.* to contend, strive, *III 287, 525 (NED, no ex. of this sense, comp. plea 3); *tr.* to plead a cause, *VI 3103 (NED, plead 5, 1482).

Pleyn, *a.* said of the "wawes" of Fortune, calm, smooth, IX 1703.

Pleyntiffs, *sb. pl.* complainers, plaintives, those who are sorrowful, lamenting their sufferings, *IV 1108, 3217 (no precise ex. NED).

Pleynyng, *pres. p. tr.* lamenting, I 3028.

Plicable, *a.* flexible, VII 1220.

Plie, *v. intr. fig.* to turn or change in will or disposition, to be fickle, I 4560, 4819; to submit, yield, *VI 1605 (no precise ex. NED, comp. ply, *v. tr.* 1 b).

Poetical, *a.* belonging to poetry, IX 3325.

Poetrie, *sb.* the art of a poet, IX 3404.

Poisoun, *sb.* murder by poison, *III 904 (no ex. NED).

Poisounmongeris, *sb. pl.* murderers by poison, poisonmongers, *IV 2488 (no ex. NED).

Poletik, politik, *a.* sagacious, prudent, III 3175, VI 3529; belonging or pertaining to government, IV 2673; public, civil, here almost in sense of patriotic, *V 704, VI 347.

Policie, *sb.* government, administration, V 1174, 89; political sagacity, expediency, II 221, III 3197.

Polishyng, *vbl. sb. fig.* said of language, the concealing of truth under fair words, *III 1040 (NED, 17th century).

Pollut, *ppl. a.* polluted, defiled, II 1265.

Pomel, *sb.* pommel (of a sword), II 493.

Pompe, *sb.* vainglory, in phr., *for* a pompe, *V 1411 (NED, example with article, 1653, Milton).

Pompous, *a.* boastful, vainglorious, III 3891, IV 1231; arrogant, IV 2749; magnificent, splendid, perhaps also with a touch of arrogance, VIII 3251; formidable (in arms), *III 3719 (no ex. NED, comp. TB).

Ponderous, *a.* unwieldy, IV 865.

Pontificall, *sb.* the vestments of a bishop, VII 992.

Pooris, *sb. pl.* pores (in skin), IV 1286.

Poppe, *v. tr.* to paint (the face), I 6563.

Poraille, *sb. coll.* the poor, III 4149.

Porciouns, *sb. pl.* shares (of an estate), IV 2041; shares, V 2553.

Pored, *v. tr.* poured, V 773.

Porfirie-stoon, *sb.* porphyry-stone, porphyry, *VIII 1247 (NED 1460).

Porisshed, *pp.* poverished, impoverished, V 667.

Port, *sb.* deportment, bearing, I 1982, 6193; manner, I 2512; style of living, station, *I 2440 (NED 1523, Froissart).

Porteer, *sb.* a gate-keeper, VII 1507.

Porteresse, *sb.* in personification, female gate-keeper, VII 696.

Portraiture, *sb.* the art of portraying, IV 26.

Posse, *v. tr.* to toss, said of waves,

I 1362, VII 1338; tossed by the winds, III 349.

Possessioun, *sb.* the holding of that which is one's own, I 6132; *pl.* property, wealth, here including dominions, IV 2039.

Posterne, *sb.* a postern, side or back door or gate, V 386, IX 2753.

Potagre, *sb.* podagra, gout, VII 1254.

Potent, *sb.* a staff with a cross-piece to lean upon, a crutch, I 770, 775, 3423, IX 799; *pl.* I 3426.

Poticaries, *sb. pl.* apothecaries, III 4465.

Pottere, *sb.* IV 2732, 2922; *pl.* I 13.

Pouder, *sb.* dust, II 2607 ff. (It may be that Lydgate here meant the puff-ball or Lycopodium, as indicated in the sidenote. The word powder has been applied to the spores of the Lycopodium, and the plant itself may have been called "pouder" popularly in Lydgate's time; see NED, powder 1 d); powder, dust, V 1295.

Poudrid, *ppl. a.* spangled, IV 541.

Pouste, *sb.* power, strength, authority, IV 1292, 2958, V 205.

Power, *sb.* of men, an army, I 2464; without article, troops, forces, *VI 795.

Poynant, *a.* pungent (to the taste, etc.) I 6549; sharp (venom of tongues) III 4050.

Poynt, *sb.* onto the poynt (of accomplishment or readiness) II 1835; *pl.* particulars, respects, I 2784.

Practik, *sb.* practice, III 3246; contrivance, device, *I 3308 (NED 1470).

Practise, *v. intr.* to follow the example of, constr. *on*, *III 3111 (no ex. of this constr. NED); *tr.* to effect, accomplish, *IV 2499, (murder), *V 3010 (NED, practise 8, 1550); to devise means to *do* something, *IX 2879 (NED, practise, 8 b, 1566).

Prebende, *sb.* a prebend, the stipend of a canon or member of the chapter, IX 3268.

Precelle, *v. intr.* to excel, I 933; *tr.* I 3889.

Precellence, *sb.* preeminence, VI 3403.

Preche, *v. intr.* to preach, VI 3424.

Prechours, *sb. pl.* preachers, VI 3418.

Predecaciouns, *sb. pl.* preachings, sermons, II 885.

Predestynacioun, *sb.* the power of foreordaining, VI 299.

Preeff, *sb.* a proof, I 3802, III 2542; an example, III 155; effect, fulfilment, in phr. to bring to a preeff, to carry out, IV 3410; *pl.* at alle preues, in all respects, from all points of view, *IV 3170.

Preent, *sb.* an image, likeness, V 1477, VIII 172.

Preesteresse, *sb.* a priestress, priestess, *III 5034 (NED 1480).

Preesthod, *sb.* the office of a priest, high priest, V 2632.

Preeve, *v. intr.* to exercise (one's malice) *on* someone, to his injury (hardly in sense of to make trial of, NED, prove 3, but meaning here to give practical effect to), *III 4595.

Preeued, *ppl. a.* tested, proved, VI 1393.

Prefectis, *sb. pl.* prefects, governors, II 4503.

Prefecture, the district, territory (of Phrygia), *IV 2043 (NED 1577).

Preferre, *v. tr.* to advance, promote, aid, III 1834, 4945, V 2184; to further (one's right), II 4133; to prefer to others, IV 126; *pass.* to be given preference to or privilege before others, VI 2699, I 5066, 5115; to choose, like better, with obj. clause, II 3755; *refl.* to advance oneself (above another), *IV 404 (NED 1460); *pp.* preferrid, advanced to the throne, to power, I 1743.

Preferryng, *vbl. sb.* advancement in rank, etc., *IV 2204 (NED 1450).

Prelat, *sb.* a prelate, VIII 2030; *pl.* IX 2114.

Premeroles, *sb. pl.* primroses, VI 165.

Premynence, *sb.* preeminence, superiority, distinction, VIII 978; precedence, IX 2413.

Prentys, *sb.* an apprentice, VIII 1496.

Prerogatiff, *sb.* preeminence, superiority (in wealth), II 2968; a peculiar right, privilege, IV 234, 1237, etc.; *fig.* natural advantages, gifts, VI 3080.

Pres, *sb.* a crowd, throng, I 2888, in the sense of a number of competitors, *IV 2203; to *put* oneself in p., to come forward, I 6742, III 1642, 2073, to exert oneself, endeavour, IX 2310; to *put in* p., to bring forward, *III 2644 (NED quotes Spenser, 1579); to *come in* p., to become known, public, *VI 1438 (no ex. NED); take in a pres, taken, captured in a throng or crush in battle, etc., V 873.

Prescience, *sb.* foreknowledge as a divine attribute, VI 299.

Presence, *sb.* the presence of other men, company, society; to be put out of p., to be segregated from other people, II 2749; in p., present, in one's company, VIII 2417; things in p., present things, in contrast to things past and to come, *VIII 2389 (no ex. of this constr. NED).

Presentid, *v. tr.* brought to trial, II 5109; delivered as a prisoner, V 2684.

Preseruatiff, *sb.* a substance used to preserve things from decomposition, *I 5744 (late exs. NED); that which tends to preserve from loss or destruction, *II 2275, IV 3743 (NED 1526).

Preserue, *v. tr.* to guard (one's tongue), I 6213.

Preseruyng, *vbl. sb.* guarding, protecting, *II 800 (NED 1470).

President, *sb.* a ruler, monarch, VIII 1455 (no ex. NED, comp. president, 1 b, *fig.*).

Presume, *v. intr. refl.* to be presumptuous *of* oneself, I 5669; *absol.* to advance to action, proceed to act, not necessarily with over-confidence, *III 4308; *pres. p.* presumyng, constr. *of*, taking for granted, *I 5577 (NED 1586).

Presumpciouns, *sb. pl.* equivalent to *sing., plur.* form for sake of rhyme, assurance, presumption, V 1495.

Presumyng, *vbl. sb.* presumption, *I 3437 (NED 1582).

Pretence, pretens, *sb.* a false pretention or profession, III 1067, in phr. "Off pretens kynges," kings by pretence, pretenders, *III 1806 (NED 1545); a false claim, III 1784, IV 2553.

Pretence, pretens, *a.* feigned, pretended, *VI 47, III 3704.

Pretor, pretour, *sb.* a praetor, Curule magistrate, IV 2782, .96, VI 537; *pl.* pretores, IV 2797.

Preuaile, *v. intr.* to be victorious (in conquest), *II 3574 (NED 1450); to succeed, constr. *in*, III 3456; *absol.* IV 1640.

Preue, *a.* privately aware of, VI 452.

Preuyd, *ppl. a.* known, proved, III 4678.

Prieng, *pres. p.* looking narrowly, prying, peering, I 6586.

Princepal, *sb.* a ruler, commander, VIII 2216; *pl.* principles, causes, occasions? *IX 2994.

Pris, price, *sb.* praise, I 3090, 4633; worth, value (of persons), I 6666; renown, glory, I 5107, V 1858; excellency, honourableness, IV 2761.

Priuities, *sb. pl.* divine or heavenly mysteries, secrets, VI 291.

Probacioun, *sb.* demonstration, proof, VI 1284.

Procedyng, *vbl. sb.* action of moving onward, walking, going, *III 3049 (NED 1517).

Proceede, *v. intr.* to succeed, advance, prosper, *III 3713 (NED, proceed 3 e, 1592); to continue, go on, V 352, to go on *in* (one's discourse, etc.), I 450; to be the issue or descendant *of* (his line), *IV 191 (NED 1480); *tr.* with

obj. clause, to take legal action *that*, to the end, effect, *III 2949 (no ex. this constr. NED).

Processe, *sb.* narration, story, I 453, II 8, VI 506; the story, tale, II 149; *be* processe, in due course, I 766, 773, IV 215.

Procreacioun, *sb.* procreation, III 1263, 2849.

Procuracioun, *sb.* agency, VII 134.

Procuratour, *sb.* procurator (Rom. Hist.), VII 1478.

Procure, *v. tr.* to contrive, devise, constr. *against*, III 4597.

Procutour, *sb.* probably a blunder for procurator or procurer, VI 2241 (see note).

Prodigalite, *sb.* prodigality, extravagance, VII 735.

Professid, *pp. pass.* to make one's profession (to do service as a priestess), with *inf.*, *III 5037 (no ex. of this constr. NED).

Professioun, *sb.* special character, nature, *I 4768 (NED 1440, only one ex.).

Proffite, *v. intr.* constr. *in*, to improve, advance, IV 1124, 1183.

Proffre, *v. tr.* to take up (one's pen), with *inf.*, IV 1119; proffred, offered, with *inf.*, III 429, VI 1067.

Profounde, profunde, *a.* deep, thick, I 1292; abstruse, recondite, IX 3325.

Progenie, *sb.* progeny, descendants, III 5076.

Prolixite, *sb.* II 2565.

Prolongacioun, *sb.* delay, postponement, *II 179 (NED 1490, Caxton Eneydos).

Promocioun, *sb.* the action of helping forward, furtherance, *IV 1213, V 2467 (NED 1483, Caxton); *pl.* advancement, II 3344.

Promoote, *v. tr.* to advance (a person) in station, etc., IX 2880; to prefer, raise to office, III 1252, IV 2868, IX 2189; to be prompted, moved *to* something (study), IV 1122.

Promys, *sb.* assurance, promise, IX 2670.

Promyssioun, *sb.* promise (lond of p.), VII 1378.

Pronosticacioun, *sb.* a sign, token, VII 1599.

Pronostik, *sb.* token, omen, IV 3174, VI 1833; *pl.* pronostiques, VI 1840.

Pronounce, *v. tr.* to announce, proclaim, VIII 1311, IX 2675.

Pronouncyng, *vbl. sb.* oratorical delivery, *VI 3142, 3349 (no ex. NED, see pronunciacioun).

Pronunciacioun, *sb.* elocution, delivery in oratory, VI 3140, 3340.

Propirte, *sb.* nature, character, attribute, IV 2860.

Proporcioun, *sb.* symmetry, balance, II 903; *pl.* used in sense of measurements, proportions, II 2508.

Proposicioun, *sb.* a problem, riddle, I 6363.

Prosperites, *sb. pl.* IV 1089.

Prostrat, *a.* lying down in token of submission, defenceless, III 4036, IV 2683.

Proteccioun, *sb.* shelter, defence from harm, I 5547; a person who protects, a source of protection, III 1080; a pass, privilege, exemption, constr. *from*, III 449.

Proud, *a.* valiant, brave (in arms), I 2441; *superl.* most bold (to *do* something), IV 2527.

Proudly, *adv.* with vigour, I 2214.

Prouide, *v. tr.* to prepare, make provision for, procure, II 2339, (a person's death), *III 2678; to attempt (a person's death), *VI 1366; with *inf.*, to prepare, proceed, to *do* something, *III 2069 (NED 1493); with *inf.* in sense of *able* to do something, *IX 2730; to make provision, take care not to do something, *III 2340 (comp. provide, 2 b, but no ex. of this constr. NED); to take care *that* something shall not happen or come into existence, I 4396; *pass.* with *inf.*, prouydid for to been a kyng, i.e., made a king, *I 3280; *intr.* to exercise foresight, make provision

for, constr. *against*, III 2545; to provide *to be* something (aid, protection) for someone, to make provision to be, or, more simply, to be, *I 6984; *tr. pass.* A tyme prouyded = an opportunity arriving, *II 928.

Prouidence, *sb.* foresight, prudent management, I 6052, III 3382; provision, preparations, III 3590; *under* p., with care, caution, prudence, III 4161.

Prouident, *a.* prudent, foreseeing, II 2671, IV 2250, 2617.

Prouisioun, *sb.* carefully exercised foresight, II 4170, IX 3245.

Prouostes, *sb. pl.* provosts, chief magistrates of towns, II 866.

Prowessis, *sb. pl.* deeds of valour, V 407, VI 2193.

Prudence, *sb.* knowledge, skill, I 253.

Pryme, *sb.* the early part of the morning, I 3321.

Pryme, *a.* in phr., at p. face, at first sight, III 1072.

Pryued, *v. tr.* deposed, I 1244; constr. *from*, to be deposed or divested of office, etc., III 3353.

Pryuylege, *sb.* right, privilege, VIII 1311.

Puissaunce, *sb.* power, force, might, I 2942, 3033, III 1810, IV 2603; *concrete*, an armed force, troop, *V 1017 (NED 1450).

Pull, *sb.* in idiomatic phr., at a p., a single effort, a "go"? = when called upon to exercise judgment, to act, etc., *V 1829.

Punshe, *v. tr.* to requite an offence (death, killing), I 4958.

Punshyng, punyshyng, *vbl. sb.* punishment, II 721, 1123, III 924, 3280, etc.

Punycioun, *sb.* punition, punishment, I 2914, II 1558, IX 451.

Purchace, *v. tr.* to acquire, obtain, get, IV 2613, 2759; to try to procure, contrive, strive for, IV 3751; *intr.* constr. *for*, to provide (here armed resistance, etc.) for a person, to make it hot for him, *V 216; to make provision, "do" for (her people), VI 1279.

Purgacioun, *sb.* the action of clearing oneself from the suspicion of guilt, II 1306.

Purpartie, *sb.* share, part, VI 2894, IX 2333.

Purpil, *sb.* the colour, here of blood, crimson, I 5773; dress (of royalty), *IV 2530 (NED 1440).

Purpos, *sb.* in phr. to *begin* a p., an undertaking, IV 3665; *unto* p., with relevancy to the subject, V 22.

Purpose, *v. tr.* to propose, I 3460; to put forward for consideration, propose, I 4593, 6364, IV 1240; to purpose, intend, IV 2856.

Purpre, *sb.* the purple garment of a king, VIII 2097.

Purpurat, *a.* purple, VII 960, 1540.

Purpure, *sb.* the colour purple, V 794.

Pursue, *v. intr.* to seek, sue *for* (a peace), V 592, 670.

Pursut, pursuit, *sb.* that in which one engages or follows, *I 5095 (NED 1529); pursuit, endeavour, effort, *I 5389, V 2032 (NED 1606).

Pursyuantis, *sb. pl.* pursuivants, junior heraldic officers, VIII 2781.

Purueiours, *sb. pl.* domestic officers of a prince or feudal lord, who made purveyance of necessaries, stewards, III 4124.

Purueiaunce, *sb.* ordaining, arranging, I 4971; provision for the future, II 2222; prudent management, IV 1430; in phr. can no p., i.e., do not know what to do or where to turn for aid, III 3869.

Putrefaccioun, *sb.* decomposition, corruption, I 5746; with its attendant loathesomeness of smell, stench, II 1783.

Pyment, *sb.* the drink (wine sweetened with honey and flavoured with spices), III 2401; *pl.* VII 1282; *transf.* and *fig.*, "the milk of philosophy," *IV 1135.

Pynche, *v. intr.* constr. *at*, to carp or cavil, III 1163; with *inf.*, to object, oppose, I 5124.

Q

Quaile, *sb.* a quail, IX 2697.

Quantite, *sb.* a (specified) portion (of a wall), V 1253.

Quarel, *sb.* to *take* a q., to seize a ground for hostility or complaint, I 6018; to *catch* a q., to seek a ground for complaint, III 3062.

Quauering, *ppl. a. fig.* unstable, uncertain, IV 3467, VI 2910.

Queeme, *v. intr.* constr. *to*, to please, III 767; *tr.* to gratify, in sense of reward, IV 286; to appease, mitigate, I 7006.

Questis, *sb. pl.* enterprises (in medieval romance), I 6150.

Questour, *sb.* a quaestor, V 3097, VI 594.

Quethe, *v. tr.* to bequeath, VI 1305.

Queynte, *a.* quaint, crafty, III 27.

Queyntest, *v. tr.* quenchest (the light), III 3666; *pp.* queynt, quenched, put out, III 60.

Quyke, quikke, queketh, *v. tr.* to quicken, vivify, II 877; to animate, inspire, III 34; *intr. fig.* becomes more and more alive, intense, II 1231.

Quyte, quite, *v. tr.* to acquite, repay, III 1336, IV 3895; to requite, reward, III 3780.

R

Race, *v. tr.* to erase, VII 782; *pp.* racid, slashed in ornamental fashion, said of shoes, IX 848; *transf. fig.* with *out*, constr. *from*, eradicated, erased (from the mynde of folk), *V 1060 (NED 1579).

Raciounal, *a.* rational (philosophy) *VI 3295 (NED 1601).

Radde, *v. tr.* to teach by reading aloud or discoursing upon a subject, to lecture on a subject, *III 169 (NED, read 12, 1560).

Rage, *a.* fierce, said of animals, I 721; mad, raging (waves), I 1620; raging (anger), I 1067; violent, raging (weather), I 1347; indisposition caused by drugs, etc.? *VII 356.

Rage, *sb.* state of violent (sexual) passion, III 963; violent sorrow, IV 3332.

Raile, *v. intr.* to flow, gush *down*, said of blood, II 1320, IV 1398, 2534; constr. *about*, II 1733.

Rakell, *a.* rackle, hasty, unconsidered, I 3397.

Raket, *sb.* a game played with dice, V 2701.

Rakked, *pp.* racked, tortured, VI 651.

Rakkes, *sb. pl.* a place of torture and execution, *VII 1081 (no ex. *pl.* form, NED).

Raskail, rascaile, *sb. coll.* riffraff, rabble, II 2639, III 780.

Rasour, *sb.* a razor, I 6422.

Rassemblable, *a.* like, comparable to, V 1876.

Rassemblaunce, *sb.* resemblance, likeness, I 3957.

Rassembleth, rasemblyng, *v. intr.* constr. *unto*, to be like to, to be compared with, I 3878, III 1706; *tr.* to resemble, II 936.

Rathe, *a.* soon, II 4227; rathest, most rather, soonest, III 2926.

Raue, *v. intr.* to rave, become mad (Love made her so mad), VI 3667.

Raueyne, *sb.* robbery, III 2631, 3611.

Raueynours, *sb. pl.* ravishers, III 3132; robbers, plunderers, III 3258.

Raueynous, *a.* rapacious, III 2611, IV 2891, VIII 2343.

Raunsoun, *sb.* a ransom, IV 1834.

Rebaude, *sb.* a knave, rascal, I 4089.

Rebounde, *v. intr.* to redound, IV 2628, etc.

Rebuked, *v. tr.* to reprove, rebuke, constr. *of*, I 5251; *pp.* repulsed, defeated, VI 798.

Rebukis, *sb. pl.* reproofs, rebukes, III 605; shame, disgrace, III 3117.

Rebukyng, *vbl. sb.* II 2359, III 3833.

Rebukyng, *ppl. a.* stern, reproving, *VI 3435 (NED 1611).

Recapitle, *v. tr.* to recapitulate, IV 176.

Receit, resseit, *sb.* receipt, plan, means *to do* something, *VI 2808 (NED 1621); a place of refuge or accommodation, VII 1293; that which is received, the amount, quantity, etc., VIII 1413.

Receyue, *v. tr.* to accept in a certain capacity, constr. *for*, III 1992, 2015.

Recheles, *a.* careless, heedless *of* something, I 3703; negligent, II 3004.

Recleyme, *v. tr. transf.* in falconry, to call back to the lure, I 2166, III 524, IV 972.

Reclynatorie, *sb.* a couch, something on which to recline; NED cites TB and also quotes this passage. Lydgate apparently means a *room* in which one can recline, or perhaps a canopied couch or bed, *I 4553.

Recognisaunce, *sb.* recognizance, recognition of service, fealty, II 2854.

Recomendacioun, *sb.* praise, commendation, *III 4639 (NED 1474).

Recompence, *sb.* atonement, I 5255, II 1293, V 89, to *make* r., VIII 2100; repayment, return, *VII 1526 (NED 1473).

Recompence, *v. intr.* to make return, amends *for*, II 3899; *tr.* to give compensation for, make up for (services, etc.), III 3849; to make a requital for something, to punish, *III 884, 1998, 2032; to reward, *VI 2959 (NED 1530); to make up for, in sense of to replace, *VII 661.

Reconsiled, *pp.* and *pt. s.* to bring back to favour, etc., to bring into a state of acquiescence, IV 2793, 3073, VI 378, 3131.

Record, *sb.* testimony (of authors), III 2234; something committed to writing as authentic evidence, V 1084.

Recorde, *v. tr.* with clause as obj. become conscious of, remember, II 2043; *intr.* constr. *of*, remember, bear witness, IV 1050.

Recorderis, *sb. pl.* wind instruments of the flute kind, II 2480.

Recour, *sb.* recure, remedy, II 3457.

Rectefie, *v. tr.* to purify, sweeten (the air by fumigation), *I 6557 (no precise ex. NED).

Recuperable, *a.* recoverable, III 1409 (NED quotes Ballad of Woman's Chastity in Chalmers' Eng. Poets, I 566).

Recur, *sb.* remedy (see recour), I 1874.

Recure, *v. tr.* to recover, I 1877; to cure (a disease), VIII 1185; to restore after loss or damage, IV 2382; to get, obtain, win, victory, one's purpose, etc., I 2532, 5287, 6289, 6591, II 1847, in sense of to succeed in having something (one's sepulchre with the prophets), II 1560; to bring back to a normal state or condition, I 3294; to resort to? *III 245; to repair, retrieve, redress (one's losses, injuries), *III 2483 (NED 1536), to remedy, reform (one's life), *VII 372; *intr.* to win *against* (an enemy), *II 197, IV 1502; with *up*, to rise *to* (high estate), *IV 2936 (no exs. NED).

Redemcioun, *sb.* deliverance, *I 3434 (NED r. 3, 1470).

Redolent, *a.* fragrant, IX 2905.

Redresse, *v. tr.* to reform, correct, amend (abuses, etc.), II 856, V 2527, VI 2079; to remedy, obviate, II 1284; to remedy (a wrong), set right (an injury), II 1280, III 2560, 3271; to restore to a proper state (the church esclaundrid), IX 1080.

Redy, *a.* willing, II 574.

Reedyng, *vbl. sb.* reading, II 114.

Refeccioun, *sb.* a refection, repast, *II 1550 (NED 1482); *pl.* *VII 904.

Reflectyng, *ppl. a.* that reflects, *I 5660 (NED 1591). The word might also be construed as a *pres. p. intr.* constr. *of*.

Reflexioun, *sb.* the action of a mirror or something that reflects, I 5654.

Reformable, *a.* capable of being reformed, *III 1411 (NED 1483).

Reformatour, *sb.* a reformator, reformer (one who redresses wrongs), *III 4672 (comp. NED, reform 6 b, 1538).

Refourme, *v. tr.* to put a stop to, end (an abuse, etc.), III 3273, IV 1307; to repair, restore (bad fortune), III 3603, to restore (peace), IX 1267; to repair, redress (wrongs, injuries), *I 2424, 2835 (NED, reform, *v.* 6 b, 1456).

Refreites, *sb. pl.* refrains, III 3567.

Refresshyng, *vbl. sb.* refreshment, *I 5646 (NED 1480).

Refreynyng, *vbl. sb.* restraint, I 6222.

Refuge, *sb.* protection (of a thing), *I 1551; shelter, protection (for one's harassed spirit), I 4073; a place *of* refuge, II 4174; wisdom and strength *to* one's refuge = aid, furtherance, *I 5059.

Refus, *sb.* with *ind. art.* an outcast, *III 264; with *sing.* subject, the most evil, the scum (of emperors), *VII 586, (of all women), without *art.*, *II 1256.

Refus, *ppl. a.* rejected, refused, constr. *to* (all creatures), *I 6997.

Refuse, *v. tr.* to reject (comfort, favour, etc.) *from* oneself, *I 3793, II 1066; to abandon (one's religion), II 1613; to reject (advice), II 695; to disclaim, disown, I 4091; *pp.* refusid, cast out, rejected (said of a person) *IX 1727 (no precise ex. NED, comp. refuse, *a.* 2 b); *pp.* refus, cast out, abandoned, constr. *to*, *I 3282.

Refut, reffut, *sb.* a refuge, III 2113, in sense of aid, comfort, consolation, IV 52.

Regalie, *sb.* regaly, kingship, I 1608, 2011.

Registre, *sb.* register, written record of laws, VIII 2738.

Registred, *pp.* recorded, IV 122.

Registreer, *sb.* a registrar, *fig.*, IV 39; *lit.* VIII 2835.

Rehersailles, *sb. pl.* recitals, statements, V 1034.

Reherse, *v. tr.* to declare, state, demonstrate, I 3104, IV 2167; constr. *upon*, on, to speak of, in regard to, *I 79 (comp. constr. *of*, NED 1483).

Rehersyng, *vbl. sb.* a statement, IV 3984.

Rekeles, *a.* negligent *to do* something, *IV 204, 1110.

Reioise, *v. intr.* with *inf.* to have, possess, succeed in having, *I 3003 (NED, rejoice 5 d, 1508); constr. *of*, to possess, *I 3447, (NED 1483); *absol.* to have full possession, to enjoy (a condition), *I 5138 (no ex. NED); *tr.* to enjoy by possessing, III 4961, in sense of to obtain, realize, *IV 1732; *pp. pass.* gladdened, rejoiced, III 4742.

Reioisshyng, *vbl. sb.* a cause, source of rejoicing, *I 6890; the action of the verb, III 4720, IV 918.

Reknyng, *sb.* a settlement of (moral) accounts, III 3269; *vbl. sb.* the action of rendering an account of oneself, III 3283.

Relece, *v. tr.* to deliver from (obligations, tributes), II 692.

Reles, *sb.* release, deliverance, I 4360, IV 1265.

Releue, *v. tr.* to relieve, succour, IV 2293; to release, deliver from an obligation, etc., II 691; *intr.* recover? I 4476.

Releuyng, *vbl. sb.* relieving, succour, III 76, 3868.

Religioun, *sb.* a state of life bound by monastic vows, IX 1607.

Religious, *a.* bound by monastic vows, belonging to a religious order, IX 1593.

Reliques, *sb. pl.* tokens, precious or valuable things, IV 3465.

Rem, *sb.* realm, see rewm, II 3300.

Remedie, *v. intr. absol.* constr. *in*, benefit, *I 5676 (no ex. of this constr. NED); *tr.* to relieve (an unfortunate situation, adversity), IX 2661; to rectify, set right (a state of things), III 3309.

Remedie, *sb.* means of relief,

remedy, help, III 2827; *pl.* I 260, II 25.

Remembraunce, *sb.* a memorial, II 2105; memory, VI 3354.

Remembre, *v. tr.* to mention, make note, speak of, record, I 5874, IV 1384, with clause as obj., IV 127; *intr.* constr. *of*, I 3805, II 4460; constr. *upon*, to remember, think of, I 4238, III 2635.

Remevable, *a.* unstable, fickle, *IV 627 (remuable, MS. B).

Remewe, *v. tr.* to do away with, VII 400.

Remissioun, *sb.* respite, mercy, I 6941, VI 807, IX 2718; to *do* remissioun, to be merciful, forgiving, IV 2601.

Remnaunt, *sb.* the rest, residue, IX 2212, 2818.

Remue, *v. intr.* to depart (*from* the truth), *I 231; remewe, to go away, depart, I 2859.

Renegat, *sb.* a renegade, VIII 1558.

Renewe, *v. tr.* to bring back into existence, V 1311.

Renne, *v. tr.* to carry on (a war), *II 2499.

Renommed, *ppl. a.* renowned, I 2417, III 2077.

Renoun, *sb.* valour, soldierly qualities, military efficiency, *I 4353, III 1899, 1913, IV 359 (no examples of this use, NED; comp. TB); good name, reputation, II 1069.

Rente, *sb.* income, III 494.

Repair, *sb.* return, I 4440.

Repair, repare, *v. tr.* to restore, re-establish, VIII 3116; to repair, restore, II 2682, III 3315; to benefit, in contrast to injure, prejudice, *IX 2095 (no ex. NED).

Repaire, *v. intr.* to go or return, I 6417, etc.

Repast, *sb.* food, I 2659; a meal, II 1550; *fig.* *II 3915 (NED 1611).

Repell, *v. tr.* to repulse by denial, *VIII 1362 (NED 1592).

Repentid, *pp.* regretted (his death) *IV 3954 (no precise ex. NED).

Repleet, *ppl. a.* filled, constr. *with*, V 2950.

Replicacioun, *sb.* an answer, protest, reply, III 620.

Replied, *v. intr.* answered, replied, responded, constr. *against*, I 4210.

Report, *sb.* in phr., *by* report, incomplete statement of facts, *I 95; fame, reputation, *II 2351 (NED 1514).

Reporte, *v. intr. refl.* to appeal, constr. *to*, *I 3222.

Reportyng, *vbl. sb.* account, relation, *II 815 (NED 1460).

Repreeff, *sb.* to put one at r., at fault, blame, III 3419; *pl.* repreuis, censure, rebukes = insults, III 265, 606, disgraceful actions, V 2953.

Reprehende, *v. tr.* used for apprehend, *III 3716; to reprove, censure, IX 3626.

Represente, *v. tr.* to re-present, bring again, IV 17.

Represse, *v. tr.* with *down*, to repress, keep down (literal use), I 6545; to restrain, check, keep under control, I 6559, II 2186, IV 2326, VII 1171; to put down, subdue, III 519.

Repreuable, reprouvable, *a.* blameworthy, reprehensible, I 2622, III 3014, IV 1312, VII 1142.

Reproche, *sb.* shame, disgrace, reproach, *IV 591 (NED, reproach 2, 1484).

Repugnaunce, *sb.* opposition, resistance, IX 2409.

Reputacioun, *sb.* opinion, estimation (of the people), I 1108; to be had in r., to be esteemed, III 1888; distinction, respectability, IX 3032.

Requereth, *v. tr.* demands imperatively, II 383; *pres. p.* entreating, begging (mercy), VIII 1390; *intr.* constr. *unto*, requesting, entreating, V 1275.

Rerage, *sb.* probably a blunder for rage; not in NED in any sense apparently possible here, *VII 356; *pl.* arrears, the state of being in arrears, VI 1744.

Rere soperis, reresoperes, *sb. pl.* " suppers (usually of a sumptuous nature) following upon the usual evening meal and thus coming very late at night," NED; II 2260, VII 984.

Resceyue, *v. tr.* to accept (the surrender of) = to receive to mercy, V 1276.

Rescus, *sb.* could make no other r., i.e., recovery, expedient, shift, *IV 1842.

Resemblable, *a.* comparable, III 3409.

Resemblaunce, *sb.* image, likeness (*of* a person), VI 970.

Resembled, *pp. tr.* to be likened, compared *to*, IV 1101.

Reserue, *v. tr.* to leave *to* (unto) others, I 4982; set apart for some fate or destiny, appointed, chosen, constr. *to*, II 3050; to keep, preserve (a record), II 2351, VI 314; to give *to* another, IV 391; to preserve alive or from destruction, *I 4886, II 282, VI 1066, 1225 (NED, reserve 9 b, 1555).

Residence, *sb.* in phr., to hold r., to live, dwell, V 2693.

Residue, *sb.* rest, remainder, III 50, 1472.

Reskewed, *v. tr.* to break, raise (a siege), liberating the beleaguered, *IV 264 (no ex. NED).

Resonable, *a.* agreeable to reason, III 3327; rational, IV 1400.

Resort, *sb.* in phr., be gret r., general repair of people to some place, indicative of large numbers, *II 4178 (no ex. of this constr. NED); return, III 1379.

Resorte, *v. intr.* to return, revert to a former condition, I 3393, to a place, I 3941, III 3899; to turn or go *to* someone for aid, *III 3870 (NED, resort 4, 1460).

Resortyng, *vbl. sb.* return, *I 3951 (NED 1490, but no precise ex. given).

Resoun, *sb.* saying, remark, observation, sentence, II 2327; *pl.* rhetorical terms, here probably merely discourse, VI 2964.

Resowne, *v. intr.* constr. *against*, to sound against, i.e., cast a slur on, disparage, *II 2156 (no ex. of this use NED, comp. TB).

Respite, *v. tr.* to grant a r., II 47; to delay, in sense of to prevent, check (slander, gossip), *I 6982; to delay, postpone (vengeance), III 2740, in sense of cease from, give up (vengeance), II 3916, 3961.

Resteth, *v. tr. fig.* to lay to rest, allow to remain quiescent (one's passions), *IV 2963 (NED 1580).

Restitucioun, *sb.* restoration, II 1522, III 1381, etc.

Restles, *a.* of the thoughts, mind, uneasy, *III 4364 (NED 1603); unresting, ceaseless (labour), V 1843.

Restoratiff, *sb. fig.* a medicine or cordial used to restore strength, IV 11; *lit.* VII 476; *pl.* restoratyues, III 2574.

Restoryng, *vbl. sb.* the bringing back of a person to life, I 4717.

Restreyne, *v. tr.* to hold back, III 2118; to keep down (his renown), III 3416; to r. one's sword *from* wrongs, III 3775; to hold fast to, keep, confine, *VI 2509 (NED, restrain 6 b, 1460).

Retentiff, *sb.* mind, memory, III 3299.

Retenu, *sb.* in phr. at his r., at his command, VI 689; *transf.* a train or company (of vices), *VII 1127 (NED 1597).

Rethoriciens, *sb. pl.* I 1465.

Rethoriques, *sb. pl.* elegant expressions, etc., I 72, VI 104.

Retournable, *a.* capable of being returned, *II 4435 (NED quotes Wyatt, 1542, who may have imitated this passage); V 1882.

Reue, *v. tr.* to reave, deprive, take away from by force, III 2422.

Reuelid, *ppl. a.* rivelled, wrinkled, I 6530.

Reuenus, *sb. pl.* the items constituting the income of a territory, V 1857.

Reuerence, *sb.* deference, respect,

III 4282; deep respect, veneration, IV 3048; in phr., a kindred of r., the condition of being respected, distinguished, IX 2101; *pl.* reuerencis, rather for sake of appearance of rhyme than required by context, and probably pronounced as *sing.*, distinction, veneration, IV 1175.

Reuers, *sb.* the reverse, contrary, opposite, I 6615, II 2523.

Reuerse, *v. tr.* to overthrow, cast down, (pride, etc.), I 2996, III 1462, IV 2653; to overturn, upset, VI 2316; to revoke, annul, I 5085, II 3027; to turn (Fortune's wheel), perhaps with sense of contrary, adverse direction, *VIII 2320.

Reuled, *v. tr.* ruled, controlled, VI 1372.

Reulers, *sb. pl.* rulers, governors IX 2602.

Reuocacioun, *sb.* summons to return, I 3939.

Reuoke, *v. tr.* to recall a person from exile, *III 1390, 3491 (in TB, NED 1521); *pp. absol.* recalled (in disgrace), III 3350.

Reuolucioun, *sb.* by r., recurrently, I 2651, in the course of time, VI 189; *pl.* mutations, changes, I 4552.

Reward, *sb.* regard, consideration, VI 1271, IX 2455; recompense for a favour or service, IX 2964; perception, cognizance, *I 5344 (no ex. of this use, NED).

Rewm, *sb.* realm, I 1559, etc.

Reyne, *v. intr.* to r. *in* tears, to shed tears like rain, *I 3163; *tr.* to r. tears, I 7021.

Reynes, *sb. pl. fig.* reins, III 4608.

Reynys, *sb.* Rheims (linen), III 3761.

Ribaudie, *sb.* criminal debauchery, lechery, III 1430, 3067, IV 4014, VII 478.

Ridyng, *vbl. sb.* an armed expedition, IX 2836.

Riff, *a.* rife, publicly known, I 3776; well known, VI 893.

Rifftis, *sb. pl.* rifts, clefts, fissures, I 5752.

Rigerous, *a.* said of persons, severe stern, I 7057; said of a sword, III 2050.

Rigour, *sb.* severity, harshness, to *do* r., to deal with severely, treat with harshness, *II 687, 957.

Rigour, *sb.* Lat. *rigor*, numbness, stiffness (from weariness of travel), *III 95 (no ex. of this non-pathological sense, NED).

Riht, *sb.* law, I 4230.

Rihtful, *a.* upright, just, I 6212; as *sb.* the upright, III 3053.

Riot, *sb.* disorder, tumult, II 553.

Riotous, *a.* dissolute, wanton, IX 2043.

Rise, *v. intr. fig.* to rise or recover from sin, etc., II 1869, 76, etc.

Risyng, *vbl. sb.* rebellion, revolt, V 257.

Robbe, *v. tr.* with what is taken as obj., to carry off as plunder, II 1770.

Robbyng, *vbl. sb.* robbery, I 6817, III 584.

Rodion, *sb.* a whirlwind, IV 2642 (MS. B, rodian; see Sir Roger, Roger's Blast, NED).

Rokke, *sb.* a distaff, I 4871, II 2244.

Rooff, *past tense* of rive; rove, clove, pierced, I 2872, IV 3702.

Rother, *sb. fig.* rudder, I 6851, III 4609; *lit.* IV 280.

Rouere, *sb.* pirate, rover, I 6815.

Rouhe, *a.* rough (said of thistles and nettles), III 2468, IV 2698.

Route, *sb.* usually a crowd, company, here an army, II 3799.

Rowne, *v. intr.* to round, talk privately, III 2673; in phr., who list muse or r., to mutter, murmur in discontent, *V 549 (comp. muse, to grumble, complain).

Rowners, *sb. pl.* tattlers, gossipers, VIII 2406.

Ruggid, *a.* ragged, III 493.

Rumour, *sb.* tumult, disturbance, disorder, III 4284, IV 426; *pl.* *IV 435 (NED 1462, see also TB).

Rurall, *a.* having the quality, manners, etc. of a peasant, IV 2867, 3203; rough, vulgar, igno-

rant, used with boisterous, *VI 3281.

Russet, *sb.* the colour, *VI 49 (NED 1532).

Russet, *a.* of a reddish brown, VII 1310.

Rustid, *ppl. a. fig.* corrupted, corroded (in their sins), I 220.

Ruynous, *a.* ruinous, IV 2029.

Rygerously, *adv.* rigorously, sternly, with severity, II 1068.

Rynde, *sb.* the bark (of a tree), I 4227.

Ryot, *sb.* debauchery, II 2255.

Ryue, *v. intr.* constr. throughout, to pierce, I 4158, 5036.

S

Sabat, *sb.* the Sabbath of the Israelites, VIII 555.

Sacrefie, *v. intr.* to sacrify, offer sacrifice, II 2720.

Sacrilege, *sb.* sacrilege, III 2421, IV 3707.

Sad, *a.* serious, grave, I 6050; heavy, massive, VIII 448.

Sadli, *adv.* sadli slepte, heavily, soundly, I 2980.

Salari, salaire, *sb.* reward, recompence, *II 3167, IV 513 (NED, salary 2 b, 1484, see "Daunce of Machabree," l. 504).

Sangwyn, *sb.* cloth of blood-red colour, IX 804.

Satisfaccioun, *sb.* to *make* s., amends, atonement, III 1384.

Sauagyne, *a.* wild, savage, I 5502, II 3118, VI 2321.

Saucis, *sb. pl.* (pungent) compounds of drugs, etc. used for reducing flesh, *I 6549 (no precise ex. of this use, NED).

Saue, *v. tr.* to have (a person) in safe keeping, I 1670.

Sauffconduit, *sb.* a safe-conduct, V 219; *fig.* constr. *against*, safeguard, protection, *VI 259 (no ex. of this constr. NED).

Sauori, *a.* in figurative context, pleasing, agreeable, I 5524.

Sauour, *sb.* relish, taste for something, II 381, 2705; odour, smell, II 2264, III 2511.

Sauoureth, *v. intr.* to show traces of the influence or characteristics of something, *IX 1781 (NED, savour, *v.* 4 a, 1548).

Sautis, *sb. pl.* aphetic form of assault; assaults, attacks, V 1248.

Scabbid, *a.* scabbed, having the scab, III 242.

Scale, *sb.* a nutshell, shale in MS. J and P; NED shale, *sb.*, VI 682.

Scaled, *ppl. a.* having scales, VI 2393.

Scallid, *a.* scald, affected with the scall, scabby, III 242.

Scalyng, *vbl. sb.* scaling, climbing (a wall), *IV 354 (NED 1513).

Scarlet, *sb.* a rich cloth (not necessarily red, see scarlet, NED), IX 805.

Scars, *a.* scanty, in deficient quantity, VIII 1908.

Scen, seene, *sb.* a sene, synod, VIII 1093, IX 2094.

Science, *sb.* knowledge secured by study, acquaintance with, III 3124; *pl.* branches of learning, III 4707.

Sclandre, sclaundre, *sb.* shame, disgrace, I 3776, 4134, III 3017, V 2334.

Sclaundre, *v. tr.* with name as object, to bring into discredit, disrepute, to destroy one's good name, *II 1036.

Sclaundrid, *ppl. a.* disreputable, evil, *II 1024, VII 334 (NED 1602, but no example of this sense).

Sclaundrous, *a.* discreditable, disgraceful (fame, defame) of tongues given to the use of slander, *III 608 (NED slanderous 3, 1521); disgraceful (foul blacknesse) III 5143, life, VII 372.

Sclendre, *a.* not robust, frail, weak, *I 2509 (NED slender 1 b, 1500); slender, slim, used with corsifnesse, I 6548.

Scoleie, *v. intr.* to attend school, study, I 4263, IV 1178.

Sconfited, *pp. tr.* shortened from discomfit, defeated, II 474, V 2095.

Scorkid, *v. tr. pass.* scorched, II 2737.

Scornen, scorne, *v. tr.* to hold in disdain, despise, III 599, 601.
Scornful, *a.* III 239.
Scornyng, *vbl. sb.* III 216.
Scoured, *v. tr.* to traverse (the sea) in search of foes, VI 2098.
Screueyn, *sb.* a scrivener, II 2465.
Scrowe, *sb.* a scroll, II 2466.
Scuruy, *a.* scurfy, scabby, *III 242 (NED 1515).
Secrenesse, *sb.* secretness, III 1766.
Secretaire, *sb.* a secretary, one who is entrusted with private or secret matters, I 2698, 4313, 6207.
Sect, *sb.* class or kind of persons, III 3176, VI 849, sect of poverty, body of adherents of poverty, III 449; sex, IV 2631; *pl.* sectes, heresies, VIII 1477.
Seculeer, *a.* (canons) living in the world, not in monastic seclusion, IX 3268.
Sedicioun, *sb.* rebelliousness against authority, here the gods, *III 2411 (no ex. of this use, NED); *pl.* violent party strifes, V 2540.
See upon, *v. intr.* look after, attend to the wants or safety of = to see after, of which it is probably a variant form, *II 3614 (no ex. of this form; comp. NED see, *v. tr.* 7).
See, *sb.* seat, place of sitting, IV 647; *pl.* thrones, I 6107.
Seede, *v. tr.* to seethe, boil, I 4030.
Seeme, thei seeme = it seems to them, III 3738.
sees, *sb. pl.* in phr. at fullest sees, highest tides; full sea = high tide, III 3738.
Seetis, *sb. pl.* situations, sites, positions (of habitations), *III 3874 (comp. NED, seat 18).
Sekirnesse, *sb.* security, I 2151, etc.; *pl.* III 4429.
Semblable, *sb.* with qualifying possessive, one's fellow, I 4230.
Semblable, *a.* like, similar, equal, I 680; similar, resembling, V 2350.
Semblabli, *adv.* in like manner, I 21, 274, IV 2654, etc.
Semblaunt, *sb.* (false) outward appearance, VIII 1476.
Sempte, he sempte = it seemed to him, VI 77; thei sempte, VI 1494.
Semyng, *vbl. sb.* in seeming, appearance, III 212.
Senatour, *sb.* (of Ancient Rome), VII 543; *pl.* (of Rome), VI 3104, 3226, VII 543, VIII 233, etc., (of other ancient states), *IV 2805 (NED, senator 1 b, 1586).
Senescall, *sb.* a seneschal, VIII 2899, IX 2916.
Sengle, *a. attrib.* in "sengle maad," quasi-adv. use, of one thickness, unlined, *IV 871 (NED, single, *a.* 16, 1450).
Sensible, *a.* capable of feeling or perceiving, I 6094.
Sensualite, *sb.* the lower nature as distinguished from the reason, III 3146, IV 2938.
Sentence, *sb.* the substance, meaning (of a story), I 6504; opinion, way of thinking, I 4808; to *shew* one's sentence, to speak one's mind, to say what one has to say, *III 4533; *in* sentence, in substance, I 6185, IV 29.
Septemtryoun, *sb.* the north, septentrion (*septem triones* = Ursa Major), III 4554.
Sequestre, *v. tr.* to eliminate, set aside, *III 3840 (cited as 2nd ex. NED).
Serchyng, *vbl. sb.* diligent seeking, exploring, III 4255.
Sered, *pp.* with *up*, seared, dried up, withered, VIII 1721.
Sergauntis, *sb. pl.* attendants, servants, I 4780, II 2305, III 3036.
Serpentyne, *a.* diabolical, satanic, devilishly wily, I 6603, III 4052.
Seruage, *sb.* tribute, *I 2718 (comp. NED servage 3, a service, or its equivalent in money or kind, due from a serf to his lord; the word is used here simply to mean tribute paid by a conquered king).
Seruauntis, *sb. pl.* lovers, II 2227; retainers, III 4690.
Seruise, *sb.* fealty, homage of subjects to prince, II 599; the condition of being a servant, III 1394.

Sessiouns, *sb. pl.* places for sitting, benches, III 845 (one ex. in TB, II 1003, cited in NED).

Set, *v. tr.* to set a difference, to posit, state an antithesis, II 2347; to direct one's mind, will, etc. to *do* something (set, 113), III 2653, set to fals outrage, to spoile and robbe, etc. IV 3654; to fix one's mind or will *on* something (treason), II 4412 (set, 93); to set value *by*, to have (great or little) esteem for, VI 2507; to make (honour stable), V 1863; *pass.* placed, situated, III 36.

Seudo-prophete, *sb.* a false prophet, IX 157.

Seurli, *adv.* safely, securely, III 4406.

Seurnesse, *sb.* security, safety, I 4792, II 2194.

Shad, *v. tr.* with *out*, to pour *out*, impart (cruelty), III 3964 (see sheede, *v.*).

Shadwe, *v. tr. fig.* to dim the light of (one's reason), III 32, (one's worthiness), III 3413; *pp. fig.* constr. *with*, tinged with (meekness), *I 2514 (NED, shadow, *v.* 10, 1648).

Shake, *ppl. a.* dishevelled, *IV 444 (no ex. of this use, NED).

Sharpe, *a.* high-pitched, penetrating (notes of harp), I 5795.

Sharpnesse, *sb.* (of a knife), II 1297, (of a nettle), IV 2698.

Sheede, *v. intr.* for *refl.* to divide from the bone, (said of the flesh of Mucius Scaevola's burnt hand), II 950.

Sheene, *a.* bright, I 5107, etc.

Sheer, *sb.* a pair of shears, I 6422.

Sheltrouns, *sb. pl.* phalanxes of troops, ranks, I 6135, V 973, IX 2364.

Shent, *pp.* of shend; ruined, III 2472.

Sheperdesse, *sb.* II 3162.

Shewyng, *vbl.-sb.* outward appearance, I 2514.

Sholde = should have, or did; comp. German *soll*, *V 1718.

Shooff, *v. tr.* shaved, II 2810.

Shoop, *v. intr.* constr. *of*, to devise, plan (a remedy), *I 2757 (no ex. of this constr. NED); *tr.* to devise (a remedy), I 5274; with clause as obj., to ordain, decree, IV 2819.

Shorte, *v. tr.* to shorten (a condition), IV 1351; (one's days), III 1630.

Shour, *sb.* combat, assault, IV 270, V 1339, (of fortune), IV 1644; *pl.* (of anguish), IV 2535; winter's stormy shours (rain, hail, etc.), VI 21.

Shroudid, *v. tr.* concealed, in hiding, I 3963; hidden from view, veiled, V 1821; *fig.* in darkness, VI 436.

Shrynkith, *v. tr.* to shrink, cause to contract, I 6724.

Siege, *sb.* army of besiegers, investing troops, *II 929, III 2059.

Signe, *sb.* ensign, banner, IV 1676.

Signed, *v. tr. pass.* appointed, assigned (battle), II 4289.

Siht, *sb.* geographical situation, with reference to surroundings, *III 4491, VIII 2673, 78 (NED 1579).

Siht, *sb.* (inward) sight, mental perception or vision, I 3237; the faculty of seeing, sight, II 857; look, IX 2521; aspect, appearance, in the sense of look, mien, *II 998.

Siluer-briht, *comb.* silver-bright, *II 2273 (NED 1595).

Silueren, *a.* the Silver World; comp. the Silver Age (NED 1565), *VI 1733.

Simulacres, *sb. pl.* images of gods to which worship is rendered, II 4566.

Sinderesis, *sb.* remorse of conscience, II 4562 (see Reismüller).

Sithe, *adv.* then, afterwards, II 3204; sithe go, long ago, long since, III 5098 (cited in NED).

Sithen, *adv.* afterwards, I 2405.

Sittyng, *vbl. sb.* (at table), III 4470.

Skarmysshes, *sb. pl.* skirmishes, IV 292.

Skele, *sb.* reason, in phr. skele and riht, i.e., that which is reasonable and just, II 855.

Skie, *sb.* a cloud, I 4308, IV 2710, V 1836.
Slakke, *a.* loose, slack, relaxed, I 6567.
Slaueyn, *sb.* a slavin, pilgrim's mantle, IX 2825.
Sleihte, *a.* subtile, crafty, III 2525.
Slepir, *a.* slipper, slippery, IV 2874.
Sleuys, *sb. pl.* sleeves, in phr., to shake one's sleeves, as an expression of indifference, to disclaim responsibility, *I 6704 (no ex. NED).
Slidyng, *ppl. a. fig.* unstable, passing, III 4434, IV 149, 1219, VI 2508; that slides or slips away, IV 2873.
Slogardie, *sb.* laziness, sluggardy, IV 37.
Slogardrie, *sb.* sluggardy, *II 2098 (NED, Gawan Douglas, 1513).
Slouthe, *v. tr.* to sloth, neglect, II 1004.
Sluggi, *a.* indolent, sluggish, III 3134.
Smal, *a.* numerically weak, few in number, *III 2601 (NED, small 8, 1470); as *sb.* little, not much, VI 2498.
Smerte, *sb.* grief, sorrow, I 3221.
Smoki, *a. fig.* said of slanders, blinding the moral sense, *III 4045 (NED 1533).
Smothe, *a.* said of a person, speaking fair, seemingly friendly, *IV 3162 (NED smooth 6 b, 1450, Lyd. Secrees).
Sobre, *a.* of a person, moderate, temperate, avoiding excess, I 3449; calm, quiet, temperate, in manner, II 2036.
Sobirnesse, *sb.* temperance, moderation, II 2257.
Socours, *sb. pl.* aid, encouragement, support, III 3163.
Soget, subject, VI 2058; *to* the command of another, VIII 2098.
Soile, *v. tr.* to make foul, to dirty, VIII 476; to defile with moral stain, II 2130; *pp.* IV 2382.
Soiled, *ppl. a.* defiled, stained, IV 2743, VI 933.
Soiour, *sb.* shortened form of sojourn, a place of temporary stay, here a prison, IV 451.
Soiourne, *v. intr.* to make stay, tarry, VIII 1751.
Solempne, *a.* performed with due ceremony and reverence, I 5793; grand, imposing, I 6469.
Solempnised, *v. tr.* to hold, observe with special formality, IX 2937.
Solempnite, *sb.* observance of ceremony, III 2062; a feast, festival, IV 1023.
Soleyne, *a.* solitary, alone, I 5586; singular, unique (writings of poets), III 3873; of one's speech, reserved, taciturn, *I 6218 (comp. NED, solein 5, 1450); sullen, morose, V 1329.
Solitarie, *a.* of places, secluded, lonely, I 6204; of life, *IV 118 (NED, solitary 3 b, 1451).
Solitude, *sb.* solitariness, seclusion (of persons), III 3815.
Sollempneli, *adv.* ceremoniously, I 5226.
Somer, *a.* summer, I 533.
Someres, *sb. pl.* the packs or bags carried by pack horses, IV 3657.
Somery, *a.* summery (in the Longleat MS.) *I 533 (NED 1824, Lamb).
Sonde, *sb.* sand, sending, message, III 2296, 2808.
Sone-in-lawe, IV 3083.
Soot, *sb.* sweat, III 105, IV 3191.
Sopeer, *sb.* supper, VII 1199.
Sortilege, *sb.* sorcery, divination, VI 1512.
Sortis, *sb. pl.* fates, destinies, in phr., the Book of Sortis, fate, *IX 1002.
Sorwefullest, *a.* *IV 2308.
Soud, *sb.* sold, wages, especially of a soldier, IX 1666.
Souerayne, sovereyn, *a.* supreme, greatest, (*to* his plesaunce), I 2788, V 527.
Souereynli, *adv.* in a pre-eminent manner, IX 2241.
Souereynte, *sb.* in phr., be s. of, by virtue of, under the dominion of (peace), *I 3502.
Souht, *pp.* sought out, searched, I 470.

Souple, *a.* pliant, supple, I 5170, VIII 1634.

Souththistil, *sb.* sowthistle, in Rutland MS., II 2632.

Spaar, *sb.* hindrance, check, *I 2350 (NED cites but one ex. 1613).

Space, *sb.* delay, in phr. withoute lenger s., IV 1796; *pl.* made no lengere spacis, i.e., did not delay, *I 1240.

Spercle, *sb. fig.* spark, with allusion to kindling of a fire, III 4040.

Spare, *v. tr.* to omit, neglect, I 134, 228; to save (expenses) III 4318.

Sparklyng, *pres. p.* said of eyes like stars, shining, glittering, *VI 27 (NED, late examples, except *ppl. a.* 1422).

Sparklyng, *ppl. a.* emitting sparks, VI 684.

Special, *a.* exceptional, particular, II 2105.

Specialte, *sb.* a special affection, attachment, IV 1480 (see especialte).

Spectacle, *sb. fig.* means of seeing, *IX 3335.

Speed, *sb.* success, prosperity, II 621.

Speede, *v. intr. of* a thing, to succeed in getting, I 837, II 2132; *tr. pass.* were sped, *i.e.*, succeeded, III 3639.

Speer, speere, *sb.* sphere, one of the revolving globes carrying the fixed stars according to old astrology, I 801, 803, etc.

Spence, *sb.* a pantry, VII 1283.

Spendyng, *vbl. sb.* money for spending, VI 2128; expenditure, III 3306; shedding (one's blood), IV 587.

Spere, *v. tr.* to spar, close, lock, fasten, IX 3062.

Sperhauk, *sb.* sparrow-hawk, I 2646.

Spesephie, *v. tr.* with omission of direct obj., to say, declare, V 3120.

Spillist, *v. tr.* wastest (labour), VI 150.

Spiritual, *sb. coll.* the clergy, IX 821.

Spoiled, *pp. tr.* divested of one's clothes, VIII 1410.

Spoiles, *sb.* the arms and armour of a slain or defeated enemy as stripped off and taken by the victor, *II 502 (NED, spoil II 5, 1547).

Spokes, *sb. pl.* (of wheel), IV 1040.

Spotte, *v. tr.* to stain, sully, III 3279.

Spotte, *sb. fig.* moral stain, blemish, I 5148.

Spottyng, *vbl. sb.* disgrace (of his name), III 3016.

Spousaile, *sb.* wedlock, III 1109.

Spousbrech, *sb.* spouse-breach, adultery, II 1431, III 1155.

Sprede, *v. tr. pt. s.* spradde, to cover the earth, all the fields, *III 2238, V 938 (comp. NED spread 8, but no precise ex. of this constr. cited).

Sprynge, *v. tr.* O. E. *sprengen,* to sprinkle, I 6785.

Spyne, *sb.* thorn, spine, I 3999; crownyd with a spyne, i.e., the crown of thorns *II 4549.

Staat, *sb.* condition in regard to welfare or prosperity, II 3910.

Stable, *a.* said of words, trustworthy, true, convincing, I 4005; not liable to destruction or change, II 3910.

Stablissheth, *v. tr. fig.* to secure, V 548.

Stafslynge, *sb.* a staff-sling, a sling attached to the end of a staff in order to obtain greater power, II 306.

Stage, *sb.* a raised floor, platform, IV 2155; *pl.* (high) seats of dignities, IV 946.

Stalle, *sb.* throne, seat of dignity, III 741, IV 3303.

Stallid, *pp.* enthroned, I 1749, III 4539.

Standard, *sb.* the distinctive ensign of a Roman commander given the triumph, IV 543; a military ensign, IV 3643.

Statis, *sb. pl.* estates, social classes, I 5116, etc., honourable statis, members of classes of rank, nobles, V 1865.

Statli, noble, majestic, IV 2526.

Statli, *adv.* in a noble, dignified

style, so as to have a stately appearance, *III 2424 (NED, s. 3, 1582); statli maried, in a splendid manner, *IX 2933.

Stature, *sb.* bodily form, I 5339.

Staunche, *v. tr.* to satisfy hunger or thirst, I 6166, 6401; to put an end to (a condition, etc.), III 3182; to appease (one's fierce heart), IV 2809.

Steere, *v. tr.* to steer, control, restrain, IV 3733.

Stelene, *a.* the Steelen, as compared to the Silveren and Golden Ages, *VI 1735.

Stellefie, *v. tr.* to transform (a person) into a constellation, V 1835; *pp.* I 1748, II 4204, III 3682, IV 1410.

Stepmoder, *sb. fig.* a stepmother, IV 151.

Stered, *v. tr.* stirred, incited, V 38.

Sterre-liht, *sb.* starlight, VIII 3322.

Sterrid, *ppl. a.* starred, starry, said of the sky, I 6161, III 4870; studded with star-like figures, IV 287.

Steryng, *vbl. sb.* stirring up, incitement, III 2986.

Stewe, stue, *sb.* a brothel, IX 609, 623.

Steyne, *v. tr.* to deprive (faces) of colour, to make pale, *I 6572 (NED 1477, Caxton; destain was used by Gower in same sense); *fig.* to throw into the shade, eclipse, *III 3404 (NED, stain 1 b, 1557).

Stile, *sb.* written work, writing, II 2431.

Stille, *a.* quiet, calm, unperturbed (face), *I 6151.

Stiward, *sb.* a steward, deputy-governor, IX 2965.

Stok, *sb.* a source, the original from which something is derived, *I 6320 (NED, stock 3 b, 1616); a block of wood, II 835.

Stokked, *pp. pass.* to be fettered, I 5812, III 4899.

Stokkis, *sb. pl.* fetters, III 4900, IV 1959, VIII 738.

Stomachers, *sb. pl.* stomacher, a medicated cloth applied to the chest or stomach, *I 6558 (NED no ex. of this particular use; comp. quot. 1577).

Stomak, *sb. fig.* stomach, desire, *IV 3668 (NED, stomach 5 b, 1555).

Stormy, *a. fig.* said of persons, fickle, liable to change, III 2066; the stormy aqueyntaunce of tyrants, IV 1437; uncertain, III 2164.

Stonen, *a. fig.* made of stone (a heart), IV 1116 (cited as 2nd ex. NED).

Stoundemeel, *adv.* at intervals, from time to time, I 3114, V 432; gradually, II 3646.

Stranglid, *v. tr. fig.* to suppress, hamper, *IV 3669 (NED 1611).

Straunge, *a.* cold, distant, I 5607, V 443; different, I 6582, IV 240; foreign, alien, III 2236, 3600; great, intense, III 3873; great in amount, III 4242; said of Lydgate's opinion, inexpert? *VIII 1171 (comp. NED, strange 12, of a person, 1561).

Straungeli, *adv.* in a more distant manner, III 1981.

Straungenesse, *sb.* coldness, absence of friendly feeling, I 4225, III 5149; coldness aloofness, I 5574.

Strechchyng, *v. tr. fig.* to extend (one's power), *VII 1129 (NED, stretch 20, 1642).

Streeng-menstrallis, *sb. pl.* string minstrals, *IV 559 (NED 1498).

Streiht, *sb.* a narrow pass, dangerous road, III 2589; narrows (in river), III 4343.

Streiht, *a.* narrow, III 205; strict, rigorous, here in sense of active, efficient (spies), *III 1419.

Streihtli, *adv.* tightly, I 6917.

Streihtnesse, *sb.* parsimony, *III 374 (NED 1460); privation, hardship, V 2833; case of need, difficulty, straits, *IX 2859 (no precise ex. NED).

Stremys, *sb. pl.* beams, rays (of the sun, etc.), I 3115, III 2596; *fig.*

rays of light, VI 440; waters (of a river); *I 5411 (NED, stream 1 d, 1500).

Strengthe, *sb.* a fortress, stronghold, IX 2753.

Streyne, *v. tr.* to stretch, make smooth, I 6530; to tax severely = to rob, make excessive demands upon, *IX 2607 (comp. NED strain 11 l, 1609).

Strictories, *sb. pl.* medicated compresses, I 6553.

Stroie, *v. tr.* to destroy, III 1449, 2006; *pp.* I 3762.

Studie, *sb.* a study (room), II 3348.

Stuff, *sb.* material encumbrance, here the quilted material worn under the mail, or itself serving as armour, III 550; materials of war, supplies, IV 2363.

Stuffe, *v. tr.* to load, cram full, IV 3657.

Stukkid, *ppl. a.* cut short? comp. NED stuck, *a.* IX 846.

Sturdy, *a.* said of men, rough, violent, I 4747; rough, surly, II 214.

Sturdynesse, *sb.* ruthlessness, violence, *III 2627 (firmness, resoluteness, NED 1675).

Stynte, *v. intr.* halted, stopped, I 1938, 2228; *tr.* to bring to an end, stop, III 2025.

Subarbe, *sb.* a suburb, VII 765.

Subgettis, *sb. pl.* subjects (of a king), IV 2815.

Subiecciouη, *sb.* submission, homage, III 1949; *pl.* (for sake of rhyme), II 747.

Submissiouη, *sb.* abasement, submissive conduct, *VIII 2007 (NED 1449).

Substaunce, *sb.* maintenance, subsistence, III 3847; substantial or solid qualities of character, IV 394, V 445, in sense of physical strength or physique, *I 6424 (no ex. of this use cited in NED, comp. substance 19); in phr. *in* substaunce, in general, generally speaking, I 3106, as a rhyme tag, III 2181; in reality, V 2449, to stand in no s., to be of no reality, validity, *II 2861 (comp. s. 10, 1576).

Subtilite, *sb.* treachery, guile, V 3133.

Subuersiouη, *sb.* overthrow, demolition, I 3761, VII 1660; *pl.* in an immaterial sense of the overthrow of kingdoms, countries, peoples, *III 4284 (NED, subversion 4 b, 1470).

Successiouη, *sb. by* s., in the course of time, *III 2964 (NED, succession 3, 1456).

Such, *a.* used between *a.* and *sb.*, onwar such myscheeff, III 157.

Suetnesse, *sb.* pleasure, delight, I 120; to have more s. in sleep, II 381.

Suffisaunce, *sb.* contentment, satisfaction, I 6154, II 534; wealth, II 724.

Suffise, *v. intr.* to s. *to do* something, to be able, I 3407; to be sufficient, III 2808.

Suffraunce, *sb.* consent, leave, III 4624; patient endurance, IV 2560, IX 2251.

Suggestiouη, *sb.* prompting, incitement, II 678, IV 4000.

Sugred, *ppl. a. fig.* honeyed, III 1636, etc.

Sugreth, *v. tr. fig.* to make agreeable or palatable, IV 2602.

Sumtyme, *adv.* once, III 2811.

Superfluite, *sb.* excess in food, dress, etc., I 6140; that which can be dispensed with, IX 2818.

Supersticiouη, *a.* magical, VII 451.

Suppe, *v. intr.* to eat one's supper, III 2338.

Supplantaciouη, subplantaciouη, *sb.* the dispossession of a person (prince, ruler, etc.) by dishonourable means, III 888, IX 3039.

Supplantours, *sb. pl.* those who dispossess others, usurpers, IV 2489.

Supplantyng, *vbl. sb.* supplantation, III 895.

Supplicaciouη, *sb.* humble entreaty, III 3867.

Supportaciouη, *sb. fig.* one who, or that which, supports, *I 6967

(NED, no ex., comp. support, *v.* 5).

Supported, *v. tr.* to give support to, aid, abet, a course of action, *I 2609 (NED, support, 2 b, 1638).

Supportours, *sb. pl.* supporters, *III 3109 (NED 1432–50).

Supposaile, *sb.* an act of supposing, II 3824, III 676.

Supprised, *pp. tr.* seized, affected violently *with* a feeling, overcome by, I 1524, 1630, 1855, 2486, II 2024, III 475, etc.

Surance, suraunce, *sb.* pledge, assurance, I 2765, II 2849.

Surete, surte, *sb.* security, III 2173; pledge, V 1087.

Surfet, *sb.* excess (in drinking), VI 2692; *pl.* surfetis, excesses in eating, II 2258, III 543; transgressions, crimes, II 856, III 3013, IV 1005, etc.

Surmounte, *v. intr. fig.* to rise higher (in degree, wealth, etc.), *IX 2186 (see quot. NED, surmount 5, 1475); to rise above, I 1099.

Surmountyng, *ppl. a.* surpassing, I 641, IV 3054.

Surmountyng, *vbl. sb.* rising in degree, wealth, etc., *IV 2907 (no ex. from a text, NED).

Surname, *sb.* an additional name derived from some quality or achievement, IV 325.

Surnamyd, *pp.* with a recognized proper name, *VI 2929 (NED 1539).

Surplus, *sb.* the remainder, the rest, II 722.

Surplusage, *sb.* the rest, I 6038; superabundance, V 1678.

Surquedie, *sb.* arrogance, pride, I 1601, III 2244, etc.

Surquedous, *a.* arrogant, overbearing, I 1053.

Suspeciounles, *a.* suspicionless, unsuspecting, *II 1158 (NED 1650).

Suspect, *a.* constr. *to* a person, suspected, distrusted, III 2526; to *be had* suspect, to be under suspicion, to be suspected, IV 2341; to *stand* suspect, to be held under suspicion, *VI 3134.

Susteene, *v. intr.* to be equal to doing something, with *inf.*, I 2157; III 1454, IX 91; *tr.* to aid, support, back up, II 4322, IX 1987.

Sustenaunce, *sb.* the state of being nourished or sustained, III 3841.

Sustenour, *sb.* supporter, aider, III 4663.

Sustenyng, *vbl. sb.* upholding, maintenance, IV 182.

Swart, *a.* dark, swarthy (complexion), I 6527.

Sweuenys, *sb. pl.* dreams, visions, in contrast to avisions and revelations, II 3330.

Swoughe, *sb.* a swow, swoon, I 6832.

Symple, *a.* humble, poor, IV 2879.

Symplesse, *sb.* innocence, integrity, I 4763.

Sympli, *adv.* meanly, in a poor manner, II 2757.

Symulacioun, *sb.* simulation, false pretense, II 2666, III 5079, IV 684, V 1111.

Synamome, *sb.* cinnamon, VII 1539.

Synguler, *a.* holding no office, having no special position, II 1403; special, particular, I 409, II 1063, 2105, IV 133, 3465, said of favour, I 3457; above the ordinary, great, I 6519, III 2136, V 808; uniquely great, greatest of all, V 527; synguler bataile, dual fight, man to man encounter, I 5455, II 4305, IV 222.

Syngulerli, *adv.* particularly, especially, III 2360.

Syngulerte, *sb.* private or personal gain or advantage, I 1491, III 1280; a unique achievement, III 2258.

Synke, *v. intr. fig.* to enter into (the mind, heart), II 116, 1531.

T

Ta, to have, II 1794.

Table, *sb.* a picture, IV 2942; *pl.* IV 893.

Taboureris, *sb. pl.* taborers, drummers, II 652 (tabor, a small type of drum).

Tail, *sb. fig.* at the tail, at the rear of, following, II 2338, III 4369; *pl.* trains, long skirts, III 3159.

Tailled, *ppl. a.* tailed, III 3707.

Take, *v. tr.* to betake oneself to, go into, II 2310; with indirect obj. to give, hand to, I 7025; to give in more indefinite sense, to show, set before, VI. 2341. *intr.* constr. *against*, to oppose, IV 2827.

Talkyng, *vbl. sb.* VI 239.

Tame, *v. tr.* to broach, III 19.

Tapitis, *sb. pl. fig.* carpets, probably used in Lydgate's time rather in the sense of table coverings, I 536.

Tarage, *sb.* taste, flavour, quality, character, I 4771, 74, II 246, III 1246, 5082, IV 1152; perfume, *IV 2697. See Reismüller.

Tarageth, *v. tr.* to derive one's quality or character from, IV 2930, VIII 3156.

Tarie, *v. intr.* to tarry, delay, II 3515; to associate, keep company *with*, *I 6206 (comp. tarry 4, 1450, but no precise ex. given NED); *tr.* to wait for, *VI 1262 (NED 1432–50).

Tarieng, *vbl. sb.* tardiness, I 190; delay, I 2214.

Tast, *sb.* a slight show or sample of a quality or condition, IV 2933.

Tastour, *sb.* a domestic officer of a prince, whose duty it is to taste the dishes brought to the prince's table, especially as a safeguard against attempted poisoning, VII 1298.

Tastyng, *vbl. sb.* taste, savour, I 6351.

Tauernys, *sb. pl.* taverns, III 847, 1160.

Taunt, *sb.* in phr. "to drink a t." See ataunt.

Tawed, *pp. tr.* tawed, made into leather, VIII 1633.

Taxe, *v. tr.* "Taxe of the the tresour of Kyng Darie," in sense of to demand as a large penalty, *III 464 (no ex. either of constr. or particular use, NED).

Tech, *sb.* a tache, trait, characteristic, habit, II 252, IV 2933; *pl.* techchis, IV 2701, 15, V 2521; a fault, bad quality, vice, I 4729.

Tedious, *a.* wearied, exhausted (for age) VIII 957; tiresome, II 2566, etc.

Teene, *sb.* anger, wrath, I 7055, V 2337.

Teied, *pp.* tied, IX 2214.

Teidogge, *sb.* a tie-dog, bandog, a dog kept tied or chained up and consequently fierce, III 520.

Tempest, *sb. fig.* storm, rush (of adversities), VI 372.

Tempeste, *v. refl.* worry, disturb one's mind, II 1058.

Tempestuous, *a. fig.* tumultuous, agitated, violent, *VI 1739 (NED 1447).

Temporal, worldly, earthly, III 3985, IV 1153, VIII 2368.

Temporat, *a.* temperate, tempered (quiet), III 4480; said of persons, not excitable, calm, VIII 2931.

Tempre, *v. tr.* to mix, mingle, blend, constr. *with*, I 4554, 57; *intr.* to mix, mingle *with*, *I 6881 (NED, no ex. of this *intr.* use); *tr.* to moderate, assuage, III 3779, 4021; to mix, compound (poison), IV 2062.

Temprures, *sb. pl.* temperures, tempers (of steel, etc.), II 2371.

Temptacioun, *sb.* allurement, attraction, III 1306.

Tendirnesse, *sb.* youthfulness, IX 1763.

Tendre, *a.* tender, loving, affectionate, I 5826; weak, immature, II 1826.

Tendrid, *v. tr.* tendered, cherished, fostered, *II 3170 (NED, tender, *v.* 2, 2 d, 1449); *pres. p.* tendring (in heart), having regard for, being solicitous about, *III 1290 (NED 1439).

Teneur, *sb.* tenor, substance, VIII 2956.

Teritorie, *sb.* a tract of land, a region, *II 2003, 3883 (NED, t. 2, 1610); the precincts (of a temple), *V 2572 (no ex. of this specific use, NED); *pl.* the land belonging to, or under the

dominion of, a ruler or state, *III 822 (NED 1494).

Termyne, *v. tr.* to determine, decide, settle, I 2939, 4983, II 1651, IV 487.

Ternyssh, *v. intr.* in figurative context, to tarnish (green), to grow to a dull green colour, *VII 1239 (comp. tarnish, *v. intr.* NED 1678; no ex. of this earlier spelling or with qualifying adj.).

Tetrarchie, *sb.* the office of Tetrarch, tetrarchy, VII 137 (NED 1432).

Textes, *sb. pl.* texts as written, III 3125.

Thank, *sb.* reward, credit, I 5103, 5124; favour, grace, VI 3143, II 28; praise in contrast to blame, credit, VI 107, IX 3187; in genitive case, thankis, in phr., never his thankis, never of or with his consent, I 5831; graciousness, "finish", *V 3143.

Thar, *v. intr.* need (from *tharf*), I 6104, III 4313.

The, *v. intr.* to thee, prosper, IV 2742.

Theologice, *sb.* theological (virtues); comp. NED, theologal and theologic 2, also quotation from Heywood, 1637, *VI 264.

Theuys, *sb. pl.* thieves, I 6171.

Thewed, *ppl. a.* (well) conditioned, mannered, IV 1121.

Thewes, *sb. pl.* behaviour, habits, VI 1309.

Thistlis, *sb. pl.* thistles, IV 2699.

Thoruhfare, *sb. fig.* a thoroughfare, passage, I 795.

Thoruhfyned, *pp.* thoroughly fined or clarified, *II 2483.

Thouht, *sb.* sadness, sorrow, care, IV 2405, etc.

Thouthistil, *sb.* in MSS. B, J, H, H5, the sow-thistle, wild lettuce, II 2632.

Thrall, *v. tr. fig.* to put in thraldom, enthral, III 657, 1616.

Thrall, *a. fig.* in bondage (to mortality), I 678; *lit.* V 653.

Thrallis, *sb. pl.* slaves, servants, churls, III 4180.

Threedis, *sb. pl. fig.* lives, figured as being spun out like a thread, *III 3957 (see TB; NED, *sing.* 1447, Bokenham).

Threte, *pp.* with double obj., to threaten, II 2055.

Thrifft, *sb.* prosperity, IV 2906.

Thriste, *v. tr. fig.* to thirst, long for (blood), IV 2490.

Thrust, *sb. fig.* thirst, desire for, III 3729, etc.; *pl. lit.* I 6166.

Thrustleuh, *a.* thirstlew, thirsty, I 5647, II 3887, III 700.

Thrustnesse, *sb.* thirstiness, *V 2524 (NED, thirstiness 1583; no ex. of this form).

Thynke, *v. intr.* to bear in mind, remember, III 2041.

Thynkyng, *vbl. sb.* "thought", melancholy, sorrow, care, *III 3321 (no ex. of this use of *vbl. sb.* NED).

Tid, *sb.* allusion to the tide waiting for no man, III 2801; *pl.* in figurative context, alluding to the change of the tides, IV 1988.

Tile, *v. tr.* to till (land), V 520.

Tiled, *pp.* covered with tiles, VII 669.

Tilis, *sb. pl.* tiles, bricks, II 2395.

Tilthe, *sb.* cultivation, tillage, II 2493, III 3803, IV 87.

Tirantli, tirauntli, *adv.* tyrannically, *II 3884, IV 1451 (NED 1470).

Tiraunesses, *sb. pl.* female tyrants, *IV 2486 (NED 1590, Spenser).

Title, *sb.* a right, II 542; a ground of right, IX 2280.

Tognew, *pp. tr.* gnawed to pieces, I 5500.

Tokne, *sb. in* tokne *of*, as an evidence of, proof, VII 345.

Tolde, *v. intr. pret* of tell, reckoned, thought, cared, I 6241.

Toltir, *a.* tolter, giddy, dizzy (heads), IV 3638.

Ton, *sb. pl.* toes, IX 848.

Tonsure, *sb.* cited as 1st Eng. ex., NED, IX 970.

Took, *v. tr.* gave to whom, delivered, entrusted, VIII 3002 (see take).

Topazion, *sb.* topaz, VII 667.

To-raggid, *ppl. a.* very ragged, *III 209.

To-reende, to-rent, *ppl. a.* torn,

dishevelled, said of hair, *IV 444; dilapidated, ragged (garments), III 209.

Torment, *sb.* a source or sources of worry, trouble, etc., *VI 1175 (NED, torment 4, 1599, Shakespeare); or it may possibly be, like shours, a *transf.* use; comp. torment 5, a violent storm, tempest.

Tormente, *v. tr.* to afflict, injure, III 2031.

Tormentoures, *sb. pl.* executioners, IV 2537.

Tormentrie, *sb.* the infliction of torture, I 2690, IV 1118.

Torques, *sb. pl.* a torques, torque, IV 225.

Tother, the others, III 3373.

Touchyng, *vbl. sb.* feeling, touch, II 110.

Toun, *sb.* the people of a town, III 3223.

Tourneye, *v. intr.* to joust, tourney, VI 1423.

Toward, *a.* willing, disposed to do what is asked, *VI 510 (NED 1440).

Trace, *v. intr.* proceed, go, make one's way, IV 3524; *tr.* ranging over, traversing, VI 1406.

Traces, *sb. pl.* courses of action, "paths", II 746.

Tragician, *sb.* a writer of tragedies, *II 3067 (no ex. of this form, NED).

Traitour, *sb.* as *a.* IV 3499, see tretour.

Traitouresse, *sb.* a traitress, applied to Fortune, II 2558.

Transcende, *v. tr.* to pass over, go beyond, *IV 2650 (NED 1513); *pres. p.* exceeding the limits (of something immaterial), IV 973.

Transformacioun, *sb.* disguise, *II 1586 (no ex. of this simple use, NED).

Transfourme, *v. tr.* to lead astray, seduce, turn aside, constr. *from*, *III 1329 (no ex. of this use NED); *pp.* metamorphosed, VI 26.

Transgressiouns, *sb. pl.* diseased conditions caused by surfeit, excess, or, perhaps applied to diseased states in general, *III 2573 (no ex. of this specific use NED).

Transitorie, *a.* material, not lasting, III 338, etc.; transitoire, brief, transient, VI 1753.

Transitories, *pl. form* of *a.* transcient, brief, *II 817.

Translacioun, *sb.* a removal from earth to heaven, I 5847; the transferrence of a kingdom, VII 129.

Translate, *v. tr.* to transfer, remove, constr. *from*, I 5083, VI 3010; constr. *into*, to transform, in sense of to amend, *II 95, to translate one kingdom *into* another, incorporate it with another, *II 3311, constr. *to*, II 3556; to transfer, constr. *unto*, V 1366, 1463; to describe in words or writing, to express in words, *II 3560 (no ex. NED).

Translatour, *sb.* one who translates, IX 1886.

Transmue, *v. tr.* to transmew, transform, I 2645, V 2339.

Transmutable, *a.* mutable, V 1871.

Transmutaciouns, *sb. pl.* mutations, changes (of opinion, etc.) I 4562.

Transmygracioun, *sb.* transferrence, conveyance (of a kingdom to other rulers) *IV 698 (no ex. of this use NED, comp. translate, *v.* 1).

Transmygrat, *pp. pass.* transferred, moved from one place to another, here applied to Jerusalem at the time of the Captivity, conveyed, *VIII 2444.

Transporte, *v. tr.* to convey (a kingdom) to other rulers or possessors, *IV 700 (no ex. of this use NED, comp. transport, 1 c); in phr. to transport one's style, or pen, to begin to write on another subject, to turn to another subject, *VI 1780, IX 1032; *pp.* I 1021.

Transuerse, *v. tr.* to overturn, in sense of to destroy, *I 1419

(comp. NED transverse, *v.* 1, 2, 1520, but no ex. cited of this precise sense); transuersid, crossed, i.e. bound across (with gold wire) IX 849 (cited as 1st ex. NED).

Tras, traas, *sb. fig.* trace, path, road, example, II 2336, III 1317.

Tras, *sb.* heap, pile (of slain), *IX 3145, perhaps a blunder for "taas" used in *Troy Book;* MSS. H, A2 and Longleat have tas or cas = tas, Rutl and Mostyn, trace, Rawl, Hat, Lamb and Lee, tras. Laurence uses "tas" at end of chapter on Sardanapalus.

Trauailyng, *vbl. sb.* toiling, I 5647.

Trauers, *a.* cross, transverse, (in trauers wise) crosswise, II 4387, V 1567.

Trecherie, *sb.* treachery, deceit, perfidy, VI 606.

Trecherous, *a.* said of an action, IV 3904.

Treen, *sb. pl.* trees, VIII 1721.

Tremblyng, *ppl. a. fig.* uncertain, "quavering", III 2202.

Tresour, *sb. fig.* a valuable possession, I 6293.

Tresoureer, *sb.* in *fig.* context, treasurer, III 4347; *pl. fig.* tresoreris, IV 1187.

Trespassours, *sb. pl.* transgressors, II 4176.

Tressid, *pp.* said of hair, arranged in tresses, VI 737.

Tretable, *a.* treatable, easily handled or dealt with, II 2042, docile tractable, IV 1976, etc.; of persons, used almost in the sense of sensible, intelligent; well-governed, *I 5834.

Trete, *sb.* conference, negotiation, council, II 2027, with *poss. pro., his* trete, good offices, mediation, III 3467.

Tretour, *sb.* as *a.* disloyal, traitorous, VI 1655.

Treus, *sb.* truce, in phr. to *take* truce, V 186.

Treyne, *sb.* a trick, wile, stratagem, II 3611, V 1987; *pl.* artifices, wiles, I 952, III 2672, 3418, etc.

Triacle, *sb.* in figurative context, in orig. sense of a medicinal compound, a kind of salve, I 4554, III 3402, in more literal sense, II 4009.

Triangle, *sb.* geom. figure, not in TB, II 2486.

Tribun, *sb.* A Roman tribune, V 1226; *pl.* tribunys, II 4506, III 3080; *Lat. pl.* tribuni, *II 1398; *transf.* an officer holding a position analogous to that of a Roman tribune, *IV 2761, II 1815 (*pl.*).

Tribus, *sb. pl.* (Twelve) tribes (of Israel), II 632.

Tribut, *sb. in* tribut, under the obligation of paying tribute, in the condition of being tributary, *VIII 7 (comp. NED under "*on* tribute").

Tributaires, *sb. pl.* French form of tributaries, *II 2681.

Tributarie, *a.* paying tribute, V 2392.

Trie, *v. tr.* to ascertain, find out, III 1732, with *out,* I 2842, in *fig.* context, to sift *out,* I 24.

Tripet, *sb. fig.* a trippet, trip, trip-up, VI 710.

Trise, *v. tr.* to pluck, snatch, in sense of to snatch people away from their prosperity or possessions, *I 3527 (NED, trice, *v.*).

Triumpatrice, *sb. fem.* conqueror, IV 36.

Triumphal, *a.* celebrating a triumph, IV 247, 253.

Trompet, *sb.* a trumpeter, V 2568.

Trouble, *a.* troubled, turbid, III 2396, stormy, violent, VI 174, 192.

Trouble, *v. tr.* to disquiet, disturb the peace of, I 4541, IV 2803; to derange, interrupt (blood, a line of succession) III 2656, 2880; to mar, injure, II 2878.

Troubli, *a.* cloudy, dark (heaven), VI 1613, stormy, violent, IX 1703.

Troublid, *ppl. a.* fickle, uncertain, disordered, III 2165.

Trouthe, *sb.* troth, promise, I 3703, 3705; reality, I 3995; loyalty,

constancy, IV 1113; facts (as material for a story) I 94.

Truage, *sb.* tribute, I 4283, II 2833, VIII 2875; *pl.* IX 2714.

Truandise, *sb.* vagabondage, roguery, III 302.

Trunke, *sb.* a torso, a mutilated human body, usually without the head and limbs, here the hands and feet cut off, *IV 1344 (NED 1494).

Tunicles, *sb. pl.* *IV 236, here apparently meant for crowns or wreaths.

Turneis, *sb. pl.* tournaments, III 842 (not in TB).

Turnyng, *ppl. a.* in *fig.* context, variable, unstable, changing, with implication of the sinuousness of a snake, *IV 2873 (NED turning, *ppl. a.* 5).

Tusky, *a.* (tusky boar) in MSS. R and J, *I 4914, in MS. R, *I 5768 (NED 1620).

Tusshi, *a.* tusky, I 717, 4914, 5768 (NED cites I 717 as 1st ex.).

Tutours, *sb. pl.* tutors (employed to instruct and supervise a youth) VI 1364.

Twynclyng, *vbl. sb.* with twyncling of an eye, in an instant, VI 2915.

Twynne, *v. intr.* constr. *from,* to separate, depart, I 5017, to forsake, II 2707; *pp.* twyned, twinned, severed, broken, I 4207.

Tyndis, *sb. pl.* prongs, tines, IX 691 (cited as 1st ex. of tines, from Tottel, NED).

U

Vnassurid, *ppl. a.* not confident, unassured, *III 4306 (NED 1627).

Onauysid, *a.* unadvised, rash, inconsiderate, said of haste, I 4590.

Vnbracid, *pp.* untied, loosened, *IV 1725 (NED 1475).

Onbridled, *ppl. a.* unbridled, uncontrolled (violence) II 788; said of persons (youth) *II 1129, III 962 (NED 1547).

Onbynde, *v. intr. fig.* to dissolve, destroy, I 4234.

Vnccioun, *sb.* something which is used in annointing, the oil, *II 180 (NED 1580).

Oncertaine, *a.* variable, liable to change, unstedfast (said of Fortune's favour) *III 1278 (comp. NED uncertain, 2 b, 1477, and 5, 1591; not in TB).

Onchaungable, *a.* unchangeable, I 1207.

Onchaungid, *ppl. a.* unaltered, II 1174, 2178.

Oncircumcised, *ppl. a.* II 484.

Oncleene, *a.* of persons or conduct, unchaste, morally defiled, I 2812, 7069, III 3241.

Onclose, *v. tr. fig.* to disclose, reveal, I 6366, 6660, III 1970; with cl. as obj. *I 1917 (no ex. of this constr. NED); to make open, I 2331; *transf.* said of one's ears, to give hearing, *I 4595.

Vnclosid, *pp.* said of speech, language, disclosed, revealed, uttered, VI 3443.

Oncunnyngli, *a.* ignorantly, clumsily, II 3362.

Vncurteis, *a.* discourteous, *VII 589 (NED 1489).

Ondefouled, *ppl. a.* chaste, pure, I 2778, II 1388.

Vndepartid, ondepartid, *ppl. a.* undivided, I 2590, 4232, II 1112 (cited as 1st ex. NED).

Vnderfonge, *v. tr.* to undertake, I 48, 863, 1286, etc.

Vndermyne, *v. tr.* to underlie and spoil, I 4001 (only ex. NED), to overthrow by underhand means, IV 194.

Vndeuided, ondeuyded, *ppl. a.* undivided, whole, I 5089, not divided into parts, II 835, undivided by disagreement or dissension, V 298.

Ondifferent, *adv.* impartially, unbiassed, constr. *to,* *III 1046 (no ex. of this adverbial use, NED).

Vndigne, unworthy, VII 267.

Vndirtake, *v. tr.* to *do* something, II 3216; *intr.* to promise *to* someone, IX 1.

Vndisposid, *pp.* embarrassed, dis-

ordered financially, *III 4323 (NED 1657; *ppl. a.* 1425).

Vndon, *pp. tr.* cut open, said of a fish, *IV 1027 (NED 1440).

Vndoyng, ondoyng, *vbl. sb.* ruin, destruction (of a person) I 3936, V 2441.

Ondue, ondeu, *a.* not in accordance with what is fit or right, II 1484, III 788.

Onfair, *a.* ugly, evil, III 2750.

Onfeithful, *a.* II 1612.

Onfolde, *v. tr.* to make clear, I 4947.

Vngenterie, *sb.* discourtesy, ungentleness, *IV 930 (no ex. NED).

Ongilti, *a.* innocent, guiltless, I 2864.

Ongoodli, *adv.* in an evil manner, I 4419.

Vngrace, *sb.* gracelessness, V 2261.

Ongraciously, *adv.* unhappily, unfortunately, II 431.

Vnhable, *a.* unfit, here in sense of unworthy, VIII 1360.

Onhapp, *sb.* misfortune, II 1786; *pl.* onhappis, I 4426, vnhappis, I 3160.

Vnhappi, *a.* unfortunate, disastrous, II 1758, said of a wretched man (Vitellius) VII 1021.

Vnhappili, *adv.* unfortunately, VI 1901.

Vnhardy, *a.* not brave, hardy, IV 1036.

Vnkempt, *ppl. a.* uncombed, *VI 870 (the earliest ex. of this spelling, NED 1748, see unkembed, NED).

Onknowe, vnknowe, *ppl. a.* unknowing, ignorant of something, I 4035, constr. *to*, I 3347; *absol.* no constr. unknowing, without its being known to him, *I 3350; unknown, no constr. *I 5721.

Vnkonnyng, *sb.* ignorance, IX 3331.

Vnkouth, *a.* distasteful, unpleasant, I 661, 705; strange, unaccustomed, I 2593, III 1644, 4865, marvellous, III 2126, 2137, V 2778, unusual, uncommon, IV 507, III 4107, unknown, uncertain, I 6428.

Onkynde, *a.* lacking in kindness, I 2779.

Vnkyndenesse, *sb.* ingratitude, V 2503, etc.

Vnkyndeli, vnkyndli, *a.* morally unnatural, I 2612, 3664.

Vnleef, *a.* unpleasant, distasteful, I 661.

Onleefful, onlefful, *a.* not permissible, illicit, improper, I 5184, 5535; physically uncomfortable, unpleasant, I 6573.

Vnleeffulli, *adv.* unlawfully, IV 1484.

Onlusti, *a.* ill-favoured, unattractive, I 760 (cited as an ex. NED).

Onmeete, vnmeete, *a.* immoderate in conduct, ill-behaved, *III 3181; said of Hannibal's felicity or prosperity, which became unmeete, i.e., deteriorated, *V 2104 (no precise ex. NED).

Vnmerci, onmerci, *sb.* I 5628, etc.

Onmerciable, *a.* unmerciful, I 6903.

Vnmutable, *a.* immutable, stedfast, VI 243.

Vnnethe, onnethe, *adv.* uneath, scarcely, V 945, III 2480.

Onoccupied, *ppl. a.* idle, unoccupied, I 4960.

Onpartid, *ppl. a.* undivided, whole, II 591.

Onprouyded, *ppl. a.* unprepared (to resist attack) *II 389 (NED 1525); unprovided, with clause, *II 3373 (no ex. of this constr. NED).

Onpure, *a.* morally impure, unchaste, III 1136.

Onpurueied, vnpurueied, *ppl. a.* unprepared (to resist attack, etc.) II 1361, V 1536, II 2100, unprovided with something, constr. *of*, II 3866; unprepared (to receive a guest) III 1057.

Vnqueynt, *ppl. a.* unquenched, *III 4028 (no ex. NED?).

Onrecuperable, *a.* unrecoverable, past remedy, I 6949 (cited as 1st ex. NED).

Onrecurid, *ppl. a.* unremedied, I 4066 (cited as only ex. NED).

Vnrestreynable, *a.* III 4027 (cited as 1st ex. NED).

Onriht, *sb.* wrong, injustice suffered, I 5478.

Onsekir, *a.* unsicker, uncertain, III 2606.

Vnset, *a.* unfixed, uncertain, undetermined (hour) VI 1995, VIII 2513 (cited as 1st ex. NED).

Vnseur, onseur, *a.* uncertain, precarious, said of riches, IV 1219, of worldly felicity, III 3687, said of persons, unreliable, untrustworthy, *III 2922 (NED 1445).

Vnseurli, *adv.* unsteadfastly, doubtfully, said of Fortune casting her look, *VI 965 (NED 1595).

Onseurnesse, *sb.* insecurity, I 724, 1838 (cited as 1st ex. NED).

Vnsofte, *a.* hard, severe, V 430.

Vnstable, onstable, *a.* said of leaves, readily shaking, I 4563; fickle, said of the wind, VI 500 (comp. NED, unstable 2, where the examples are mainly in regard to human purpose; ~ constr. *from* something (the bond of wedlock) *III 1343.

Vnstaunchable, onstaunchable, *a.* insatiable, Lydgate word in this sense, II 1928, III 139, 2410, 4251, 4355, IV 3668, etc.; incapable of being stopped, said of sobbing, weeping, VIII 2067 (cited as an ex. NED).

Onstaunchid, *ppl. a.* unsated, I 6792 (Chaucer word).

Onstedfast, *a.* inconstant, fickle (of persons) III 2169.

Onstedfastnesse, *sb.* inconstancy, I 2774.

Vnsuete, *a.* said of Fortune, unfavourable, contrary, *V 2107 (comp. NED unsweet 1, unpleasant, disagreeable, distasteful, quoting TB, II 895, comp. also unsweet, 1 b, 1600).

Onsure, *v. tr.* to unsure, used in contrast to assure, to make insecure, *III 649 (no ex. NED, comp. onsured).

Onsured, *ppl. a.* unassured, insecure, *I 2518 (NED 1595, Shakespeare).

Vnthrifft, onthrift, *sb.* dissoluteness, II 2706, VII 477.

Untofor, *prep.* tofore, before, III 2206 (NED cites one ex., Lyd. Minor Poems).

Vntretable, ontretable, *a.* intractable, said of persons, I 5638, inexorable, I 6905, intractable (lions), III 4030, the common people, IV 628, women enraged, IV 2455, Covetousness personified, IV 3670, incapable of being treated with, IV 2686, to *do* something (follow reason) *IV 628 (no ex. of this constr. NED).

Ontrewe, *a.* faithless, III 2169.

Ontreuli, *adv.* incorrectly, falsely, II 73.

Ontroublid, *ppl. a.* free from disquiet, care, said of the light of Lucrece's clear conscience, *II 1015 (NED 1484).

Ontrouthe, *sb.* unfaithfulness, I 2775, 4445.

Vntrusti, *a.* said of Fortune's wheel, unstable, cited in NED, I 3026, V 434.

Untwyne, *v. tr.* to undo by untwisting or disentangling, in *fig.* context, I 777, 3815, III 3957; to untie, IV 1717; ontwyne, in sense of to sever, destroy, I 5022, II 4521, III 3658.

Vnwar, *a.* unexpected, unforeseen, II 44, VIII 2192.

Vnwarli, *adv.* accidentally, unexpectedly, IV 2364, VI 3654; suddenly, without warning VI 3661.

Vnweeldi, *a.* said of age, V 657, 700, of persons, feeble, infirm, V 684, vnweldi, I 2127 (1st ex. NED).

Onworthi, *a.* as *sb.* an unworthy person, *II 3034 (NED 1616).

Vnworthily, *adv.* improperly, unfitly, IX 975.

Vpclymbyng, *vbl. sb.* rise in power (of a leader) *VI 565 (NED 1546).

Vpfyndere, *sb.* originator, deviser, IX 482 (cited as an ex. NED).

Vpgrowyng, *vbl. sb.* growth (of a

tree) II 2627 (cited as 1st ex. NED); growth, development (of character in adolescence) IV 3789.

Upholdere, *sb.* supporter, maintainer, V 721.

Vplikked, *pp.* licked, lapped up, *II 1760 (no ex. NED).

Vpreised, *v. tr. pp.* raised in position and power, *II 1751 (no precise ex. NED); extolled, raised by laudation, VI 93.

Vpriht, *adv.* on the back with the face upwards, III 4743.

Upset, *pp.* set up, uplifted, established in power, *IV 1264 (NED 1559); raised up, set up, IX 23 (NED 1440).

Upshorn, *v. tr.* cut, sheared away, destroyed, said of the weed = evil persons, III 5107.

Usance, *sb.* usance, custom, III 4951, IV 2889 (in TB).

Vsid, *v. tr.* committed (outrages) IX 2716.

Vsurpacioun, *sb.* unjust or illegal encroachment, possession, etc., II 1749, IV 642; *pl.* *III 942 (NED usurpation 4, 1596); the unlawful or forcible seizure of sovereign power, *II 1796 (NED, 2 b, 1470).

Vsurped, *v.* claimed, attempted arrogantly to *be* something, IV 1228, VIII 772 (1st ex. NED); *pres. p.* constr. to *do* something, II 2719.

Vsurpid, *ppl. a.* characterized by usurpation, I 2990, IV 1247, 72.

Vsurpyng, *vbl. sb.* action of verb, arrogance, etc. *I 5670, III 2410 (NED 1521).

Vttraunce, *sb.* extremity, sore straits, uttrance, I 2469, 3035, etc.

V

Vacabounde, *a.* roaming or wandering from place to place, *I 734 (NED 1538).

Vacaunt, *a.* homeless, destitute, IV 901 (cited as 1st ex. NED as "empty-handed or destitute," but the implication seems to be "homeless and destitute"; in TB, not in same sense).

Vail, *sb.* advantage, benefit, avail, VI 2095.

Vailable, *a.* availing, effectual, IV 469.

Vaile, *v. intr.* to avail, have power, be able, with *inf.* *II 830 (no ex. of use with *inf.* NED); to avail, profit, be worth, III 4745.

Variable, *a.* unreliable in regard to the truth, *I 4618 (comp. NED variable 2, but Lydgate, like Langland there cited, evidently means unreliable in regard to the truth); negligent, with *inf.* constr. *II 1235 (no ex. of this use NED).

Variaunces, *sb. pl.* vicissitudes, *IV 2295 (no ex. *pl.* form in this sense NED).

Variaunt, variant, *a.* of persons, inconstant, fickle, untrustworthy, II 4411; said of Fortune, III 3345 (in TB).

Varie, *v. intr.* to differ in respect of statement, to give a divergent account, I 2696; to be angry, quarrel, *I 2817 (NED vary 5 b, 1440); to withdraw favour or support, to turn *from*, *IV 1059 (no precise ex. NED).

Vaunwarde, *sb.* vanguard, *IX 1904 (NED 1476; in MSS. of H group and P the form "vaward" is used).

Veilled, *pp.* admitted to an ancient temple as a priestess, analogous to bestowal of the veil upon a nun, *III 5034 (comp. NED veil 2, but no ex. of this use).

Velany, *sb.* ignominy, disgrace, IV 591.

Vengable, *a.* malevolent, II 1688, etc.; with *inf.* II 3189.

Vengaunce, *sb.* to *do* v., to injure from vindictive motives, II 1713, to inflict injury from retributive motives, III 4222.

Venisoun, *sb.* I 5126.

Venquisshe, *v. tr.* to win a *battle* or the *field*, II 3289, III 530; *intr.* to conquer, win, said of truth, *II 3297.

Ver, *sb.* spring (more or less personified) V 1509 (cited as an ex. NED).

Vermelioun, *sb.* bright red, vermilion colour, II 1908 (cited as 2nd ex. NED).

Vers, *sb.* verse, poetry, IX 293.

Vertu, *sb.* virtue as contrasted with vice, I 1276; a 'miracle', great deed, performance, VI 687; one of the cardinal virtues (force = strength) VI 1686.

Vertuous, *a.* of great excellence, worth, applied to things narrated = full of interest, I 91; said of things, excellent, I 603; great *in* wisdom, *III 1595; valiant *in* arms, V 1257.

Vestures, *sb. pl.* garments, clothing, IV 850 (in *sing.* in TB).

Vexed, *v. tr.* afflicted, harassed (regions) IV 3167.

Viage, *sb.* warlike undertaking, enterprise, I 2569, 2969, III 2316; a journey, VI 1806.

Viciousli, *adv.* sinfully, immorally, III 1325 (not in TB).

Victorie, *sb.* I 4293, etc.

Victorious, *a.* with *inf.*, successful, *I 5122.

Vikeer, *sb.* viceregent, VIII 756; *pl.* vikeris, VIII 962.

Vileyn, *a.* of low or mean birth, *IV 2961 (NED villain *a*, 4 b, 1483).

Vilenys, *sb. pl.* low-born men, churls, IV 2957.

Vinolence, *sb.* drunkenness, IV 1298 (cited as 1st ex. NED, comp. vinolent TB).

Violence, *sb.* injury, in phr. doth no v., does not injure, I 6656; discomfort, weakened form of v. 1 NED (no ex.) *III 4464; fury, onset? *III 1456; exercise of force, *IV 2658.

Violes, *sb. pl.* vials, small vases, VII 1533.

Violettis, *sb. pl.* violets, I 6659.

Virgynal, *a.* pertaining to a virgin, III 1330.

Visible, *a.* obvious, manifest (to the understanding) *IV 2201 (NED 1613).

Visibly, *adv.* so as to be visible to the eye, II 447.

Visitacioun, *sb.* the action of Jesus of coming to the Jews in order to aid them, VII 1423.

Visite, *v. tr.* in religious sense, said of Constantine visited by Peter and Paul as messengers of the Lord, VIII 1218, 1226.

Vocat, *sb.* an advocate, IX 2678.

Voide, *a.* devoid *of*, IX 3591.

Voided, *v. tr. pass.* expelled, got rid of, dismissed, III 4783; voideth, perhaps in positive sense of expel, do away with, IX 3230.

Voidyng, *pres. p.* clearing away (mists), III 4463; setting aside, making void, IV 3905; with immaterial object, VI 405.

Voise, *sb.* report, rumour, IX 2975.

Volum, *sb.* a book, volume, I 5988; *pl.* volumys, books (in Ptolemaic Library) VI 2590.

Voluntarie, *a.* done of one's own free will, said of actions (sin) *VII 403 (NED voluntary 1 b, 1449); of feelings (malice) developing in the mind without external constraint, VIII 1777.

Volunte, *sb.* volunty, will, wish, desire, III 4447, VI 732.

Vomyt, *sb.* *VII 1500 (NED 1440).

Voutis, *sb. pl.* vaults (underground rooms) VI 1299.

Vouche, to guarantee the truth of, bear witness to, in phr. sauff it vouche, to vouchsafe, *III 1049 (NED 1591).

Vulgar, *sb.* the vernacular, IX 3083.

Vulgar, *a.* ordinary, in common use, II 2440 (cited in NED from Lyd. Min. Poems, Percy Soc. p. 87).

Vultures, *sb. pl.* vultures, II 4126.

W

Wach, *sb.* watch, dissipation, turning night into day, II 2258, staying up late in revelry, V 2323.

Wachet, *a.* watchet, a light blue, here prefixed to blue as a qualifying term, *VI 44 (NED 1536).

Wages, *sb. pl. fig.* reward, recompense, II 1328.

Waite, *v. tr.* to look forward to some contingency, await, IV 2912.

Wake, *v. tr.* to attack fiercely, *III 4916 (NED no ex. Comp. TB for same use of word awake).

Wakir, *a.* watchful, unsleeping, III 4354, waker, III 4362, IV 345.

Walke, *v. intr.* live, dwell, range (in forests), V 1054.

Walkyn, *sb.* welkin, V 1000.

Wall, *sb. fig.* a source of defence, applied to a person, III 1080, IV 607, 721.

Wall, *v. tr.* to enclose with a wall, II 4147, with *aboute*, III 850.

Wallid, *ppl. a.* walled, enclosed with a wall, *VII 1452 (double-walled, NED 1871).

Wan, *v. intr.* won, got on (the wall), IV 269.

Wanhope, whanhope, *sb.* hopelessness, I 6892, 3518.

Wardeyn, *sb.* guardian, protector, V 1758; *pl.* sentinels, V 1525.

Wardis, *sb. pl.* divisions of troops led by subordinate commanders, II 411, etc.

Wardropeer, *sb.* wardrober, officer in charge of the robes, wearing apparel, etc. IX 2886.

Warnyng, *sb.* III 2412; *pl.* I 6091.

Wast, *sb.* useless expenditure, waste, VI 2679, 81.

Waste, *v. intr.* said of non-material things, to dwindle away, disappear, II 738; said of time spent unprofitably, V 1508.

Wastyng, *ppl. a.* waning, passing of transitory goods, their shadows, IV 1220.

Watir-lelie, *sb.* water-lily, *I 5676 (NED 1549).

Watres, *sb. pl.* with defining word, distilled; a liquid preparation used as a cosmetic, *I 6556.

Watry, wattri, *a. gen.* connected with the water (fishermen) *II 2272 (NED 1586); of the nature of water, said of showers, *VI 45 (comp. NED watery 4, 1477).

Wawe, *sb.* wave, I 1577; *pl.* I 1582, of weeping, VIII 1957.

Waynes, *sb. pl.* chariots used in ancient warfare, I 2898, V 1565.

Web, *sb.* his web of knighthood spun by the fates; used instead of the more frequent 'thread', *III 3659 (NED web, meaning woven material, 1st ex. *fig.* use 1599; of the present use with implication of something spun rather than woven, no ex.).

Wedde, *sb. fig.* leyn his lyff to wedde, as a pledge, VIII 3083.

Wedircok, *sb.* VI 147.

Weeldi, *a.* active, agile, I 2259 (Chaucer word).

Weer, werre, *sb.* were, a state of uncertainty or instability, in phr. dependeth in a w. I 3123; perplexity, in phr. in a w. I 4954, in double w. III 36.

Weiliggeris, *sb. pl.* *II 4177 (NED waylayers, 1661).

Welful, *a.* wealful, said of Fortune, good, happy, I 259, prosperous, fortunate, I 2056, fortunate, used in antithesis to contrary, I 5010.

Welfulnesse, *sb.* good fortune, III 731 (Chaucer).

Well, *sb.* a spring, IV 1139; *fig.* a source, applied to a person, I 6892.

Went, *sb.* course, path, way, in phr. to make one's went, to betake oneself, go, I 4681, 5318, VIII 2145.

Wepyng, *ppl. a.* in phr. w. wyues, I 6375.

Wepynges, *vbl. sb. pl.* weeping, I 5705.

Were, *v. tr.* to protect against (cold, the frosty night) IV 875.

Wered, *pp.* said of a person, worn, exhausted (in the wars) *V 680 (NED 1508).

Werkere, *sb.* worker, causer, performer, II 1169.

Werkyng, *vbl. sb.* action, behaviour, I 2511, 6631, 6855; an instance of behaviour, 'performance', III 3047; action, IV 3082; in *pl.* actions, IV 3380.

Werm, *sb.* serpent (of forgetilnesse, oblivion) II 225, of dread, III 3613; used for vermin in general? *III 4295; *pl.* wermys, serpents, meaning the Hydra, I 5428; see wormees.

Wermfrete, *a.* worm-eaten, I 6566.

Wernyd, *pp.* warned, many MSS. have 'quernyd', probably an orthographical variation that slipped into an early copy, I 6733.

Werreye, *v. tr.* to warray, war upon, I 3136.

Westward, *adv.* in the west, VIII 611.

Wetyng, *vbl. sb.* weeting, knowledge (specific) III 5058.

Weuyng, *vbl. sb.* weaving, II 2505.

Whelpe, *sb.* a puppy, whelp, *V 2272 (erroneously cited in NED as a young son, a boy, under whelp 2 b).

Whelpid, *pp.* brought forth whelps, II 4019.

Whirle-wynde, *sb.* IV 2641.

Wich, *sb.* a witch, IV 481 (not in TB).

Wikke, *a.* wick, said of weeds, destructive, harmful, pernicious, I 6661.

Wikked, *a.* as *sb.* the wicked, I 6697.

Wilde, *a.* not tame or domesticated, IV 3235.

Wilful, *adv.* wilfully, II 1557.

Wilfull, *a.* desirous (to do something), I 3149.

Wilis, *sb. pl.* wiles, cunning, I 6612.

Will, *sb.* desire, inclination, opposed to duty or right, III 2874, 3058.

Willi, *a.* willy, willing, I 462.

Windi, *a.* fitful, wavering, changeable, said of the favour of the people, V 1822.

Wirste, *sb.* wrist, IX 2258.

Wise, *a.* as *sb.* a wise man, philosopher, II 2360; *pl.* II 636.

Wissh, wissyn, *v. tr.* to wis, teach, instruct, I 1899, IX 577.

Wite, *v. tr.* to blame, III 176, VI 489.

With, *prep.* by, I 4476, 5386, II 1760, etc.

Withdrauht, *vbl. sb.* withdrawal (of reverence, respect) III 4282.

Withdrawe, *v. refl.* with *inf.*, to *do* something, desist from, *III 4773, VI 956; *tr.* to withdraw (a conspiracy), VI 3052.

Withdrawing, *vbl. sb.* withdrawal, III 786.

Witholde, *v. tr.* retained, kept? said of the chosen knights of all Europe at Arthur's court, *VIII 2979.

Withseie, *v. tr.* deny, refuse, III 2001.

Withsette, *v. tr.* to resist, V 2280, 2381, VIII 2037.

Woful, *a.* said of a person, II 1681, etc.

Woful, *a.* as *sb.* woeful people, II 1673.

Wol, *adv.* right, becomingly, III 3553.

Woluis hed, *sb.* in phr. to cry w. h., i.e. to outlaw, VII 1261.

Woluesse, *sb.* II 4036, IV 2477.

Woluysh, woluyssh, *a.* wolfish, voracious, II 3743, 3889.

Wonde, *v. intr.* to wend, turn, used here with *inf.* in sense of fail or neglect to *do* something, *IX 642.

Wonderful, *a.* fickle, changeable, *V 1826.

Wonderli, *adv.* in a strange, peculiar way, used with ironical implication, *V 109.

Wonyng, *sb.* dwelling, abiding place, III 3245.

Worldli, *a.* in phr. al worldly people, i.e., all the people of this world, all the living, V 835.

Wormees, *sb. pl.* serpents (the Hydra), I 5420.

Worshep, *v. tr.* to give lustre to, add to the worship or reputation of, *VI 3245.

Worshepe, worshipe, *sb.* position, estate, high estate, honour, I 56; excellence of character, uprightness, II 1110; honours, dignities, IV 387; honour, in sense of repu-

tation, I 2236, 2496, etc.; to *do* w., to give honour to, to be an honour to, I 273, to give honour to, I 1805.

Worthe, *v. intr.* to vault, leap (on a horse) VIII 462.

Worthynesse, *sb.* dignity, I 2405; courage, bravery, I 2731.

Wrak, *sb.* wreck, here in the nature of a landslide? *I 2861; to compulse to w., to reduce to straits by utmost rigor, III 463; bi ful mortal w., wreck, destruction? *IV 727; destruction (slaughter), IV 1832, destruction, V 1968; to *go* to wrak, to destruction, V 2581; conflict, combat, V 941.

Wrake, *sb.* vengeance, wreak, II 2897; wreche, I 6938.

Wrappid, *pp.* wrapped (in straw), I 6169.

Wreke, *pp.* revenged, II 3193.

Wresten, *v. tr.* to arrest, check, control, IV 948, III 3141.

Writith, *v. tr.* with clause as obj. *I 6632.

Writtes, *sb. pl.* writs, summonses, VIII 2910.

Wrothe, *a.* wroth, I 6692.

Wrynkles, *sb. pl.* cunning contrivances? *I 2683.

Wympled, *pp.* here used in sense of to take the veil as a priestess in a temple, see veilled; *pp.* *II 3994.

Wyndi, *a.* empty, airy, IV 2676.

Wynnyng, *vbl. sb.* gain, III 1634.

Wyuen, *v. intr.* to wive, marry, I 5827.

Y

Ydolastre, *sb.* idolater, in MS. B, II 1478; *pl.* in MS. B, II 1715.

Ydolatre, *sb.* this form is generally used in the MSS.

Ydropisie, *sb. fig.* hydropsy, thirst for riches, *III 696; see dropesie, idropesie.

Yerde, *sb.* a yard, a stick, I 2241, etc.; *fig.* VIII 2088, the yard of correction.

Yerne, *adv.* speedily, quickly, IV 3176, IX 2752.

Ymage, *sb.* a visible appearance, a figure, an apparition, *VI 18 (comp. NED, image 3 b, 1530); *pl.* applied to the constellations as figures of persons, etc. *I 5848 (NED, image 1 c, 1481).

Ymagined, *v. tr.* devised, plotted, planned, I 3927.

Ymagynyng, *vbl. sb.* imagination, III 1632 (not in TB).

Ynde, *sb. attrib.* Ind, of India, applied here to sapphires = blue? I 6651, IV 2671, IX 3454.

Ynfluent, *ppl. a.* flowing in (in astral sense), influent, *VI 3388 (NED 1471); see influent.

Yolde, *v. tr.* forced to yield, conquered, VI 2879.

Ypocras, *sb.* hippocras, the drink, III 2401, VII 1282.

Yys, *sb.* in figurative context, IV 1054.

Z

Zithes, *sb. pl.* scythes, VI 168.

INDEX TO THE TEXT OF THE FALL OF PRINCES

Aaron, tribe of, 241; kindred of (priests), 277; leads the Jews, 813.
Abel, 20.
Abias (Abijah), king of Judah, 245, 246.
Abimen (Abijah), son of Jeroboam, 243.
Abithomarus (Britomaris), 609 ff.
Abnor (Abner), 210.
Abraham, invented Syrian and Chaldæan letters, 268; 807, Habraham, 813; 814.
Achab (Ahab), 247 ff.
Achademye, 506.
Achaia, the flood in, 45; 456, war with Rome, 623; with the Ætolians, 634.
Achelous, river and god, 152, 153.
Acheois (Achæans), 634.
Acheronte (Acheron), 450; Alexander of Epirus, 513 ff.
Achillas, 699, 740, 743 ff.
Achilles, 191, 192, 476, 513, 686, 753, 827.
Achoun (Aiton), 977.
Achye (Ahijah), the prophet, 243.
Adab, 247.
Adam, 14 ff., prophecy of, 267; 806, 1018.
Adonydes (Adonis), 162.
Adoram, 219.
Adrastus, king of Argos, 101 ff.
Adrastus, hill in Armenia, 717.
Adrian, a prætor, 727 ff.
Adrian, Pope, 945.
Adriana (Ariadne), 67 ff., 75 ff., Adriane, 123.
Affrik, ruled by Jabin, 86; where Carthage stands, 256; 362, Machæus, 437; work by Petrarch, 476; 529, 550, 552, 599 ff., Jugurtha, 671; Marius, 705; Adrian, 727; Pompey, 730; the last Scipio, 749; Lepidus, 771; Maximian, 847; Galerius, 850; 864; Heraclian, 887, John the Sanguinary, 913; St. Louis, 975; 1011.
Affrikanes, 552, 595 ff., Affricans, 603, 615, wars with Rome, 619 ff.
Agag, 207.
Agamenoun (Agamemnon), 115, 169, 173, 178, 187, 192, 676.
Agathocles, 547 ff.
Agave, daughter of Cadmus, 55; kills her son, 56.
Agellius (Aulus Gellius), 480.
Agenor, father of Europa, 52.
Agides (Agis), king of Sparta, 423.
Agistulphe (Agilulf), 944.
Agnus Dei, 858.
Agothodes (Agathocles), 578; son of Philopator, 608.
Agothodia, 609.
Agrigentum, 595.
Agrippa, 783.
Agrippa, son of Julia, 776.
Agrypine (Agrippina), 788, 838.
Agrypine, mother of Nero, 791, 795.
Agrypine, the city, 841.
Aigle (Aquileia), 874.
Alapie, 956.
Alban, St., 846.
Albanoys, 319 ff., 349.
Albanye (Alba Longa), 311.
Albanye (Albania), 732.
Alboinus, 914 ff., Alboyne, 917.
Albumasar, invented astronomy, 270.
Albynus, a knight in Gaul, 831.
Albynyus (Albinus), 727.
Alceste, 188.
Alcibiades, 420 ff.
Alcmene, 141.
Alericus (Alaric), Alerik, Allerik, 882 ff.
Alexamenes, 618.
Alexander Balas, 652 ff., called Zebina, 710.
Alexius (Alahis), 943.
Alexius, son of Emanuel of Constantinople, 958.
Alexius, tutor of the above, 958.
Alexius, son of Isacius, 962.
Alfonse of Castile, 971.
Aliensois, the feast of, 801.
Aligate (Talliazzo), 974.
Aliogobolus (Heliogabalus), temple of, 831.
Alisaundre (Alexander the Great), Alisandre, and Diogenes, 176 ff.; 239, 341, 411, 456; begotten by Nectanebes, 493; Callisthenes, 504 ff.; presumes to be a god, 507; slays Clytus, 511; Darius, 518 ff.; 528, his successors, 529 ff.; hangs Pausanias, 539; his

wife Bersane, 554; 559, 562, 563, 621, 734, 753, 811, 866, 887, 891.
Alisaundre, son of Amyntas, 456, 458, 462.
Alisaundre of Epirus (Pirothe), 513 ff., 577.
Alisaundre, son of Cassander, 557; son of Perseus, 623.
Alisaundre, son of Herod, 777.
Alisaundre (Alexandria), 743 ff., Alisandre, 816, 846, Arian Heresy, 853; 854, 922.
Alkeroun, the Koran, 923.
Alletus (Alectus), 846.
Almayne, 746, 804, Almaigne, 832; Almeyne, 839; 894.
Almayne, 746, 804, Almaigne, 832; Almeyne, 839; 894.
Alpies (Alps), Hannibal, 639; 703, Cæsar, 752; Alpies of Itaille, 735; of Almayne, 839; of Itaile, 874; 894.
Althæa, 136 ff.
Amalech (Amalek), 207, 212.
Amalechitis, 273.
Aman (Haman), 462 ff.
Amarales, king of the Moors, 913.
Amaricus (Hermanric), 873.
Amaryn (Omri), 247.
Amazias (Amaziah), 272 ff.
Amazons, the, 75, 119, 151.
Ambrose, St., 879 ff.
Ammonites, 205.
Amon, 375, *see* Jupiter.
Amonyus (Ammonius), prince of Antioch, 650.
Amphion, king of Thebes, 45; exiled Cadmus, 59; 684; Amphioun, 768.
Amphiorax, 102, 187.
Amphitrion, 141.
Amulchar (Hamilcar), 531, 549, 598, 599, father of Hannibal, 638.
Amyclas, 451.
Amylia (Æmilia), 784.
Amylius (Æmilius), 311 ff.
Amyntas, 456 ff.
Amyntas, prefect of Babilon, 558.
Ananyas, the dull son of a peasant, 821.
Anastaise, (Anastasius), Roman emperor, 940.
Anathois, the, 411.
Anaxarchus, (Ariarathes), 531.
Anaxerses (Anaxarchus), Greek philosopher, 983 ff.
Ancelyne (Ascelin of Laon), 951.
Anchus (Ancus Marcius), 350.
Andalus the Black, 333 ff.
Andragracian (Andragathius), 874.
Andree (Andreas) of Hungary, 1002 ff.
Andriscus, 651, 652.
Androgee, Androgeus, son of Minos, 67.
Andromecha (Andromache), 192.
Andronicus I. Comnenus, 957 ff.
Anelida and Arcyte, 9.
Antartik, 677.
Anthenor, 170.
Antheon (Actæon), saw Diana, 56.
Antheus (Antæus), 148.
Anthilocus, son of Theseus and Phædra, 77.
Antigone, 96.
Antigonus, 534 ff., 565, 579, 580, 582, 593.
Antioche, 650, 663.
Antiocheene (Antiochian), 650.
Antiochus, 562, 588 ff., 626 ff., Epiphanes, 653; Eupator, 653; 659, 661, 663.
Antipadra, 779.
Antipater, 529.
Antipater, son of Cassander, 556 ff.
Antipater, father of Herod, 777.
Antistius, 706.
Antonius, St., 834.
Antonyan (tower), 816.
Antonyne (Antoninus, emperor), 831.
Antonye, Antoyne (Mark Anthony), 756, 757, Antonyus, 761; 762, 769 ff., and Cleopatra, 772, 773; 776, 778, 779.
Antonye, son of Mark Anthony, 775.
Antropos, 22, 105, 116, 612, 1000, *see* Atropos.
Apis, 46, 374.
Apollo, consulted by Cadmus, 53; by Laius, 88; by Œdipus, 91; father of Orpheus, 162; sacrificed to by Pyrrhus, 193; opinion of Socrates, 286; Delphicus, 396; 402, Dionysius' conduct in his temple, 497; Philip's sword offered to him by Olympias, 540; Laodice, 562; Delphian and Brennus, 572 ff.; temple in Rome, 600; pillar falls down in Rome, 613; 859; 1011.
Apostata, *see* Julian.
Appenyn, Mount, 640, 995.
Appius Claudius, 237 ff.; 368; 413 ff.
Appius Claudius, Roman general, 595.
Aprill, the month, 819.
Aprinas (Arpinum), 701, 755.
Aquileia, 833.
Aquiline (gate), 704.
Arabratus, son of Artaxerxes, 467.
Arathus (Aracus), 405.
Arabba, King, 514.
Arabia, borders on Phœnicia, 52; Arabic, 161; the people of rebel against Athaliah's husband, 249; conquered by Uzziah, 275; Theo fled to, 455; Alexander Balas, 655;

Pompey, 732; 777; Muhammad, 920 ff.
Arabiens, 922.
Araxazes (the Araxes), 731.
Arbachus (Arbaces), 265.
Arbicio, 878.
Arbogastes, 875 ff., Arbogaste, 875.
Archadie (Arcadia), 152.
Archagathus, son of Agathocles, 550.
Archanye, the kingdom of, 287, 293.
Archanytes, 291.
Archelade, the town of, 831.
Archelaus, 716.
Archelaus, son of Herod II., 783.
Archiraspedes, 534.
Ardisius, 304.
Areche, 995.
Arge (Argos), 138.
Argire, the country, 534.
Argoones (Argones), 971.
Argos, 618.
Argus, eied as, 11; warred on by Isis, 47; eyes, 216; 221, 319, the brightness of, 329; Arthur like him in peace, 901.
Argyve (Argos), 46.
Argyuoys, the kingdom of, 48, 82, Argyues, 417, 580.
Ariadne, 24.
Ariobazarnes, 714.
Aripertoun (Aribertus), 943.
Arirarches (Ariarthes), 653.
Aristæus, first used milk and curds, 270.
Aristobolus, 733, 748.
Aristobolus, son of Herod, 777.
Aristobolus, brother of Herod's wife, 779.
Aristomochus, 837.
Aristotiles, 506, 512.
Aristotyn (Aristotimus), 580 ff.
Armenye (Armenia), 29, 518, 531, 714, 732, 936, 977.
Arnold (Arnulph) of France, 947 ff.
Arogoneis (Aragonese), 1006.
Arragoun (Aragon), king of, 976, 1006.
Arryus (Arius), 854.
Arsacides (Arsaces), 659, 660.
Arsinoe, 564 ff., 924.
Arsinoe, wife of Magas, 582 ff., 587.
Artabanus, compasses Xerxes' death, 399, 402 ff.
Artabanus of Parthia, 722.
Artaces, 732.
Artasia (Artusia), Artaxerxes' concubine, 468 ff.
Artaxerxes, 403 ff.; 455, 465 ff.; 517.
Arthur, King, 898 ff.
Artyk, 677.
Arusius, 579.
Asaph (Asa), 246.
Asapus (Asopus river), 717.
Ascalon, 779.
Ascanius, 311.
Asclepio, 846.
Asie, Asia, 167, 283 ff., 305 ff., 375, 427, under Darius, 517; Gordius, 521, 558; Seleucus, 588; Mithridates, 712 ff.; Pompey, 731 ff.; Sapor and Valerian, 835 ff.; 882, 920, Chosroes, 934; Pontus, 957; 1011.
Assiriens, under Sardanapalus, 263; 300, 606.
Assuerus (Ahasuerus), 462 ff.
Assyria, 263, Assyrie, 278; Sennacherib, 279.
Astaroth, 213.
Astriages (Astyages), 283 ff., 305, 478.
Astrolabe (Chaucer's), 9.
Astrosiade, 1005.
Asynyus, 788.
Atalanta, 138.
Athamas, son-in-law of Cadmus, 57.
Athens, 25, 65, 67, 72, description of, 118; and Theseus, 122; warred on by Darius, 381; Miltiades, 386 ff.; Alcibiades, 423; Philip a hostage there, 458; 493, its schools of philosophy, 505; 529, Athenes, 715, Tully, 758; Düke Gaultier, 991 ff.
Athenyenses (Athenians), rejoiced in Solon's laws, 418; 458.
Athenyo (Athenion), 694.
Athys, son of Crœsus, 301.
Atilius, a prætor, sent out against Jugurtha, 670.
Atlas, 151, Athlas, 1011.
Atreus, 106, 113 ff.
Atropos, 141, 431, *see* Antropos.
Attalus, 886.
Attemperaunce, the virtue, 806 ff.
Attilius Regulus, 610.
Attilius (Attalus), king of Asia, 653.
Atyne, the city, 760.
August, the month, 680.
Augustence (Augusta, the city), 907.
Augustus, *see* Octavian, 364, 779; surname of Maximian, 845.
Aungerys (Angers), 904.
Aungoie (Anjou), 904, 973.
Aunguisel, 909.
Aurelian, Roman emperor, 840, 843, 844.
Aurelius Alexander, Marcus, 832.
Aurelius Antoninus, 831.
Aurora, 379, 976.
Authonoe, daughter of Cadmus, 55, 56.
Autrasie (Austrasia), 930.
Auergnatis (Auvergnians), 665 ff.
Auuerne, the river, 665.
Avalon, 909.

Avelyn (Avellino), 1004.
Aventine, Mount, 149, 315, 658, 804.

Baal, 248.
Babel, 32, 34.
Babiloun, Babiloyne, 36, 43, 278, 280, 281, 298, Babilon, 524, 530, 540, 558, 722, 835, 891, Saladin, 962.
Baccarius, 403.
Bacchus, son of Semele, born out of wedlock, 56; marries Ariadne, 76; in regard to Orpheus, 163, 165; invented wholesome wines, 270; and Midas, 296; 307, 327, is far off from Lydgate, 331; 627, Bachus at Wynchestre, 898; 1014.
Bactrians, 42.
Bactrie (Bactria), 558.
Bagorois (Bavarians), 943.
Balisaire (Belisarius), 913.
Ballas, 659, *see* Alexander Balas.
Baltazar (Belshazzar), 298 ff., 302 ff., 891.
Baptist John, 858.
Barach (Barak), husband of Deborah, 81.
Barbeflu, 907.
Basa, 247.
Basilius, 868.
Bathe, 898.
Bedewar (Bedevere), 904.
Bedrye, 799.
Beeme (Bohemia), 914.
Belgius, 571.
Bellanicus (Hellicanus), 581.
Bellerophon, 24.
Bellius, helps Masinissa, 616.
Bellona, invented warfare, 270; 542, 738.
Belset Tarquemayn (Belsech Turcoman), 953.
Belus, father of Dido, 253.
Belus, father of Danaus, 49.
Benjamin, the line of, 204, 370.
Berell, one of Arthur's knights, 904.
Beronices (Berenece), wife of Glaucus, 576.
Beronices, daughter of Arsinoe, 582 ff.
Beronices, wife of Tholome, murdered by Seleucus, 589.
Berosynthia (Berecyntia), 635.
Berry, 904.
Bersabe, 361, 372.
Bersanes (Bersane), 554 ff.
Bessus, 525.
Bethel, 241.
Bethlem, 780 ff., 814.
Bible, the, 15, 16, 29, Gideon, 84; Samson, 179, 183; Saul, 209; Jezebel, 248; Amaziah, 272; Uzziah, 277; Hoshea, 278; Belshazzar, 298; Mordecai, 464; Azariah, 649; Maccabees, 659; 782; the Israelites, 813; 865, all kindreds descended from the sons of Noah, 882.
Birsa, the city, 256, 619.
Bisante, the city, 493, Bizante, 863.
Bithynye (Bithynia), 644 ff., 713 ff.; Arian Heresy, 854.
Blynde Baiard, 636.
Blynde Ladi (Fortuna), 742.
Bocchus, 671; Boccus, 691.
Bochas, Bochacius (66), 1 ff., his noble book, 12; complains the Fall of Adam, 22, 29; rebukes Nimrod and all proud princes, 36; tells about Cadmus, 59; Æetes, 60; is talked to by Thyestes, 107, by Atreus, 113; disgusted with Atreus and Thyestes, 117; tells people not to believe tales without proof, 125; On the Unstableness of Princes, 127 ff.; laughs at Princes who try to make themselves secure against all adversity, 133 ff.; against great riches, 170 ff.; In Praise of Poverty, 172 ff.; his Chapter on Women, 184 ff.; his Excuse, 189; on Obedience, 214 ff.; on Flattery, 217 ff.; on Good Government, 221 ff.; apropos of Dido, 261; Sardanapalus, 265; commends Virtuous Business, 266 ff.; 283; on Deceit, 323; considers the falling of princes, 332; on Lucrece, 356; Complaint on the Luxury of Princes, 360 ff.; on the tyranny and falseness of judges, Appius Claudius, 413; against the untruth of judges, 416 ff.; on worldly men and virtuous men, 432 ff.; on tyrants, 440; the chapter against covetous people, 447 ff.; on knighthood and prudence joined, 459; his first three books, 477; against tyrants, 494, 499; on the ruin of war, 528 ff.; Out on Beronices! 583; on beauty and virtue, 585 ff.; his conversation with Fortune, 675 ff.; Lydgate makes him say that he wrote his book chiefly to avoid the vice of gluttony, 681; virtue springs not from high or low birth but from a pure heart; no man is gentle except by his deeds, 709; digression on clothes, 746; thinks his language too rude to describe Tullius, 754; On Rhetoric and Oratory, 763; the debate between Messalina, Tiberius and Caligula, 783 ff.; his conversation with Petrarch, 823 ff.; rebukes Valerian,

836, 837; on Blasphemy, 869; How Rome came to Nought and on the Conduct of Kings, 888 ff.; his words against Rome, 894; exclamation against Unkind Kindred, 911; his debate with Brunhilde, 923 ff.; on the decay of the Church, 941, 942; against the Pride of Princes, 948; decides not to lay bare the abuses of the Church, 950; the blood of tyrants is a noble sacrifice to God, 960; on love between kindred, 968 ff.; commends three philosophers for their patience, 983; talks to Dante, 990; he wants to rest, but three princes appear to him, 1005; disparages Englishmen, but except with his pen he made no man to bleed, 1008, 1009; his Fall of Princes, 1016 ff.

Boece; the Consolation, 9; his story, 897; Boys, 897.

Boecia, built by Cadmus, 53.

Bois (Boetius), 897, *see* Boece.

Bolerus, 703.

Boneface VIII., 978, Boniface, 979.

Boniface, Pope, 920.

Bonnevente (Benevento), 973.

Bononia (Bologna), 970.

Bonosus, 841.

Book of the Leoun (Chaucer's), 9.

Book of Vainglory (Tullius), 760.

Boreas, 679.

Brennyus (Brennus), 571 ff.; 578.

Brentois, 913.

Breteyne (Britain), 7, 11, 50, 226, 772, Severus, 831; Carausius, 845 ff.; Constantine, 856, 863; Maximus, 873; King Arthur, 898 ff.

Breteynys tweyne, 845.

Bretouns, 900, 905 ff.

Brunnechilde (Brunhilde), 923 ff.

Brut (The), 856, the book of Brutus, 899.

Brutis, 898.

Brutis Albioun, 436, 752, 842, 863, 911, 1008.

Brutus, father of Lucrece, 226, 232.

Brutus, a captain slain by Pompey, 730.

Brutus Cassius, 752, 753.

Brutus, who slew his children, 969.

Bry (Brie), 928.

Bryenne (Brienne), 964.

Bulgar, a Bulgarian who told the story of Philippa Catanensi, 999.

Bulgarience, Bulgarians, 937.

Bulgarois, 895.

Bull, found by Cadmus, 53; Jason's bulls, 61; of Crete (Hercules), 149.

Burgoyne (Burgundy), 904, Burgeyne, 907; 909, 930, 989.

Busar, 895.

Busiris, 147.

Byblis, 156, 160.

Bytinctus (Bituitus), 665 ff.

Cacabosile, 739.

Cacus, 150.

Cadmus, 41, 52–60; taught the Greeks how to write, 54; invented letters, 254, 269.

Calabre (Calabria), 999.

Calabrien, a, named Constantine, 999.

Calcedoyne (Chalcedon), 919, Calcidonye, 920.

Calcide, the city, 626.

Caldee (Chaldæa), 268.

Caldeies, 281, 282, Caldeis, 838.

Calidonye, 136, Calidoyne, 140.

Calipurnia (Calpurnia), 751.

Calipurnyus, 669.

Callicrates, the ivory carver, 269.

Calligula (Caligula), 783 ff.

Calliope, 7, 13, mother of Orpheus, 162; 329; 683.

Callisthenes, 504 ff.

Calvarie, 814.

Cam, invented Hebrew letters, 268.

Cambyses, 285, 290, 374 ff., 478.

Camillus, and Marcus Manlius, 484.

Campania, 317, 760, Campaigne, 762; Champayne, 804.

Campanyus (Campanus), 707.

Canaan, 80, 86.

Canace, 193 ff.

Candalus (Candaules), 294 ff.

Cantirburi Talis, 10, Cauntirbury Talis, 842, *see* Cauntirburi, 899.

Capadoce (Cappadocia), 531, 532, 653, 713 ff., 835.

Capadociens, 714.

Capitoile, the, at Rome, 482, 483, 612, 689, 690, 704; Cæsar's death, 751; Herod crowned there, 778; 804, 851.

Capua, 642.

Caransius (Carausius), 844, Karansynus, 845.

Carbo, 706.

Cardigan (Khadija), 921.

Caribdis, 458, *see* Karibdis.

Carie (Caria), 530.

Carlioun (Cærleon), 904, 910.

Carmentis, 490.

Carmentoun, the rock, 490.

Carnotence (John of Salisbury), 821.

Caron (Charon), 790.

Carthage, 239, 253 ff.; 362; Machæus, 437 ff.; Himilco, Hanno, 442 ff.; 475; Cartage, 528; Hamilcar, 531;

Agathocles, 550; Pyrrhus, 579; 595, etc.; and Syphax, 615; wars with Rome, 619 ff.; Hannibal, 638 ff.; 685, 887, 891, 975, 1011.
Cartagynensis, 596.
Cartalus, son of Machæus, 437 ff.
Caryne (Carinus), son of Carus, 841, Carynus, 842.
Cassander, 529; and Olympias, 541 ff.; slays Bersane, 554 ff.; compasses death of Pyrrhus, 576.
Cassandre (Cassandreia), 565, 566.
Cassandra, 169.
Cassius, a Roman general, 725.
Cassius of Parma, 776.
Cassius, who slew his children, 969.
Cassyne (Monte Cassino), 973.
Castel Florentyn, 995.
Castel Tunge, 855.
Castile, 971.
Castor, Mithridates' bailiff, 718.
Castor (and Pollux), 789.
Catacrismus, invented Hebrew letters, 268.
Catalyne, Catelyna (Cataline), 756, 757.
Cathabadyn (Cathebadinus), 862.
Cathanus (Cacanus), 937 ff.
Cathenois (Catanæans), governed by Alicibiades, 422.
Catholicus, name given to Theodosius, 879.
Catoun (Cato), 325; his virtue, 362 ff.; 692, 761, 787.
Catoun, a Roman knight, 622.
Catouns, two, 827.
Catullus, a prince of Rome, 707.
Catulus, Gaius, Roman consul, 610.
Catulus, slain in the wars of Marius, 706.
Caucasus, 412, 522, 733.
Cauntirburi, 899.
Caunus, 160.
Caym (Cain), 21.
Cecile (Sicily), 77, 442, 496, Secile, 550, 736, 935, 963 ff.; Earl of Brienne, 966; Herry, son of Frederick II., 966 ff.; Charles of Anjou, 972 ff., 983; Philippa Catanensi, 999 ff.; Scicile, 1002.
Cecrops, 46.
Cedron, the Vale of, 252.
Ceis, father of Saul, 204.
Ceix and Alcione (Chaucer's), 9.
Centaurs, the, 119.
Cephissus, 156.
Cerberus, 121, slain by Hercules, 149; his three heads, 450; 656, 851, 867.
Ceres, invented agriculture, 270.
Cersoun, a city, 940.
Cesar (Julius Cæsar), 11, 325, 364, 451, 692, 699, 700, and Pompey, 734 ff.; war in Egypt, 743 ff.; envoy on, 752; 759, 761, 769, 770, 771, image of, 775, 776; 801, 827, 903, 905.
Cesaria (Cæsarea), 779, 868, 871.
Cesarius, son of Cleopatra and Cæsar, 775.
Cesar Lucyus, 771.
Ceson Quintius, 410.
Cesonia (wife of Caligula), 790.
Cetegus, 757.
Charlis the Great, 945.
Charlis, of France, 952.
Charlis (Carloman), king of France, 947.
Charlis of Lorraine, 951.
Charlis, king of Jerusalem and Sicily, 972 ff.
Charlis, son of Philip the Fair, 988, Earl of March, 989.
Charlis of Tharente (Tarentum), 990.
Charlis, father of Robert, Duke of Calabria, 999.
Charlis, earl of Marcon, 1003.
Charon, 450, *see* Caron, 790.
Chaucer, 7, list of his works, 8 ff.; Legend of Good Women, 49, 50; Lucrece, 226; 436, Chauceer, his Legend of Cupide, 772; he wrote about Zenobia in his book of Canterbury Tales, 842; 1015, 1016.
Chaumpayne (Campania), 614, 695, 704, 788.
Chaumpayne (Champagne), 928.
Cherubyn, 987, 1018.
Chilperik, 926; brother of Sigebert, 928, 929.
Chimæra of Lycia, 24.
Chiris (Chus, Cur), cousin of Noah, 29.
Chose, a city taken by Carus in Parthia, 841.
Christians, 350.
Cibil, 809, *see* Sibyl and Cybile.
Cicile (Sicily), 592, 940, etc., *see* Cecile, Sicile.
Cicilian (Sicilian), 592.
Ciclades (Cyclades), 715.
Cinarus (Cynras), 160.
Cincinnatus, 411, 412, 452.
Cipre (Cyprus), 161, Dido arrives there, 255; Evagoras, 454; 531, 558, Pompey, 739; 965; 984.
Cipre, city built by Herod, 779.
Cipriens, 255.
Ciracuse, 548, *see* Siracusis.
Circe, 217, Circes, 327, 458.
Cire (Cirrha), 620.
Cire (Syria), 268, *see* Surrie.

Cirenes, *see* Sirenes, 217, 318, 327.
Cirenes (Cyrene), 582.
Cirra, 91.
Cirra, the goddess, 693.
Cison, the river, 87.
Cithera, 329.
Citheroun (Cythera), 496, Cytheroun, 1016, Cithero, 1021.
Cithia (Scythia), 305, Cithie, 306, 537, *see* Scithia.
Citoiens, 92.
Cizite (Cyzicus), 716.
Clarus (Carus), 841.
Claudia, 784.
Claudius, Roman consul, 613.
Claudius, a Roman general, 696.
Claudius (Cæsar), 783 ff., 792, 801.
Claudius, brother of Quintilius, 840.
Clement the Sexte, Pope, 981.
Cleomenes, 593, 594.
Cleopatra, daughter of the king of Epirus, 538, 540.
Cleopatra, wife of Alexander Balas, 654, 710.
Cleopatra, mother of Demetrius II., 661.
Cleopatra, daughter of Ptolemy Epiphanes, 666 ff., 710.
Cleopatra, daughter of the above, 667.
Cleopatra, wife of Grypus, 711.
Cleopatra, Cleopatras, and Cæsar 745 ff., 761, and Anthony, 772, 773; 924.
Cleopatras (three), 710.
Clio, 329.
Clodius Polle, 792.
Clotaire, son of Brunhilde, 927 ff.
Clotarye, Clothair, son of Clovis, 925.
Clotho, 140.
Clowis (Clovis), 925.
Clymestra (Clytemnestra), 115, 179, 187, 188.
Clytus, and Alexander, 511.
Codrus, 700, Coodrus, 741.
Colchos, 24, 60 ff., 119, 270.
Collace, the castle, 358.
Collatyn, Lucrece's husband, 228, 357, 359.
Collucyus (Colucio Salutato), 227.
Colyne, the gate, 704, 707.
Cometes (Gometes), 375 ff.
Comodus, Roman emperor, 830.
Compertoun (Gunibert), 943.
Compyne (Compiègne), 928, Compigne, 988.
Coniugast (Conigastus), 897.
Conrade (IV.), 974.
Constancius (Constantius), 845, 846 ff.
Constancius, younger brother of Constantine the Great, 854 ff.; 864.
Constancius, one of Honorius' captains, 887.
Constans, younger brother of Constantine the Great, 854, 855.
Constans, who was slain by Gerontius, 886.
Constantyn the Great, 845, 852 ff., 856 ff.; his touching compassion, 861.
Constantyn, son of the above, 853, 854.
Constantyn, who reigned in Gaul, 886.
Constantyn, son of Heraclius, 935.
Constantyn, son of the above, 936.
Constantyn, king of Greece, 952.
Constantyn, the Calabrian, 999.
Constantynople, 863, 885, 935 ff., 953, Andronicus I., 957 ff.
Constaunce, daughter of Roger of Sicily, 964.
Constaunce, the city, 978.
Coradyn (Conradin), son of Conrad IV., 974.
Corinth, 64, Œdipus heir to, 90; Alexander's seat, 519; destruction of, 624, 625.
Cornelia, mother of the Gracchi, 658.
Cornelius, Roman consul, 595.
Cornelius Cossus, 484.
Cornewaile (Cornwall), 898, 909.
Corolian (Coriolanus), 381 ff.
Corozan (Khorasan), 921.
Cosdroe (Chosroes), 933.
Cosmography (Petrarch's), 476.
Cotiswold, 898.
Coucasus (Caucasus), 306, *see* Caucasus.
Crassus, 606, his head poured full of molten gold, 723, 724.
Crassus, sent against Spartacus, 696.
Crassus, slain in the wars of Marius, 706.
Creon, king of Corinth, 64, 75, exiles Œdipus, 105; Creoun, forced to give up the bones of the lords slain at Thebes, 122.
Cressida, 169.
Crete, 24, 66, 73, 74, 123, the deceitful women of, 132; 417, 515, 525, 645, 799, Saturn, 807; 838.
Creusa, 64.
Crispus, 853.
Crist, 27, 224; who only may save Rome from ruin, 327; his faith, 474, 681; Crist Jesus, 778 ff.; 783, his faith and Nero, 795; born of David's blood, 814 ff.; 828, Maximus, 832; his church, 833; Aurelian, 840; his law, 847; Galerius, 850; Constantine, 859 ff.; Julian, 866 ff.; Valence, 871; prayer of Theodosius, 876 ff.; Chosroes, 934; Constantine, 935;

church, 940; faith, 954; church and Frederick II., 967; 978, martyrs, 987; 994, 1012, 1017.
Cristendom, 906.
Cristene (Christians), 829, persecuted by Severus, 830; 833, Decius, 834; Valerian and Gallien, 835 ff.; Diocletian, 846; Galerius, 851; Licinius, 852; Constantine, 863; Julian the Apostate, 867; Valence, 871; Muhammad, 920.
Crœsus, 300 ff., 452, 676.
Crowned Asse, 206.
Cruelty of Women, 69.
Cupide, 155, does not like disdain, 158; described by Canace, 197; 327; Cupidis rage, 586; 627.
Cursie, the town, 639.
Cursius (Curtius), 606.
Cybile (Sibyl), 737, Cebile, 738.
Cymbrois (Cimbri), 703, *see* Tymbrois.
Cynegirus, 387, 388.
Cyrus, 283 ff., 303 ff., 374, 478, 836, 1018.
Cyrus, son of Darius, 429, 465, 469.
Cytheræa, 169.

Dædalus, 24, 73, 417, 491.
Dalida, 180 ff., 187, 190, 361, 373.
Dalmacia, 456, 842, 844.
Dalmacius, cousin of Constantine, 854.
Damas (Damascus), 962.
Damascene the feeld, 14.
Damasippus, 706, 749.
Danaus, 49.
Daniel, 298, 877.
Dante, in Inglissh, 9; Daunt, 436; his work, 476; appears to Bochas, 990.
Dardanus, ancestor of Priam, 167.
Dares Frygius, 1015.
Darie (Darius), 341, 379 ff.; wars on Athens, 387 ff., 425, 503, 507, Darye, 891.
Darius, son of Xerxes, 403 ff.; father of Artaxerxes, 465.
Darius, son of Artaxerxes, 467 ff.
Darius, the last emperor of Persia, 517 ff.; 528.
David, 208 ff.; his kin, 241; 244, his line, 251; Carthage built in his time, 257; ancestor of kings of Judah, 272; 361, 372, 780, 814, 818, 829.
De Amicitia, 759.
Death and his dart, 104.
Death of Blaunche the Duchesse, 9.
Decius Brutus, 753.
Decius, the Tyrant, 833.
De Columpnis, the family, 979.
Dedieer (Desiderius), 944 ff.
Deianeira, 153.
Deiphobus, 171.
Delbora (Deborah), 80 ff.
Delos, 396.
Delphos, temple of, 53.
Demaratus, 392.
Demephon, son of Theseus and Phædra, 77; and Phyllis, 187.
Demetrius, king of Asia, 557 ff., and Macedon, 557; his old queen, 593.
Demetrius, loved by Arsinoe, 582 ff.; 587.
Demetrius, brother of Persa, 647, 648.
Demetrius, the II., who defeated Alexander Balas, 653 ff.; 659 ff.; 710.
Demetrius, who married the wife of Alexander Balas, 654.
Demetrius, king of Ynde, 721.
Democritus of Ætolia, 625.
Demostenes, a Greek captain of the sea, 423.
Demosthenes, 286.
Dencius (Decius, brother of Magnentius), 855.
Denmark, 839, 840, 850, 899.
De Officiis, 759.
De Re Publica (Tully), 760.
De Vita Solitaria, 476.
Diane, goddess of hunting, 131, Diana, 137, Diane demened, 262; 327, and Brennus, 574; Dians temple, 592; 644.
Dido, 227, 253 ff.; Envoy to, 261; 475, 658.
Digests, Books of, 832.
Dioclesian (Diocletian), 844 ff.
Diogenes, and Alexander, 176 ff.; 451, 811.
Diogenes, emperor in Constantinople, 952.
Diomedes, slain by Hercules, 152, 169.
Dionysius of Syracuse, 495 ff.
Dionysus, invented warfare, 270.
Domicius, defeated by Pompey, 730.
Domycian (Domitian), Roman emperor, 829.
Domycius, 706.
Domycius (Domitius), father of Nero, 791.
Dragon, killed by Jason, 61.
Drem of Scipioun, 760.
Drepanne (Depranum), 999.
Drusill, daughter of Caligula, 790.
Drusus, 364, 365, 784, 789.
Drusus, quaestor of Asia, 691.
Duke Gaulteer (Gaultier), 991 ff.
Duras, 451.
Dyna (Dinah), 368 ff.
Dynoe (Danube), 728.
Dyuynacioun, books of by Cicero, 760.

Eacides (Æacides), 537, 576.
Eacus (Æacus), 791.
Ebalie, 853.
Ebron, 22.
Ebrus (the Hebrus), 729.
Ebuse, 149.
Echo, 157.
Eclogues (Petrarch's), 476.
Ector, *see* Hector.
Edippus (Œdipus), 88 ff.
Edmond, St., 987, 1016.
Edward Carnervan (Carnarvon), 989.
Edward the Black Prince, 1007 ff.
Egee (Ægeus), marries Medea, 65, father of Theseus, 75.
Egee, Ægean sea, 456, 500, 729.
Egipciens, warred on by Darius, 381; 744, 813, favoured in their religion by Valerian, 838.
Egisthus (Ægyptus), brother of Danaus, 49.
Egistus (Egisthus), 114 ff.; father of Theseus, 119.
Egypt, won by Vixoses, 41; and Isis, 46 ff.; Busiris, 147; 220, 275, Zedekiah, 281; the people worship gods, 374; 392, Æqui conquer it, 412; Mercury, king of, 417; Theo, king of, 455; Nectanebes, 492; Darius, 518; Alexander, 524; Ptolemy, 564; 582, 589, Philopator, 608; 661, Euergetes, 666; 700, Pompey and Cæsar, 739 ff.; the great library, 744; 794, 831, 838, 842, hermits, 871; Muhammad, 920; Savagetus, 962; St. Louis, 974.
Eleazarus, 797.
Eleazarus, tyrant of Jerusalem, 816.
Eleusis, founded by Ogygus, 45.
Elia, 784.
Elide, a city to which Alcibiades went in exile, 422.
Emanuell, cousin of Andronicus I., 957.
Emanus (Euridanus), 574,575.
Emelius (Æmilius), the rich man, 606.
Emelius, general who defeated Persa, 648.
Emilius Paulus, 641.
Emor, 369, 373.
Emylian (Æmilian), Roman emperor, 835.
Encis (Enzio), of Sardinia, 970.
Eneas, 170, 227, and Dido, 261; 475, Enee, 658.
Eneidoys (Æneid), 475.
Englyssh (tonge), 1015, *see* Inglissh.
Enoch, invented Hebrew letters, 268.
Eolus, the wind, 192, 663, 878.
Eolus, father of Canace, 199.
Epamynedoun (Epaminondas), 458 ff.
Ephesie (Ephesus), 628, Ephese, 716.
Epidna, 541.
Epimetheus, 46.
Epirothes, 514, *see* Pirothes (Epirus), 537 ff.; Aristotimus, 580.
Epire (Epirus), 579, 581, 739, *see* Pirothes.
Epistles, of Petrarch, 476.
Equois (Æqui), 411.
Eraclida, son of Agathocles, 551.
Eraclyan (Heraclian), 886 ff.
Eraclius, 920, 933 ff.
Erberus, 141, 450.
Eristee (Aristæus), father of Actæon, 56.
Erudice, *see* Eurydice.
Erymanthian Boar, 149.
Eryne, the river, 519.
Erysichthon, 49.
Esculapius, 131, 497, 726.
Esculus, a castle, 578.
Esdras (Ezra), invented Hebrew letters, 268.
Eson (Æson), restored to youth, 62.
Esope (Æsop), 476.
Esperus (Hesperus), 1016.
Estas, 680.
Estate, a mean is best, 94.
Ethiocles (Eteocles), 96 ff.
Ethiope, 527, 1011.
Ethiope and Ynde, 246, 306, 412.
Ethiopien, Ethiopiens, 1000.
Ethna (Etna), 736, 1007.
Etholois (Ætolians), 634.
Etholus, son of Mars, invented spears, 270.
Euclid, 270.
Eucratides of Scythia, 721.
Euel Auenture, 346.
Eufrates, 31, 723, 731, 833, 835.
Eugenius, 876 ff.
Eumenydes (Eumenes), 532 ff.
Eurilocus, a Greek naval officer, 423.
Euripides, 286.
Euristee (Eurystheus), 143.
Europa, wife of Atreus, 114.
Europa, mate of Jove, 51; mother of Minos, 66.
Europe, 392, 882, 899, 906, 1011.
Eurydice, wife of Orpheus, 163.
Eurydice, wife of Amyntas, 456 ff., wife of Antipater, 557; wife of Ptolemy Philopator, 608.
Eurystheus, 25.
Euterius (Eucherius), 885.
Evagoras, 454.
Eve, 14 ff.
Exodo, 44.

Fabius (Cunctator), 640, *see* Quintus Fabius.
Fabius, the consul who defeated Bituitus, 665.
Fabius, brother of Vespasian, 804.
Fabricius, 579, Fabricus, 606.
Fabyne, 757.
Fairye (Fairy land), 909, 910.
Fall of Princes, Chaucer's, 7; Lydgate's and Boccaccio's, 683; Chaucer's, 1016; Lydgate's, 1022.
Fame, and her trump, 144, 222, 786; her palace, 900; her trumpet, 1017.
Fanaticus, 692 ff.
Farus (Pharus), 744.
Faryman, a city, 761.
Fatal Sisters, Fates, 136, out on them! 430.
Fate, 501, 911.
Fausta, daughter of Maximian, 848.
Faustulus, the shepherd, 313.
Fayence (Faenza), 944.
Femynye, queen of, 75, 151.
Fenise (Phœnice), 732.
Fenix (Phœnix), invented vermilion, 254, 732.
Fenyces (Phœnicians), 269.
Ferare (Ferrara), 944.
Ferre, a tower, 841.
Fidenates (Fidenæ), 320.
Fido, invented measures, 271.
Fissh, the sign of, 785.
Flaccus, 657, 658; a Roman general, 726.
Flamynus Flakkus (Flaminius Flaccus), 612.
Flamynyus, a consul slain by Hannibal, 640.
Flaundris (Flanders), 988.
Flegonte, 450, Flegeton, 791.
Flemmynges, 988.
Flexippus, uncle of Meleager, 138.
Flora, 15, 627.
Florence, 436, 900 ff.; 1005.
Florentynes, 991 ff.
Florian, Roman emperor, 840.
Forgoil (Foroiulanum), 937.
Former Age, The, 416, 417.
Fortitudo, the virtue, 806 ff.
Fortune, her variance, 2, 3; pulls away the brightest feathers of Cadmus, 57; pulls the feathers of Theseus' fame, 123; Envoy on, 126; denies sepulture to Orpheus, 165; dispute with Glad Poverty, 334 ff.; Alcibiades and, 431; pulls the feathers of Polycrates' prosperity, 503; her conversation with Bochas, 675 ff.; Chapter on, 1011; called a goddess by worldly people, 1019.
Fotynus (Photinus), 699, 740.
Four Vices, Slouthe, Lecherye, Avarice, Glotonye, 807.
Fraactes (Phraates), 661.
Fraunce, 168, 482, France, 570; Belgius and Brennus, 571 ff.; Britomaris, 609 ff.; Bituitus, 665; Cæsar, 750, 752; 753, 839, 845, 856, 875, 882, 891, 898 ff.; Brunhilde, 923 ff.; Pepin, 945; Arnulph, 947; 951, 952, Robert of Normandy, 954; Charles of Anjou, 972 ff.; 978, Knights Templar, 981 ff.; Philip the Fair, 988; Charles of Tarentum, 990; Duke Gaultier, 992 ff.; King John, 1007 ff., 1018.
Fredegundus, Fredegunde, 929.
Frederik II., emperor, 965 ff.
Frederik, son of Alphonse of Castile, 971.
Frederik III. of Aragon, 999.
Frennsh (language), 802, Frensh, 836; 1013.
Frensshe host of Belgius, 571; French knight who killed Mithridates, 719.
Friday, worshiped by the Sarsyns, 922.
Frige (Frygia), 296; conquered by Alexander, 519; the Gordian knot 520 ff.; 529, and Scipio Nasica, 635.
Frolle, 904.
Frowmentyne, a place near Rome 486.
Fulgence, 919.
Funus, 800.
Furies, 439, 851.
Furnyus, 770.
Fymbria, 726.
Fyneus, king, 149.
Fyryne (Firmus), 871.

Gabaa (Gibeah), 370.
Gabanytes (Gibeonites), 370, 371.
Gabanytis (Edomites), 273.
Gabba, king, 614.
Gabinus, 733.
Gabriel (angel), 922.
Gaius Marius, 670 ff.; 689, 690, 698, 701 ff.; his character, 710; 739, 760.
Galathie (Galatia), 713, Galathe, 882.
Galba, 797, 805.
Galbus, 777.
Galerius, 848 ff., his horrible sickness, 851.
Gallien, Roman emperor, 835, 839.
Gallile (Gallilee), 777, 815, 866, 868.
Gallobois, a people of Greece, 635.
Gallocrecs (Gallogreeks, Galatians), 590.
Gallois, 715.

Gallus, Roman emperor, 834.
Gallus, vicar of Constantius, 856.
Gallymandrus, 660.
Gascoyne (Gascony), 904.
Gatholia (Athaliah), 248, 249 ff.
Gaufride (Geoffrey of Monmouth), 907, 909.
Gaule, the people of, 569, 570, the country, 610 ff.; Hannibal, 639; Auvergnians, 665; Cæsar, 734, 735, 831, 839, 844 ff.; Julian the Apostate, 864; Maximus, 874 ff.; Arbogastes, 875 ff.; 882, 886, 899, 932.
Gawayn, 909.
Gayete (in Campania), 762.
Gayus Delius, 606.
Gazam (Gaza), 181.
Gedeon (Gideon), 84.
Gelanor, king of the Argives, 49.
Gelboa, 211 ff.
Gemaside, 1006.
Gemelius (Ghibelline), 990.
Gemyus, 839.
Genesis, 369.
Geneyans, slain by Maximian, 847.
Gepidois (Gepidæ), 895, 914.
Geramus, a Macedonian king, 623.
Germanicus, 789.
Germanye, 35; Marius, 703; Cæsar, 750; 752, 798, Otho and Vitellius, 799; 907.
Geryon, king of Spaigne, Malliagre and Ebuse, 149.
Gipciens (Egyptians), 47.
Gisarme, 611.
Gisarmes, 611.
Giseline (Gelimer), 913.
Gisulphus (Gisulf), 937.
Glad Poverty, 334 ff., *see* Pouert.
Gladius, book of poisons, 787.
Glaucus, 576, 577.
Glaueya (Glaucia), 689.
Gloumorgon (Glamorgan), 904.
Gneus Carbo, 730.
Gneus Servilius, 643.
Godfrey Bollioun (de Bouillon), 954, 980.
Godfrey of Lorraine, 965.
Golden Fleece, 24, 61, 270.
Golden World, 807 ff.
Golias, 208.
Good Friday, 858.
Gordian, Roman emperor, 832, 833.
Gordie (Gordium), 520 ff.
Gordius, 521 ff.
Gorgones, (Gorgons), 327.
Gospell, 810, 814.
Gothis, 839, Gothes, 840, Gothois, 872, Gothes, 872, 873, 882, 897, 913.
Gothonyel, succeeds Joshua, 54.
Goweer, 1015,
Gracchus, Clœlius, prince of the Æqui, 410 ff.
Gracchi, Gaius and Tiberius, 656 ff.
Graccus (Gracchi), 635.
Grace, the goddess, 522, 827.
Gracian (Gratian, Roman emperor), 873.
Grakke, 757.
Grece (Greece), 53, 91, 369, and Xerxes, 392 ff.; Alcibiades, 424, etc., 460; two schools of philosophy, 505; 515, 537, 572, 575, Britomaris, 609; causes of the fall of, 617; Antiochus, 626 ff.; Persa, 648; 685, 715, 739, Sextus Pompey, 770; 794, Constantine, 853 ff.; Andronicus I. etc., 957 ff.
Greek (language), 314, 380, 408, 489, Grekissh (gods), 572, 740, 763.
Gregorie, St., 919.
Grekis, 83, 170, 191, 417, 492, Greekis, 528, 617, 728, fight Goths, 839; 865, withdraw from Roman church, 941; 953, Andronicus I. Comnenus, 957 ff.
Grekissh Se, 570.
Grete Se, the Mediterranean, 392.
Griselde, 10, 295, Gresilde, 476.
Grispus (Grypus), 663, 711.
Grymaldus (Grimoaldus), 943.
Guerff (Guelph), 990.
Guido delle Colonne, 369.
Guilliam of Sicily, 963.
Guilliam, son of Tancred, 964.
Guyllamyn Dassise (William d'Assise), 997.
Guyot Lucynyan (Guy of Lusignan), 965.
Guyot Maunfort (Guy de Montfort), 973.
Gyges, 295 ff.

Halcarnois (Halicarnassus), 397.
Haman, *see* Aman, 462.
Hannibal, 239; and Scipio, 614 ff.; 638 ff.; 645, Hanybal, 827.
Hannibal, conquered by Julius Silva, 595.
Hanno, *see* Haynon, 443 ff.
Harpagus, 287 ff.
Hasdrubal, 362; Astruballis tweyne, 599; 615 ff., Hastrubalis tweyne, 619; Hastrubal, 620; the other, 621; 638, Hannibal's brother, 643; Hasdruball's wife, who burned herself up, 658.
Haynon (Hanno), 443 ff.
Hebrew, letters, 268.
Hebrews, ruled by Nachor, 41; despoiled the Egyptians, 44.

Hector, Ector, 167, 191, 431, 476, 676, 753, King Arthur like him, 901.
Hecuba, 170.
Helam (Elah), 247.
Helenus, 171.
Helenus, son of Pyrrhus, 578.
Heleyne (Helen), 169; Eleyne, 295; 369.
Heleyne, mother of Constantine, 856.
Heliarchus, the Tyrant, 494.
Helie (Elijah), 248, 865.
Heliseus (Elisha), 865.
Helmus (Helvius) **Pertinax**, 830.
Henry the Fifth, and the *Troy Book*, 168.
Henry the Sixth, 11.
Heraclea, 494, Heraclie, 578.
Heraclian, 886, *see* Eraclyan.
Heraclius, 922, *see* Eraclius.
Herbales (Adherbal), 668, 670.
Herberus, 656, *see* Cerberus.
Hercules, 24, 75, 119, binds Cerberus, 121, 141 ff., 187, 340, sacrificed to by Cartalus, 438; 570, 662, 734, 786, 827, 1011.
Hercules, son of Alexander, 555.
Herculius, surname of Maximian, 845.
Herebus, 450, *see* Erebus.
Heremanus, son of Zenobia, 843.
Herencius (Gerontius), 886.
Herford (Hereford), 898.
Hermest (Ernest), duke of Swabia, 952.
Hermione, wife of Cadmus, 54, wife of Pyrrhus, 192.
Herode Antipas, 782, 783.
Herodes (Orodes), 699, 722 ff.
Herodes (Herod), 777 ff.; Ascolonyte, 779; 814, Heroude, 969.
Herodias, 783.
Herry, the emperor, 952, 964.
Herry (Henry I. of England), 954.
Herry (Henry IV.), Holy Roman Emperor, 956.
Herry, son of the above, 956.
Herry, son of the emperor Frederick II., 966 ff.
Herry, a friend of Duke Gaultier, 997.
Hester (Esther), 188, 463 ff.
Hewe Capet, 951.
Hiberie (Iberia), 732.
Hiemsales (Hiempsal), 668.
Himilco, 442.
Hippias, 386.
Hipsicrata (Hypsicratia), 715, 718.
Hircanius, 733, Hircanus, 748, 779.
Hirelond (Ireland), 899.
Hismael (Ishmael), 921.
Hismaelites, 922.
Hispalee, 750.
Honorie (Honorius, Pope), 980.
Honorius, Roman emperor, 882, 885.
Hooli Goost, 814, 858, 921.
Hooli Writ, Uzziah, 277; Zedekiah, 279; Belshazzar, 299.
Horestes (Orestes), 192, 193.
Horestes, a Roman knight, 892.
Horestes, the Plain of, 523.
Hostanes (Otanes), 376 ff.
Hostience (Ostia), 794.
Hostilius, 320 ff.; 324; 348 ff.
Houlond (Holland), 899.
Hous of Fame, 394, 476, 596, 678, 688, 758, 823.
Hous of Gold (Nero's), 793.
Hugh, earl of Avelyn (Avellino), 1004.
Hugolino (Ugolino) of Pisa, 977.
Humphrey of Gloucester, 11, advises Lydgate to write envoys, 203; his generosity gladdens Lydgate, 331; Lydgate writes a begging envoy to him, 436; 1013 ff., 1021, 22.
Hungry (Hungary), 839, Hungrye, 853, 892, 914, 951, 952, 974, 1002.
Hunois, the, 411.

Iberia, *see* Hiberie, 732.
Iberius, river, 638.
Idilnesse, 825.
Idra (the Hydra), 451.
Iherom (Hieron), 983, *see* Jeronimus.
Illirie (Illyria), where Cadmus took refuge, 59; 576.
Illiriens, 457.
Inde (India), *see* Ynde, the Greater, 35, 518, 559 ff., 768, 1000, 1011.
Ingeland, 168, Ingelond, 898, Pope Joan, 947; Inglond, 954, 998, 1007 ff.
Inglissh, plain, 294, 380; old, 545, Ynglyssh, 1013, 1016.
Inglissh-men, 1008.
Ino, 55 ff.
Instability of fortune and prosperity, 97.
Isaac, the patriarch, 813.
Isabell, daughter of Philip the Fair, 989.
Isacius, emperor at Constantinople, 958 ff.
Isaurea, 520.
Isidore of Seville, 269.
Isis, 46 ff., invented letters, 269; 838.
Israel (Jacob), 813.
Israel, ruled by Gothoniel, 55; warred on by Jabin, 79 ff.; Gideon, 84; 183, Saul, 203 ff.; Jeroboam, 240 ff.; Jezebel, 248; Amaziah, 273; 278 ff., Azariah, 649; Herod, 782; 877.
Israelitis, 273.
Itaile, dishonest judges, 419; Dante, 436; 475, 500, invaded by Alexander

of Epirus, 514; Brennus, 575; and Pyrrhus, 577; Britomaris, 613; Hannibal, 638; Itaille, 685; Ytaille, 694; 703, 736, 750, 776, 799, and Petrarch, 825; pestilence in, 834; Galerius, 850; Constantine the Great, 856; Theodosius, 874; the Goths, 882 ff.; Heraclian, 887; Odoacer, 892 ff.; Pope Joan, 946; 965, 973, Dante, 990; Duke Gaultier, 992; 1005.

Italiens, 597, Italliens, 846; Tancred, 964.

Iturye (Ituraea), 732, 779.

Ixion, 439, *see* Yrion; his wheel, 450; 656, 851.

Jabin, 79 ff., 86.

Jacob, 45; tribes of, 371; his kindred, 812 ff.

Jacob, father of Dinah, 368.

Jadan, 241 ff.

Jahel (Jael), 81.

Jan Sangwyn, 913.

Jane, daughter of the King of Navarre, married son of Philip the Fair, 989.

Jane, daughter of the Duchess of Calabria, 1001 ff.

Janiculum, Mt., 799.

Janus, 657, 789, 799.

Japhet, 728, 882.

Jaques (de Molay), 981 ff.

Jason, 24, 60 ff., 119, the first navigator, 270.

Jeroball, or Gideon, 83.

Jeroboam, 219, 240 ff.

Jerome, St., 268.

Jeronimus (Hieron) of Syracuse, 630.

Jertha (Hiarbas), 730.

Jesse, 782, *see* Ysai.

Jesu, 26, Jesus, 780, *see* Crist.

Jewes, warred on by Jabin, 80 ff.; war with the Midianites, 83; 280, Haman, 462 ff.; 659, 733, 748, 812 ff., 829, 838, Julian the Apostate, 867; Muhammad, 920 ff.

Jezebel, 248.

Jezrael, the city, 248.

Jherusalem, 219, 241, 251, 275, repaired by Uzziah, 276; Sennacherib, 279; Nebuchadnezzar, 281, 282; Belshazzar, 298; Crassus, 723; Pompey, 733; Herod, 779 ff.; his sons, 783; destruction of, 812 ff.; signs and tokens before the destruction, 819, 820; Julian, 866; 891, Chosroes, 934; Robert of Normandy, 953; Guy of Lusignan, etc., 965; Herry, son of the emperor Frederick II., 966; Charles of Anjou, 972 ff.; the Knights Templar, 980; 999.

Joachym, 279.

Joas (Jehoash), 273 ff.

Joash, 250 ff.

Jocasta, 87 ff.

Jocelyn (Josselyn), of Rages, 956.

John the Baptist, 810, 858.

John, Tyrant of Jerusalem, 816, 818.

John, St., 829.

John, Pope, Pope Joan, 946.

John, Pope, the Twelfth, 949 ff.

John, the name of two cardinals, 950.

John, Earl of Brienne, 965.

John, king of France, 1, 4, 5, 998, 1007 ff., 1018.

John Prosithe (John of Procida), 975.

Joiada (Jehoiada), 250 ff.

Joram, uncle of Athaliah, 250.

Josaketh (Jehosheba), 250.

Josephus, 219, 220, 267, Amaziah, 273; on the destruction of Jerusalem, 817; *De bello Judiaco* 821.

Joshua, he died before Cadmus married, 54; 241, 813.

Josie, Josias (Uzziah), 272, 275 ff.

Jove, succeeded Saturn, 51; and his library, 140; 520, temple in Rome, 600; 663.

Juba, 746 ff.

Jubatoun, King, 789.

Jubiter, the Great, who took vengeance on Galerius, 851.

Juda (Judah), kingdom of, 272, 275 ff.; 659; Palestine, 778, 782, 986.

Judas, 817.

Judee (Judea), 732; Jude, 778; Judee, 783; 815.

Judicum, 371.

Judith, 372.

Jugurtha, 668 ff., 702.

Julia, daughter of Octavius, 776.

Julian, Roman emperor, 830.

Julian the Apostate, 864 ff.

Julius, 759, *see* Cesar.

Julius Silva, 595.

Jun (June), 679.

Juno, burns up Semele, 56; loved by her secretary Ixion, 120; influences Hercules' fate, 143; gives oracular advice to Dido, 255; 256, 327, 483, 508, 790, 1014.

Jupiter, enamoured of Isis, 47; father of Minos, 66; of Proserpine, 121; of Hercules, 141; saves Crœsus, 304; 317, 324, 327, Hostilius, 350; 417, Dionysius' behaviour at his temple, 497; Alexander, 507; Alexander of Epirus consults oracle, 515; temple in Gordium, 520 ff.; temple

in Lybia, 524; 532, 613, of Dodona, 629; 636, Zebina, 663; 678, 682, 706, 711, the silver world, 720; 752, 761, 785, 789, 790, 799, 809, tin of Jupiter, 809; 851, 1011.
Jupiter Amon, temple of, 375.
Jurie (Jewry), the country of the Jews, 777; Juerye, 778.
Justinian, 939.
Justinian Temerarius, 939.
Justinus (Justin), 521, 532.
Juvenal, 476.
Juvencius, a prætor, 651.

Kaire (Cairo), 869.
Kamylles (Camilli), 606.
Kannes (Cannæ), 641.
Karibdis, 194, *see* Caribdis, 458, 677, 736, 1007.
Kaukasus, 835, *see* Caucasus.
Kay, Arthur's seneschal, 904.
Kent, 10, 899.
Kymbrois, 715, *see* Cymbrois, Tymbrois.
Kynde (Nature), 184.

Laboryntus (the Labyrinth), 73, Laberintus, 417.
Lacedemonois, 82, 406, 455, Lacedemoyns, 579.
Lacedemoyn, 422 ff.; 493, 596.
Lachesis, 140, 612.
Lachis (Lachish), 275.
Lactance, 417.
Ladi Resoun, 366.
Lagus, King, 745.
Lamech, 21.
Lamedoun (Laomedon), 167.
Lampedo, 165.
Landrik, Earl of Champagne and Brie, 929.
Laodice, mother of Seleucus, 562; and Antiochus, 588.
Lateranence (Lateran), 862, St. John Lateran, 947.
Latin (language), 289, 380, 479, 534, 755, 758, 763.
Latynes, 351, 701.
Latynus, 800.
Laudisalus (Ladislaus), 952.
Laurence de Premierfait, 1, 2, he is a translator and commends France, 972.
Laurence, St., 834, 987.
Laurence, wife of Faustulus, 313.
Lavyne (Lavinia), 800.
Layus (Laius), 87 ff.
Learchus, son of Athamas, 58.
Legende of Cupide, 772.
Legend of Good Women, 10.
Legend of St. Sylvester, 863.
Legeoun of Thebeies (Theban Legion), 846.
Leglere, a Lombard town, 893.
Lentulus, 696, 757.
Leodices, wife of Nicomedes, 714.
Leodices, wife of Mithridates, 713.
Leodomia (Laodameia), 592.
Leonatus, 529.
Leoncius (Leontius, emperor), 940.
Leonidas, 393 ff.
Leonides, a good knight, 495.
Leostenes, 529.
Leoun (Leo, Roman emperor), 896.
Leoun (Leon, city), 855.
Leoun, Pope, 947.
Leoun (Lyons), 951, 982.
Lepida, 784.
Lepidus, 769 ff.
Lerna, Lake, 152.
Lesbos, 700.
Letum (Lethe), one of the Fates, according to Lydgate, 431.
Levite, The, 370, 371.
Levy (tribe of), 241, 659.
Levy, brother of Dinah, 368.
Levychild (Athanagild), 925.
Libanus (Lebanon), 733.
Libie (Lybia), 148, Libie lond, 524; 532, 746, 749, 750, 887.
Licinius, Roman emperor, 850, 852, 853.
Licinius, his son, 853.
Licynyan, adopted son of Galba, 798.
Lide (Lydia), 294, 296, 300 ff.; 452; conquered by Alexander, 519.
Ligorias, 634.
Ligurgus (Lycurgus), 102; his laws, etc., 418.
Lillibe (Lilybaeum), 1007.
Liriope, 156.
Livy, 225, 237, 599.
Locrois, the city, 497.
Lodonee, a tribune, 695.
Lollards, 12, 168.
Lombardie, 730, *see* Lumbardie.
Lombards, 476, Lombardes, 612, *see* Lumbardis.
Londene (London), 898, 909.
Loreyne (Lorraine), 951; Godfrey de Bouillon, 954, 980.
Lotarie, the emperor, 947.
Lotarye (Lothaire), 925.
Lowis, son of Chaucer, 9.
Lowis, St. (St. Louis), 972, 974 ff.
Lowis, son of Philip the Fair, 988, 989.
Lowis, king of Jerusalem and Sicily, 1007.
Lowis, " another ", 1007.
Lucan, 325, 738.
Lucaynois (Luccans), 516.

Lucius, the rich man, 606.
Lucius Consoryne (Censorinus), 619, Sensoryne, 620.
Lucius Emylius, Roman consul, 610.
Lucrece, 190, 226 ff., 355 ff., 787.
Lucullus, defeats Mithridates, 716, 717.
Lucyne (Lucina), 327; the moon, 401; her temple, 657; 755, Lucyna, 1016.
Lucynya, messenger of Juno, 143.
Lucynyo, murderer of Ancus Marcius, 351 ff.
Lucyus, the Roman general who fought King Arthur, 906 ff.
Luk (Lucca), 514 ff., 992.
Lumbardie, 610, 750, 752, 875 ff., 893, 894, Alboin, 914; 934, four kings, 942 ff.; Desiderius, 944 ff.; 966, 990, Lombardie, 992 ff.
Lumbardis, 610.
Lupus, 943.
Lusce, Nero's book of poetry, 792.
Lydgate, speaks of himself, 12; on marriage, 163; on crowned asses, 206; on good government, 221 ff.; satirical envoy to widows, 262; envoy on idleness, 271; nobility comes by grace, 285 ff., 293; tyrants, 304; bloodthirstiness, 310; tyrants are like fiends in hell, 317; is discouraged over his work, 329 ff.; says that adversity is harder for a prince to bear than a wretch, 348; envoy against slander and murder, 353; on licentiousness, 372 ff.; says it is not nice to doubt the word of notable scholars, 392; on drunkenness, 395; says that women are no cowards, but fears to say more, 397; on princes who consider themselves equal to God, 399; on adultery, 409; on venal judges, 415; praises The Former Age, 416; cries out on the Fates, 430; his Begging Letter to Duke Humphrey (Chapter on the Governance of Poets), 436; exclaims against tyrants, 439; envoy on, 441; the chapter against covetous people, 447 ff., in praise of poverty, 452; on authors and writing, 473 ff.; describes Roman triumphs, 487 ff.; on false ambition, 491; gentle stocks are dead images unless they have virtue, 505; envoy on Darius, 527; on envy, 533; on sudden adversity, 536; on adultery and slander, 538; mentions the malice of women, 540; on the death of Olympias, (misunderstands Bochas), 543; envoy begging women to be merciful, 544; on churlish princes and crowned asses, apropos of Agathocles, 545 ff.; envoy on, 553; on churls brought to dignity, 559, 561; envoy on Arsinoe, 567; envoy on Antiochus, 629; envoy on the instability of earthly things, 636; envoy on Hannibal's suicide, 644; Andriscus, a wretch set in dignity, 651; on ingratitude, 655; poverty no bar to sovereignty where there is virtue, 664; describes Fortune, 675 ff.; description of nature, 679; on music, eloquence and fair speech, 684 ff.; men should be judged not by their birth but by their deeds, 691; when a churl has domination, 695; envoy on Mithridates, 720; earthly princes first took their title by murder and extortion, 740; digression on clothes, 746; envoy on Cæsar, 752; an evil thing, to murder a prince, 754; don't save a thief from the gallows, 762; On Oratory and Rhetoric, 763; it were presumptuous for me to remake a thing once said by Chaucer, 772; envoy on Herod, 782; describes the horrid behaviour of Vitellius, 802 ff.; on gluttony, 806; The Golden World, 807 ff.; on writing, 827; speaks of himself and his birthplace, 828; chapter on Constantine, 856–864; on blasphemy, 869; on the Conduct of Kings, 888 ff.; another envoy on Rome, 894; on freedom, 896; is shocked at the story of Rosamond, 915; says that Muhammad fell in a puddle when drunk and was devoured by swine, 923; knights must avoid idleness, 939; envoy on tyrants, 961; speaks of Laurence's commending France, 972; fine envoy on Charles of Anjou, 976; Commendation of Patience, 986 ff.; scolds Bochas for taking the part of France, 1009; envoy on King John of France, 1009; speaks of himself, run far in age, 1013; begs of Humphrey, 1014; flatters him, 1015; his birthplace, 1016.
Lydgate, the village, 1016.
Lyffe Solitarie, the Book of, 826, *see De Vita Solitaria.*
Lynterne, the village, 632.
Lyriope, daughter of Erysichthon, 49.
Lysimachus, has compassion on Callisthenes, 510; prefect of Thrace, 557 ff.; 563, 565, 567, and Pyrrhus, 579.
Lysimachus, son of Arsinoe, 564.
Lyvia, 784.

Macedonia, 456 ff., Macedoyne, 513, 518, Perdiccas, 530; 534, etc., 555, 559, 565, etc., Cleomenes, 593; Nabis, 617; Perseus, 622; Persa, 647; Andriscus, 651; 729.
Macedonoys, 523, 570.
Machabeorum, 659.
Machabeus Joathas, 659.
Machaire (Macareus), 193 ff.
Machomeet (Muhammad), 920 ff.
Macrinus, Roman emperor, 831.
Madian, land of the Midianites, 83, 84.
Madianytes (Midianites), 83 ff.
Magnencius, slays Constans, 855.
Magoth Gothes, 882.
Maguldusa (Magulsa), 691.
Maillorge (Minorca), 1006.
Maister of Stories (Petrus Comestor), 777, 779.
Malleus (Machæus), 437 ff.
Malliagre (Maiorca), 149, Malliogres, 1006.
Manfroy, king of Poille (Naples), 970, 973.
Manliois (Manlius gens), 479.
Manlius, fellow consul of Regulus, 598.
Manlius, Torquat, 612.
Manlius, who slew his children, 969.
Manus, 574, *see* Emanus.
Manymettus (Maumetus), 971.
Maratoun, where Theseus, according to Lydgate, slew the Mynotaur, 119.
Marcelle (Marcellus), Pope, 846.
Marcian, Roman emperor, 896.
Marcile (Marseilles), 848.
Marcus Atilius, 625, defeats Antiochus, 627.
Marcus Manlius, 479 ff.; envoy on, 491.
Marcus Manlius, Roman general, 619, 620.
Marcus Regulus, 596 ff., his death and envoy, 605 ff.
Mardoche (Mordecai), 463 ff.
Mardonyus, Xerxes' captain, 398, 399.
Mariannes, one of Herod's wives, 777.
Marius, *see* Gaius Marius.
Marius, brother of Gaius, 708.
Marpesia, 165.
Mars, 68, the froward star, 96, god of war, 118, 166, 307, 317, 327, 368, 430, 459, 521, 529, 617, 627, 636, 638, 682, the steel world, 720; temple in Rome, 738; 742, 752, 785, 789, 790, his mineral, iron, 809; Martis sone (Arthur), 899, 1008.
Marthabal, 641.
Martin the Chronicler, 834.
Mary, the Virgin, 38, Marie, 920.
Marye of Hungary, marries son of Charles of Anjou, 974.
Masinissa, 362, 453, 614 ff., 668.
Maures (Moors), 913.
Mauricius (Maurice), the emperor, 919.
Mauritayne, king of, 445, 671; the country, 871.
Maxence (Maxentius), son of Maximian, 848.
Maxence, the emperor, 850 ff., 852, 863.
Maxymus, a prince of Valens, 872.
Maxymus, the emperor, vicar in Britain, 873 ff.
Maxymyan (Maximian), 844; surnamed Herculius, 845; 846 ff.
Maxymyan Galerius, 845, *see* Galerius.
Maxymyne, Maximin, a knight, 852.
Maxymynus (Maximus), Roman emperor, 832.
May, when the nightingale sings, 85; the lusty, fresh month, 917.
Mayence (Mainz), 946.
Mazadan, a castle in Palestine, 818.
Mede (Media, the kingdom), 35, 291, 292.
Medea, 61 ff.
Medus, son of Medea, 65.
Medusa, 327, 330.
Meede (Media), named after Medus, 65.
Megarence, 68, 187.
Melchis (Hilmichis), 916 ff.
Melchisidek, 818.
Meleager, 136 ff.
Melibe, Tale of, 10.
Meltiades (Miltiades), 386 ff.
Menecrates, 770.
Menelaus, 169.
Meonyus (Maconius), 843.
Mercurius, son of Isis, 47, Mercurie, the feasts of, 118; gave harp to Orpheus, 163; invented melodies on the harp, 270; god and patron of eloquence, 327; 330, made laws for merchants, 417; 430, 682, 789, 1008, 1011.
Mercurius, the knight who slew Julian the Apostate, 868, Mercury, 868.
Mergus (Smerdis), 385 ff.
Merlyn, 899, 910.
Merobandus, 874.
Meropa (Merope, wife of Polybus), 90.
Merour Historiall, 759, 760.
Merula, 706.
Mesopotayn, 835, Mesopotanye, 953.
Messalyne (Messalina), 783 ff.
Messeniens, 406.
Messenye (Messenia), 406.
Messie, 456.

Messie (Messiah), 921, 923.
Messoneys (Messenians), 634.
Messulie, Masinissa's kingdom, 614.
Metamorphoses, *see* Ovid.
Metaurus, river, 239.
Metellus, 652.
Metellus, and Saturninus, 689 ff.
Metius Fuffetius, 319 ff.
Meyn (Maine), 904.
Michol (Michal), 209.
Micipsa, 668 ff.
Midare (Mindarus), 427.
Midas, 296 ff., Migdas, 449, *see* Mygdas, 1014.
Milan, 569, Melan, 879.
Milo, 592.
Minos, 24, king of Crete, 66 ff., 119, made laws and prisons for robbers, 417.
Minos, the judge, 236.
Minotaur, 24, 73 ff., 119, 123.
Mirmecides, the carver of ivory, 270.
Misseene, the castle of the Gracchi, 657.
Missene, kingdom of Atreus and Thyestes, 108, Messene, 114.
Mithridates, 698, 711 ff.
Mithridates, son of Artabanus, 722.
Moabites, 205.
Modred (Mordred), 907 ff., Moodred, 909.
Moena, 770.
Moides, king of Sodom, 43, *see* note.
Moises (Moses), 649, duk Moises, 813; 827, 921.
Monachelites (Monarchianites), 934.
Monk's Tragedies (Chaucer), 10, *Monkys Tale,* 1016.
Morall Dictes (by Tullius), 760.
Mordecai, *see* Mardoche, 463.
Morpheus wiff, 627.
Moyses (Moses), 44, 268.
Mucius Scævola, 225 ff., 983 ff.
Mundanes (Mandane), 284 ff.
Muniter (Numitor), 311.
Munius, a Roman consul sent to Achaia, 624.
Munycius (Mancinus), 657.
Munydie (Numidia), 453, 614.
Murgaunce, a city, 549.
Muses, The, 13, 754, 1016.
Musitanes, the king of, 257.
Mygdas, 1014, *see* Midas.
Mynerue (Minerva), and Athens, 118, 175; invented chariot driving, 270; her temple repaired by Pericles, 421; 430, and Brennus, 574; 657, 789, Mynerva, 1008.
Mynos, the judge, 791.
Myrra, 156, 160 ff.
Naboth, 248.
Nabugodonosor, 280, 299.
Nabyn (Nabis), 617, 618.
Nachor, 41.
Naples, 333, 963, Naplis, 992; 1000.
Narbon (Narbonne), 841.
Narcissus, 156 ff.
Narroys (Avars), 937.
Narsates (Narses), 914, Narsetis, 914.
Narseus (Narses), 849.
Nature, who fashioned Candaules' queen, 295; the goddess, 447, *see* Kynde.
Nauerne (Navarre), 904, 989.
Nauletum, 770.
Nazare (Nazarine), 866.
Nazarees (Nazarines), 181.
Nemean Lion, 149.
Neptalym, 81.
Neptanabus (Nectanebes), 492, 537, 538.
Neptolonius (Neoptolemus), 513, 537.
Neptolonius, heir of Alexander, 530, 533.
Neptunus, 72, 187, 397, 491, and Polycrates, 502; 717, 736.
Nereis, 592.
Nero, 791 ff., Neroun, 829.
Nessus, 153.
Nicea, 833, the Council, 854.
Niceas, a Greek naval officer, 423.
Nicholas, Archdeacon of Constance, 978.
Nichomeede (Nicomedes), 646, 713.
Nichomeedye (Nicomedia), 726, 864.
Nicocreoun, of Cyprus, 984.
Nichopoli (Nicopolis), 731.
Nile, river, 509, 741.
Nimrod, 28 ff., 39.
Nine Orders (of angels), 987.
Ninus, king of Assyria, 42, 43, 187.
Niobe, mother of Apis, 48.
Nisus, 68, 187.
Noe (Noah), 807.
Noes Flood, 28, 267, 882.
Nonomus, 788.
Normandie, 904, 907; king Robert, 953 ff.; 963.
Norway, 899.
Nostorius (Nestorius), 923.
Novembre (the month), 920.
Numentana, 796.
Numerian, son of Carus, 841.
Numidia, *see* Munydie, 453, Numidie, 643, Munedie, 668, Numedie, 702, 730.
Numentaynes (Numantia), 669, Numentaigne, 672.

Occidentall Se, 306.
Ochosie (Ahaziah), father of Joash, 250.

Octavian, 325.
Octavian *see* John, Pope, the Twelfth, 949.
Octavius, a Roman captain, 622.
Octavius, the consul, 706.
Octodorun (Octoduram), 846.
Octovia, wife of Nero, 792.
Octouyan (Octavius Cæsar), 753, 769 ff.; Octauyan, 772; 775, 776, 778, 783, 788.
Odenatus (Odenathus), 842.
Odoacer, 888, 892, 893, 896.
Oene, 136, Oeneus, 137, father of Deianeira, 153.
Oetes (Æetes), king of Colchos, 60 ff.
Ogygus, king of Thebes, 45.
Olde and Newe Testament, 920.
Oloffernes (Holofernes), 372.
Olimpiades (Olympias), 239, Olympias, 493; 509, 513, 517, 537 ff., her death, 542, 543.
Olympus, 301, 456.
Olympiens, 457.
Omerus (Homer), invented eloquence, 269; the Iliad on a small scroll, 269; wrote in favour of the Greeks, 476; 1015; Omer, 1015.
Ompharus, 794.
Onhappi Auenture, 346.
Oppynyus, a consul, 658.
Orcadois (Orkneys), 899.
Oratory, 764 ff.
Orchus, Kyng, 124.
Orchus (Orcus), 343.
Origen on the Maudeleyne (Chaucer), 9; persecuted by Maximus, 833.
Orisouns (by Tully), 760.
Orlyanes (Orleans), 951.
Orontes, 503.
Oropastes, 376 ff.
Orpheus, 162 ff.
Ortonia, 716.
Ostie (Ostia), 351.
Otho, Roman emperor, 798, 799, 805.
Othus (Ochus), son of Artaxerxes, 467.
Otto, Duke of Saxony, 949.
Ovid, 9, 46, 54, 59, Medea, 62, 65; Minos, 66; *Metamorphoses*, 67, 70, 73; tells about Theseus, 121; Hippolyte, 131; Virbius, 132; Meleager, 138; Hercules, 154; Byblis, 160; Orpheus, 163; allusion to the *Metamorphoses*, 166, 187; Achilles, 191, 192; accuses Dido, 261; Midas, 296; *Metamorphoses*, 475; *Epistulæ ex Ponto, Ars Amatoria, Remedia Amoris*, 475, 1015.
Oxne, 1916.
Ozias (Azariah), 649.
Ozie (Hoshea), 278.

Paceolus, the river, 519.
Pachinus (Pachynum), 1007.
Pachorus (Pacorus), 725.
Pacience, personified, 38.
Paffiogonie (Paphlagonia), 532, Paffiagonye, 713.
Palanthus, 405 ff.
Palestyne, 868.
Palestynes, the, 205, 211, 275.
Palladion, 170, Palladioun, 891.
Pallamydes, added three letters to the Greek alphabet, 269.
Pallas, 67, invented weaving, 270; and Brennus, 574; 617.
Palmerencys (people of Palmyra), 842.
Pamphile (Pamphilia), 520.
Pan, god of Nature, invented recorders, 270.
Pandion, 50.
Pandosia, the city, 513 ff.
Panteoun (Pantheon), 919.
Pantheus (Pentheus), murdered by his mother Agave, 56.
Paphus (Paphos), 739.
Papires (Papirii), 606.
Papynia, birthplace of Marcus Regulus, 598.
Paradys, 14 ff., 1018.
Parcas, Parkas (the Parcæ), 104, 137, 140, 431, 439, Parchas, 711, 910, 1017.
Paris, son of Priam, 169, 369.
Parlement of Foulis, 9.
Parnaso, *see* Pernaso.
Parthenois (Partheniæ), 408.
Parthie (Parthia), 518, Partie, 525; 699.
Parthois (Parthia), 659, 699, Parthos, 722; 788, Partois, 841; 866.
Parys, the city, 874, 904.
Pasiphae, 24, 67, 73 ff., 190.
Pathmos (Patmos), 829.
Patience, the virtue, 983 ff.
Patrabolus, 798.
Patrician, Roman emperor, 940.
Paulus Emylius, 622.
Paulus Lucyus, 772.
Pausanias, who slew Philip of Macedon, 239, 539 ff.
Pausonyos (Pausanias), 493.
Pavonia, 570.
Pavye (Pavia), 639, 892, 897, 943 ff.
Pectryn, 747.
Pegasee (Pegasus), 329.
Peiteres (Poitiers), 904, 1007 ff., Peyterys, 1018.

Peitow (Poitou), 904.
Pelleus (Peleias), 60, 191.
Pellopia, mother of Thyestes, 107, daughter of Thyestes, 114.
Pellorus (Pelorum), 1007.
Penelope, 170, 190.
Penestes (Peucestas), 558.
Pentecost, feast of, 905.
Pepyn (Pepin), 945.
Perce (Persia), 35, 303, 376 ff., 462, and Artaxerxes, 467; 472, 492, harassed by Heliarchus, 494; Narses 849; Julian, 866, 887, 891; Chosroes, 933; Belsech Turcoman, 953; Maumetus, 971.
Perciens (Persians), 291, 381 ff., 468, and Alexander, 523 ff.; Persiens, 849; 920.
Perdiccas, uncle of Philip of Macedon, 456, 462.
Perdiccas, heir of Alexander, 530.
Perdix, 270.
Peredeus (Peredeo), 916.
Pericles, 421.
Pernaso, 7, 13, 45, 329, 754, 1016.
Perpontide, in Thrace, 729.
Persa, 647 ff.
Persa, the whelp, 648.
Perse (Persia), 835, *see* Perce.
Perse and Mede, 290, 300, 391 ff.; 430, 432, 453, 466, and Alexander, 507; Darius, 517 ff.; Olympias, 540; 833, 843, Julian, 866; Muhammad, 922.
Perseus, king of Sparta, 621 ff.
Persiens, 832.
Persius, his *Satires,* 474.
Petir, St., 795, 857 ff., 941, 946, 949, 978.
Petrak (Petrarch), his works, 8; 436, 476, talks to Bochas, 824 ff.; 918, Petrark; his *Fall of Princes,* 1016.
Petro (Pietro), of Hungary, 952.
Phædra, 67, 75 ff., 123.
Pharactes (Phraates), bastard son of Orodes, 726.
Pharaoh and the Plagues, 44; 813, his hosts, 877.
Pharbanasus (Pharnabazus), a Persian captain, 427.
Pharnax, 718.
Phebus, 22, father of Ætes, 60, of Pasiphae, 67; the sun, 85; Apollo, declares oracle to Tiresias, 98; 188, 197, the sun, 294, 295, etc., 327, 379, 380, 401, 435, 453, 459, 488, 491; in the Ram, 627; 636, 682, 737, 741, 755, his gold, 809; 859, 864, 868, Pheebus, 888; Arthur like him, 901; don't judge of the day until he has gone down, 911; 942, his light often eclipsed by a cloud, 966; France compared to the sun by Laurence, 972; Charles of Anjou, 975, 976; Patience is like Phebus, 986; 1012, 1020.
Pheleteus (Philete), 895, Phelete, 896.
Phelipp, Roman emperor, and his son Phelipp, 833.
Phelipp, late Roman emperor, 940.
Phelipp Manlius, who slew his children, 969.
Phelipp (Philip) son of Arsinoe, 564; son of Perseus, 623.
Phelipp, son of queen of king Demetrius, 594.
Phelipp, father of Persa, 647, 648, 651.
Phelipp, of France, 978.
Phelipp Labele, 981 ff., 988.
Phelipp,son of Philip the Fair, 988, 989.
Phelipp Cathenoise (Philippa Catanensi), 998 ff.
Phelix (Felix), 797.
Pheton (Phaeton), the great heat called the embracing of, 46.
Philip of Macedon, 239, 456, 458, 462, 508, 511, 513 ff.; 537 ff.
Philipp Philermene, 625.
Philistes (Philistines), 179 ff., 205 ff.
Philistynes, father of Thyestes, 107.
Philomela, 50.
Philopomones (Philopœmen), 618, 634.
Philosophy, 763.
Phocas, Roman emperor, 919, 933.
Phocis, the mountain, 91.
Phoebus, invented medicine, 270.
Phoenice, Phoenix, *see* Fenise, Fenix.
Phoroneus, made laws for Greece, 48, 417.
Phyllis, 187.
Pictagoras, invented music, 267; Pidagorus, invented the letter Y, 269; Pigtagoras, 865, Pictagoras, 866.
Pierides, 330.
Pierius, 356, *see* Collucyus.
Pilat (Pontius), 814.
Pillars of metal and brick set up by Zoroaster, 43; pillars set up by Seth's children, 267.
Pirenes (Pyrenees), 639.
Piroides, first struck fire from flints, 270.
Pirothes (Epirus), Pirothe, 513, 576.
Pirotheus, 77, 119 ff.
Pirrus (Pyrrhus), heir to Epirus, set aside by Aristotimus, 580.
Pirthus (Pyrrhus), king of Cyprus, 558.
Pisanys (Pisans), 977, Pisauns, 990.
Pise (Pisa), 977 990, 992.
Piso Licynyan, 798.

Pistoie, 757.
Pitene, river, 613.
Plancius, 760.
Platoun, Plato, 285, 363, 506, 512, 758.
Plaucia, 784.
Plectorie, 749.
Plesaunce, a city, 892.
Pluto, 121, 439, 645, 866, 869, 1017.
Poets, who write tragedies, 134.
Poile (Naples), 410, 578, 641, Poille, 970.
Poliboun (Polybus), 90.
Policarpus, 530, 533.
Politorie, city of, 351.
Polityus, 757.
Polliceene (Polyxena), 170, 191, 199.
Pollifagus, 795.
Pollux, 789.
Pollynyces (Polynices), 96 ff.
Polycrates, 500 ff.
Polyphemus, 329.
Pompeie, 451, 692, 699, 717, 729 ff.; his death, 740; 748, 749, 750, 761, 771, 827.
Pompeye, father of Pompey the Great, 729.
Pompeye, son of Pompey, 749, 750.
Pompillius (Popilius), 761, Pompilius, Popilius, 762.
Poncius (Pontius), the Martyr, 833.
Ponto, the ile, 42, Ovid's place of exile, 475.
Pontus, the ile, 957.
Poo (Po), the river, 612, Hannibal, 639; Po, 945.
Porcenna, 225 ff., 985.
Porpenna (Perpenna), 693, 731.
Poscennius (Pescennius), 831.
Postumyus (Posthumus), 839.
Pouert, Poverty, 173 ff.; dispute with Fortune, 334 ff.; Glad Pouerte, 688.
Poule, St., 795, 857.
Pount Melyn, 830.
Prague, 914.
Pretoire (Prætorian Guards), 831.
Preus, 892.
Preveste, city of, 708.
Priam, 166 ff., Envoy on, 178; 192, 478.
Princes, their suspicion and dread, 133; their hasty credence, 135.
Probus, Roman emperor, 840.
Procatales (Pracatales), 560.
Prochas (Procas), 311.
Procne, 50.
Proculus, 841.
Prometheus, father of Isis, 46; brother of Atlas, 151.
Proserpyna, 77, 121, 327, 645, 1017.
Prosper of Aquitaine, his *Epigrams*, 474.
Prudence, wife of Melibe, 10.
Prudence, the virtue, 806.
Prusias, 644 ff.
Prykke of Conscience, The, 1016.
Psalms (Petrarch's), 476.
Publius, 837.
Puppien, 833.
Ptolemy, *see* Tholome.
Pugio (book of poisons), 787.
Pygmalion, brother of Dido, 254.
Pyrrhus, son of Achilles, 170, 191 ff., 199, 513, Pirrus, 827.
Pyrrhus, son of Eacides, king of Epirus, 576 ff.

Quintilius, Roman emperor, 840.
Quintius, discovers the Conspiracy of Cataline, 756.
Quirinus, 314.
Quintus Fabius (Cunctator), 640 ff.

Radagasus (Radagaisus), 882 ff.
Radamanthus, 236, Radamantus, 791.
Rages, 956.
Ragois (Rugii), 895.
Ram, The, sign of, 627.
Rauenne (Ravenna), 839, 850, 893, 916.
Raymond of Chaumpayne, 1000.
Rea (Rhea), 311 ff.
Rede, Se, 35, 44, 275, 518, 717, 733, 813.
Reen (Rhine), 946.
Regum, Book of Kings, 205.
Rehoboam, 216 ff.
Remus, 313 ff., 827.
Rethoriques (by Cicero), 760.
Reyneer (Reynier), 994.
Reynys (Rheims), linen of, 433.
Richard Hermyte, 1016.
Rihtwisnesse, the virtue, 806.
Robert, son of Philip the Fair, 989.
Robert of Normandy, 953 ff.
Robert Ferentyn (Surrentine), 963.
Robert Guiscart, 963.
Robert of Cicile, 999 ff.
Robert, son of Philippa Catanensi, 1002 ff.
Rodamus, 665.
Rodis (Rhodes), 67.
Roggeer, brother of Robert Guiscard, 963.
Romaunce of the Rose, 9.
Romayn (language), 299.
Romayns, Romeyns, 237, etc., 368, and Coriolanus, 382 ff.; send Cincinnatus against the Æqui, 412; Marcus Manlius, 479 ff.; 514, 528, 575, and Pyrrhus, 577; 595 ff.; Britomaris, 609; sacrifice living men, 609; wars with Carthage, 619 ff.;

with Perseus, 622; destroy Corinth, 624; ingratitude to the Scipios, 631 ff.; and Hannibal, 638 ff.; Persa, 648; Andriscus, 652; Bituitus, 665; their malice, 692; Marius and Sulla, 701 ff.; Mithridates, 713 ff.; Adrian, 727; Tully, 758 ff.; 775, 788, send Vespasian to Jerusalem, 815; invasions of barbarians, 839; Zenobia, 843; Constantine, 860 ff.; Boece, 897; King Arthur, 903 ff.; war with Persia, 933; their decline, 939; decline of the Church, 941; Arnulf, 948; Pope Boniface VIII, 979; Scævola, 985.

Rome, tribunes, 238; the city, 311; foundation of, 313 ff.; envoy on, 325; folly of the emperors, 339; Coriolanus, 382; decemvirs lose their power, 414; dishonest officials, 419 ff.; Rome toun, 436; 475, 479 ff., Roman triumphs, 487 ff.; 528, burnt by the Gauls, 569; Pyrrhus, 579; Hiero, 595; wars with Carthage, 598 ff.; signs and tokens before the war with Britomaris, 613; Syphax, 615; Antiochus, 626 ff.; ingratitude towards the Scipios, 633 ff.; the Gracchi, 656 ff.; 685, Saturninus, 689; Athenion, 694; Marius, 701 ff.; 728, Cæsar and Pompey, 729 ff.; signs and tokens before the wars of Cæsar and Pompey, 736 ff.; Tullius, 755 ff.; 778, Messaline, etc., 784 ff.; Nero, 793 ff.; taught civilization by Saturn, 799; Vitellius, 801 ff.; 812, Vespasian, 816; various emperors, 829 ff.; Zenobia, 843; Carausius, 845; Maximian, 848; Galerius, 849; Constantine, 853 ff.; Constantine the Great, 857 ff.; Roman temples destroyed by Constantine, 859; Theodosius and Gratian, 873; the Goths, 882 ff.; How Rome came to Nought, 888; envoy on, 894; King Arthur, 906 ff.; wars with Persia, 933; Constantine son of Heraclius, 935; Justinian Temerarius, etc., 939 ff.; Pope Joan, 947; Pope John XII., 949; Charles of Anjou, 973; 1011.

Romulde, Romuldus (Romilda), 937ff., *see* Rymulde.

Romulus, 313 ff., 827.

Rosymounde, Rosamounde, 914 ff., 924.

Rounde Table, 900, 903 ff.

Roxanes (Roxana), slain by Cassander, 556.

Rubria, 794.

Ruffyn (Rufinus), 884.

Rymulde (Romilda), 937 ff.

Sabat (Sabbath), 838.

Sabath, brother of Aiton, 978.

Sabellius, a heretic, 831.

Sabines, 352.

Sagittaries Bow, 884.

Saguntynoys, 638.

Saladyn, sultan of Babylon, 962, 965.

Salaire, the river, 697.

Salamon, king of Hungary, a fool and a coward, 951.

Salamoun, 217, 280, 361, and women, 373; 576; temple of, 817, 818, 829.

Salamyne (Salamis), 397.

Salaria, 796.

Salech of Allapie (Salethus), 962.

Salisburie, 899.

Salmanazar (Shalmaneser), 278.

Salmator, who slew Hasdrubal, 239.

Saloma (Salome), 777.

Salynator, 643.

Samarie (Samaria), 275.

Sammois (Samos), 500.

Sammothrace, 567.

Sammoys (Samnians), 515.

Samson, 179 ff., 187, 361, 373, 827.

Samuel, 204 ff.

Sancta Sanctorum (in Jerusalem), 733, 818.

Sancti Angeli (St. Angelo, fortress of), 979.

Sandrodoctus (Sandrocottus), 559 ff.

Sandwich, 909.

Sangot (Savagetus), 962.

Sang Real (the story), 901.

Sangwyn of Alapie, 956.

Sansie (Sancia), 1001.

Sapor, 835 ff., 854, 866, 868.

Sardanapalus, 263 ff.; his epitaph, 266; 452, 676, Sardanapalle, 1018.

Sardania (Sardinia), 970; Sardynia, where there is a water that makes thieves blind, an herb, etc., 970.

Sarmatois (Sarmatia), 847.

Sarsyns (Saracens), 817, 907, 922 ff., a Sarseyn, 934; 935, 954, 974, Saresynes, 980.

Saruch, duke of the Jews, 41.

Sathan, 803, 866, 869, Sathanas, 987.

Satirday, 922.

Saturn, 39, causes infection in June, 50; succeeded by Jove, 51, 71; the planet, 96; Rome advised not to worship him, 327; 350, 497, The Golden Age, 720; Saturnyus, king of Crete, ancestor of Vitellius, 799· The Golden World, 807 ff.; 838.

Saturninus, 688 ff.

Saturninus, defeated by Probus, 840.
Saul, 203 ff., 814.
Sause (king Sancho of Majorca), 1005.
Sauteer (Psalter), 950.
Saueour (Our), 858, 877.
Saxones, 899.
Scavrus (Scaurus), 606.
Sceuola, 706.
Scicius (Sicius), 749.
Scilice (Cilicia), 531.
Scilla (Sulla), 672, 698, 704 ff., 715, 726, 729, 739.
Scilla, one of Titus's generals, 818.
Scipioun, 325, 658, 669.
Scipioun (Africanus), 362, commended by Petrarch, 476; Hannibal, 614 ff.; Sipioun, 616; 619 ff.; 630 ff.; his epitaph, 632; 643, 787.
Scipioun Cornelie, (Asiaticus), 628; Asian, 633.
Scipioun Gneus, defeated by Hannibal, 639.
Scipioun Nasica, 634 ff.
Scipioun, consul and chief bishop of Rome, 692.
Scipioun, the Last, son of Lepidus, 698; Juba, 747; his fate, 749.
Scipiouns, 606, envoy on, 636; two, 827.
Scithia (Scythia), 406 ff., 720, 882.
Scorpioun (the sign), 785.
Scotlond, 899.
Scottes, 909.
Scylla, 68 ff., 188.
Sebasten, 779.
Sebellianes (Sabellians), 831.
Sedechie (Zedekiah), 279 ff.
Seleucus, 557 ff., and Antiochus, 588 ff., 626.
Semalioun, 45.
Semeias (Shemaiah), 219.
Semele, daughter of Cadmus, 55, 56.
Semiramis, 187.
Sempronius, defeated by Hannibal, 639.
Senat, Roman, and Pompey, 731, and Cæsar, 735, 750, 752, 761, 778, 792, 829 ff., 905.
Sencyus (Sentius), 728, 729.
Sene (Sienna), 569.
Senek, in Rome, 8, Senec writes about Medea, 66; his tragedies, 98; Senech, tells about Atreus and Thyestes, 116; 174, 325, 442, his tragedies, 474; 765, master of Nero, 792, 795; 1015.
Sennacherib, 279.
Sennar, 30, 34.
Sens, 572.
Sensoryn Catoun, *see* Catoun, 692.
Sepcius (Septius), 842.
Seraphin, 987.
Serapis, 48, 374.
Serapti, Mt., 857.
Sergius, Muhammad's clerk, 922.
Serpent, The, 14, 18, 26, 27.
Sertorius, 730.
Servius, 119, tells about Dido, 255.
Seth, the children of, made pillars of tiles and marble, 267.
Severyne, St., Boetius, 897.
Severus, 830, 831.
Severus, vicar of Galerius, 850.
Sextus Pompey, 769.
Seynt Denys, 1009.
Seynt George, 435.
Sibyl, *see* Cybile, 737.
Sichanites (Synachites), 368 ff.
Siche (Sichæus), 253, 259.
Sichem, 368 ff.
Sicile (Sicily), 550, 730, *see* Cecile, Cicile.
Siciliens, 549, Secilians, 578, Sicilians, 598; 964, 983.
Sigibert (Siegbert), 926 ff.
Silice (Cilicia), 731.
Silvanus, vicar of France, 856.
Silvester (St. Sylvester), 857 ff.; the Legend of, 863.
Silvius, surname of Otho, 798.
Siracusanes, warred on by Alcibiades, 422; Dionysius, 498; their fickleness, 630.
Siracusis, 496; Ciracuse, 548 (Agathocles); Siracusis, 549 ff.; Siracuse, 550, 552, 595; Hieron, 630; Constantine murdered there in a stew, 935; Hieron and Theodorus, 983.
Sirenes, the, 145, 217, 374, 432, 458, 677.
Sithia, 720, *see* Scithia.
Sithiens (Scythians), 699, 882.
Sixtus, Pope, 834.
Slouthe, Ladi, talks to Bochas, 824.
Smyrme (Sirmium), 841.
Socrates, 285, 286, 506, 512.
Solon, 418.
Sophodius, 452.
Sophonisba, 362, 616.
Soret, the Vale, 181.
Sosthenes, 571.
Southhamptoun, 907.
Sowcie (river Sontius), 893.
Spaigne, 614, Hannibal, 638; Jugurtha, 669 ff.; Viriathus, 697; Spayne and Pompey, 731; 733, 749, 750, 783, 797, 855, 886, 898, Brunhilde, 925.
Sparagos, 288.
Spartenois, Sparteyns, at siege of Messenia, 406 ff., Spartanoys, 623.

Spartharchus (Spartacus), 695 ff.
Spaygnolffs, 882.
Sporus, 794.
Spurina, 586.
Spurius, Lucrece's father, 228.
Spyntoire, 801.
Spynx (the Sphinx), 92 ff.
Stace (Statius), 95.
Stevene of Hungary, 974.
Stevene, St., 987.
Stillene (Sthenelus), 144.
Stillicon (Stilicho), 882 ff., Stellicon, 885.
Stroode (Strode), 1016.
Stymphalian Birds, 149.
Styx, one of the Fates (Lydgate), 431, Stix, the river, 790.
Sulla, *see* Scilla, 704 ff., etc.
Sulpicius, 622.
Surrie (Syria), 306, 437, 524, 531, 588 ff.; 652 ff.; 659, 725, 732, 798, 803, 835, 953.
Susanne, 877.
Susis (Shushan), 463.
Sweue (Swabia), 952.
Sydonye (Sidon), 732.
Sylle (Scylla), 1007.
Symak (Symmachus), 897.
Symeon, brother of Dinah, 368.
Symon, tyrant of Jerusalem, 816, 818.
Syna (Sinai), 268, 813.
Syndual (Sindbal), 913.
Syntonyus (Sothimus), 728.
Syphax, 362, 453, 614 ff., 643.

Tacite, Roman emperor, 840.
Tancret, king of Sicily, 964.
Tantalus, king of Phrygia, 114.
Tantalus, 348, his river, 433; 449, 574, his hunger and thirst, 656, 710, 851.
Tarentum, 405, 410, Tarente, Tharente, 577, 579, Tarence, 963.
Tarpeia, 490; the rock, 489, 672.
Tarquild (Tanaquil), 351 ff.
Tarquin the Old (Lucynyo), 351, 354.
Tarquin the Proud, 226, 355, 368, 478.
Tarquin, Lucius, invented chains, 267.
Tarquin, Sextus, 226 ff.; 355 ff.
Tartarynes (Tatars), 977.
Taurus, the secretary, 74.
Taurus, the mountain, 522.
Tellus, 72.
Templars, the order, 979 ff. (Templeris, Templeeris.)
Terence, a Roman duke, 818.
Termophiles (Thermopylæ), 393 ff.; 627.
Testius, father of Althæa, 136.
Tewtobochus, 703.
Thabernacle, the, 820.
Thagus (the Tagus), 433.
Thamaris (Tomyris), 306 ff.
Thanaus (Tanais Scytharum), 41.
Tharse (Tarsus), 247, Tharsa, 525, Tarce, 852.
Theban Legion, 846, *see* Legeoun Thebeies.
Thebes, story of by Chaucer, 9.
Thebes, built by Cadmus, 54, 56, 75, 87 ff.; destroyed by Alexander, 519; 684, built by Amphion, 768.
Thederik (Theuderich), 929.
Thelifount (Ctesiphon), 841.
Themistocles, 387 ff.
Themydora, queen of Halicarnassus, 397.
Theo, king of Egypt, 455.
Theobart (Theudebert), 929, 930.
Theodora, marries Constantius, 845.
Theodorik, Roman emperor, 893, 895 ff.
Theodorik, king of Burgundy, 929, 930.
Theodorus, the philosopher, 983 ff.
Theodosius, the emperor, 871 ff., Theodosie, 873; 884.
Thereus (Tereus), 50.
Thersites, 676.
Thesalonica (city), 879.
Thesalonices (Thessalonica), wife of Cassander, 556 ff.
Thesalorus (Thessalonus), 574, 575.
Theseus, son of Egee, 24; Medea attempts to poison him, 65; 75 ff., 106, 107, the story of, 118 ff.; 151, was compelled to live in idleness in hell, 450.
Thesiffernes (Tissaphernes), 425.
Thesiphone (Tisiphone), 450, 926.
Thessaly, the flood in, 45; Jason sent from, 60; 191, 700, Thesalie, 739, Thessalie, 743; 761.
Thesyus, uncle of Meleager, 138.
Thirty Tyrants, The, 429.
Tholome (Soter), the Library at Alexandria, 744.
Tholome, warred on by Perdiccas, 531; wars on Demetrius, 558; slays Seleucus, 564, Demetrius, 653 ff.
Tholome Ceramyus (Ceraunius), 564 ff.; death of, 570; Ceram, 571.
Tholome (Euergetes), 661, 666 ff., 710.
Tholome (Philometor), 666 ff.
Tholome (Philopator), 608.
Tholome (Epiphanes), 666.
Tholome, from whom Zenobia was descended, 842.
Tholome (Philadelphus), 564.
Tholome (son of Pyrrhus), 580.
Tholome, heir to Epirus, set aside by Aristotimus, 580.

Tholome, king, 582; his son, 584; his wife Berenece murdered by Seleucus, 589; his son, 593; 594.
Tholome, young, whose servants killed Pompey, 700, 739 ff.; his death, 745; 749.
Tholome, son of king Jubatoun, 789.
Thyestes, 106 ff.
Thymolaus, son of Zenobia, 843.
Thymyame, the pectoral, 818.
Thymon, a Greek knight, son of Miltiades, 399.
Tiber, river, 351, 483, 486 ff.; Tibre, 672, 707, 709, 789, 794, Vitellius cast into it, 805; 812; Maxentius cast into it like a rotten hound, 852; 944.
Tiberie, Tiberius (Cæsar), 783 ff., 838.
Tiberius, late Roman emperor, 940.
Tiburny, 617.
Ticius (Typhon), 656.
Tideus (Tydeus), 101 ff.
Tiffeus (Typhon), 48.
Tigranes, 714, 715, 732.
Tigre (Tigris), 835, 841.
Tigurnois (Tigurini), 702.
Tilthe of Lond (by Tullius), 760.
Time, stanzas on, 39, 40, between Nimrod and Cadmus, 40.
Tiras, son of Japhet, 728.
Tire (Tyre), 253 ff., 437, 662, 882.
Tiresias, 98 ff., 156.
Titan, the sun, 85, 295.
Titus Flaminius, 618.
Titus, Roman emperor, 816 ff., 829.
Tongilius, 751.
Torquat, 749.
Totila, King, 914.
Towreyne (Touraine), 904.
Trabstila (Trasilla), 895.
Trace (Thrace), ruled by Zorastres, 42; 152, 163, Lysimachus, 557; Persa, 648; description of, 728; 872, 882.
Traconytides, 779.
Trajan, 326.
Transitorie, Nero's palace, 793.
Tresbie, a town in Italy, 639.
Tribalois, the nation, 537.
Triffanes (Tryphanes), 734.
Trigwill (Trigguilla), 897.
Tripolis, 830.
Troilus, 167.
Troilus and Cressida (Chaucer's), 8.
Trophe, by Chaucer, 8.
Troy, 83, Troie toun, 115, 167, 178, 191, 199, 269, 369, 476, 528, 891.
Troy Book, 167 ff.
Trusimounde (Turisund), 914, 915.
Trynacrie (Trinacria), 1007.
Trynite, the, 897, 987.
Tryphoun, 659.
Tryumvir, 769.
Tubal (Jubal), invented music and armour, 267.
Tullius, 8, 11, invented rhetoric, 269; 325, 683, 701, his life, 754 ff.; Tulie, 759, his works, 759; on Age, 759; his dream, 760; 765, Tullyus, 1013.
Tullyane, the prison, 757.
Turkis (Turks), 863, 922, 954.
Tymbrois (Cimbri), 702.

Ugolino, 977, *see* Hugolino.
Ulixes, 170, Arthur like him, 901.
Ulpian, 832.
Urban, Pope, 973.
Urie (Uriah), 361, 372.
Urione, sister of Amyntas, 457.
Uter Pendragoun, 899.
Utices (Utica), 727.

Valence, Roman emperor, 870 ff.
Valentynyan, Roman emperor, 871, 873, 874.
Valerian, Roman emperor, 835 ff.
Valerius Maximus, 324; Valeri, 418, 838.
Vallaquye, the city, 625.
Varo, Roman general, 641.
Vasti, Ahasuerus' queen, 463.
Venandre (Vandalia), 913.
Venandrus, king, 560.
Venturia, 383 ff.
Venus, 131, 155, 158, Adonis, 162, 186, referred to by Lucrece, 235; temple of at Cyprus, 255; 327, 350, Dionysius' conduct at her temple, 496, 499; Arsinoe, 582; 627, 785, 790, her metal, copper, 809; image set up by Muhammad, 922.
Venuse, Mt. (Vesuvius), 696.
Verolamye (Verulam), 846.
Vespasian, 798, 803 ff., and Jerusalem, 815 ff., 829.
Vesta, 312, 703, 736, 794.
Vetramon (Vetranio), 855.
Victor, son of Maximus, 875.
Victorien, 839.
Victurbius, 500.
Vigecius (Vegetius), 474.
Vincent, 759.
Vincent, St., 987.
Violaunt (Violanta), wife of Robert of Sicily, 999 ff.
Virbius (twice a man), 132.
Virgil, and the temple, 326; 436, 474 ff., 1015.
Virginia, 237 ff., 414.
Virginius, 237 ff., 368.
Virgyne (the sign), 785.
Viriathus, 697.

Virydomarus, 611 ff.
Vitellius, 798 ff.; cast into the Tiber like a stinking hound, 805.
Vitellius Lucius, 800.
Vitellius Publius, 800.
Vixoses (Vexores), 41.
Volumia (Volumnia), called by Lydgate the wife of Coriolanus, 383 ff.
Volusian, Roman emperor, 834.
Vulcanus, 9, helps Theodosius, 878.
Vyenne, 783, 875.

Walis (Wales), 901.
William I. of England, 954.
Worcetre (Worcester), 898.
Women, their cruelty, 69; faithfulness, 74, 131; Exclamation against (the women born in Crete, etc., Lydgate satire), 132 ff.; they are like Sirens, 145; "weeping wyues", 180; the Chapter on the Malice of, 184 ff.
World, the, but a pilgrimage, 95.
Worldli folk, 23.
Wynchestre, 898.

Xerxes, 390 ff.; believed in great multitudes, 391; his bridge, 392; his flight, 395; his second flight and death, 398; 453, 492, 887.
Xerxes, defeated by Marcus Aurelius, 832.

Ydumee (in Arabia), 777.
Ydumes (Idumæans), 205.
Yero (Hiero of Syracuse), 595.
Yliouη (Ilion), 83, 170.
Ymenius (Hymenæus), 926.
Ymeyne, daughter of Jocasta, 96.
Ynde, *see* Inde.
Ynglyssh, 1016, *see* Inglissh.
Ynomaus, 696.
Yole (Iole), 145.
York, 898.
Ypodamen (Hippodamia), wife of Pirithous, 120.
Ypolita (Hippolyte), 75, 119, 131, 151.
Ypolytus (Hippolytus), stepson of Phædra, 77 ff., 123, 131.
Yrion (Ixion), Juno's secretary, 119.
Ysai (Jesse), 208.
Ysaurie (Isauria), 531.
Ysiphile, nurse of Lycurgus, 102.
Ytaile (Italy), 150, 239, 261, *see* Itaile

Zabidus, 655.
Zacharie, 810.
Zambrias (Zimri), 247.
Zantipus (Xanthippus), 596, 601.
Zareas (Zerah, king of Ethiopia), 246.
Zebenna (Zebina), 661 ff.
Zeno, 892, 896.
Zenobia, 842 ff.
Zenocrates, 175.
Zerses, *see* Xerxes, 492.
Zerta (Geysa), 952.
Zestro, 427.
Zeto, exiled Cadmus, *see* note on French text, 59.
Zeziphus (Sisyphus), 450.
Zizara (Sisera), 79 ff.
Zoroaster, 42, 43.
Zorobabell, 268.

2-3761

3 0081 013 344 860